AN APOLOGY FOR THE True Christian Divinity,

As the same is Held Forth, and Preached, by the People, called in Scorn,

QUAKERS:

BEING

A Full Explanation and Vindication of their *Principles* and *Doctrines*, by many Arguments, deduced from *Scripture* and *Right Reason*, and the Testimonies of **Famous Authors**, both Ancient and Modern: With a full Answer to the strongest Objections usually made against them.

Presented to the KING.

Written in *Latin* and *English*,

By *ROBERT BARCLAY*,

And since Translated into *Low Dutch*, for the Information of Strangers.

The Fourth Edition in English.

Acts 24. 14. —*After the way, which they call Heresie, so worship I the God of my Fathers; believing all things, which are written in the Law and the Prophets.* Titus 2. v. 11. *For the Grace of God, that bringeth Salvation, hath appeared to all Men.* Vers. 12. *Teaching us, that denying Ungodliness and worldly Lusts, we should live Soberly, Righteously, and Godly in this present World.* Vers. 13. *Looking for that blessed Hope, and glorious Appearing of the great God, and our Saviour Jesus Christ.* Vers. 14. *Who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People, Zealous of good Works.* 1 Thess. 5. 21. *Prove all things, hold fast that which is good.*

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UNTO

CHARLES II.

KING

OF

Great Britain,

And the Dominions thereunto belonging:

ROBERT BARCLAY,

A Servant of Jesus Christ, *called of God to the Dispensation of the Gospel, now again Revealed, and after a long and dark Night of Apostasie, commanded to be Preached to all Nations,* Wisheth Health and Salvation.

AS the Condition of Kings and Princes puts them in a Station more obvious to the Veiw and Observation of the World, than that of other Men, of whom

(as *Cicero* obſerves) neither any Word or Action can be obſcure; ſo are thoſe Kings (during whoſe appearance upon the Stage of this World, it pleaſeth the Great *KING* of *Kings* ſingularly to make known unto Men the wonderful Steps of his *Unſearchable Providence*) more ſignally obſerved, and their Lives and Actions more diligently remarked, and inquired into by Poſterity; eſpecially, if thoſe things be ſuch, as not only relate to the outward Tranſactions of this World, but alſo are ſignalized by the Manifeſtation or Revelation of the Knowledge of God in matters Spiritual and Religious. Theſe are the things that rendred the Lives of *Cyrus*, *Auguſtus Cæſar*, and *Conſtantine* the Great, in former Times, and of *Charles* the Fifth, and ſome other Modern Princes in theſe laſt Ages, ſo Conſiderable.

But among all theſe Tranſactions, which it hath pleaſed God to permit, for the Glory of his Power, and the Manifeſtation of his Wiſdom and Providence, no Age furniſheth us with things ſo *ſtrange* and *marvellous*, whether with reſpect to matters Civil or Religious, as theſe, that have fallen out within the compaſs of thy time; who, tho' thou be not yet arrived at the Fiftieth Year of thy Age, haſt yet been a Witneſs of ſtranger things, than many Ages before produced. So that, whether we reſpect thoſe various Troubles, wherein thou found'ſt thy ſelf ingaged, while

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ſcarce got out of thy Infancy; the many different Afflictions, wherewith Men of thy Circumſtances are often unacquainted; the ſtrange and unparallel'd Fortune that befel thy Father; thy own narrow Eſcape, and Baniſhment following thereupon, with the great improbability of thy ever Returning, (at leaſt without very much Pains, and tedious Combatings;) or finally, the incapacity thou wert under to accompliſh ſuch a Deſign; conſidering the Strength of thoſe that had poſſeſſed themſelves of thy Throne, and the Terror they had inflicted upon Foreign States: and yet that, after all this, thou ſhould'ſt be Reſtored without ſtroke of Sword, the help or aſſiſtance of Foreign States, or the contrivance and work of Humane Policy; All theſe do ſufficiently declare, that it is the *Lord's Doing*, which, as it is marvellous in our Eyes, ſo it will juſtly be a matter of Wonder and Aſtoniſhment to Generations to come; and may ſufficiently ſerve, if rightly obſerved, to confute and confound that *Atheiſm*, wherewith this Age doth ſo much abound.

As the Vindication of the *Liberty of Conſcience* (which thy Father, by giving way to the important Clamours of the *Clergy*, the anſwering and fulfilling of whoſe unrighteous Wills, has often proved hurtful and pernicious to Princes, ſought in ſome part to reſtrain) was a great occaſion of the Troubles and Re-

volutions; ſo the Pretence of *Conſcience* was that which carried it on, and brought it to that pitch it came to. And tho' (no doubt) ſome, that were ingaged in that work, deſigned good things, at leaſt in the beginning, (albeit always wrong in the manner they took to accompliſh it, *viz.* by Carnal Weapons;) yet ſo ſoon as they had taſted of the ſweet of the Poſſeſſions of them they had turned out, they quickly began to do thoſe things themſelves, for which they had accuſed others. For their Hands were found full of Oppreſſion, and *they hated the Reproof of Inſtruction, which is the Way of Life:* And they evilly intreated the Meſſengers of the Lord, and cauſed to beat and impriſon his Prophets, and perſecuted his People, whom he had called and gathered out from among them; whom he had made to beat their *Swords into Plow-ſhares, and their Spears into Pruning-hooks*, and not to learn *Carnal War* any more: But he raiſed them up, and armed them with *Spiritual Weapons*, even with his own Spirit and Power, whereby they teſtified in the Streets and High ways, and publick Markets and Synagogues, againſt the *Pride*, *Vanity*, *Luſts* and *Hypocriſie* of that Generation, who were righteous in their own Eyes; tho' often cruelly Entreated therefore: And they faithfully propheſied and foretold them of their Judgment and Downfal, which came upon them; as by ſeveral Warnings and Epiſtles, delivered to *Oliver* and *Richard Cromwell*,

well, the *Parliament*, and other then *Powers*, yet upon Record, doth appear.

And after it pleaſed God to reſtore thee, what Oppreſſions, what Baniſhments, and Evil Entreatings they have met with, by Men pretending thy Authority, and cloaking their Miſchief with thy Name, is known to moſt Men in this Iſland; eſpecially in *England*, where there is ſcarce a Priſon that hath not been filled with them; nor a Judge before whom they have not been haled: *tho' they could never yet be found Guilty* of any thing, that might deſerve that Uſage. Therefore the ſenſe of their Innocency did, no doubt, greatly contribute to move thee, Three Years ago, to cauſe ſome Hundreds of them to be ſet at liberty: For indeed their Sufferings are ſingular, and obviouſly diſtinguiſhable from all the reſt of ſuch as live under thee, in theſe two reſpects.

Firſt, *In that among all the Plots, contrived by others againſt thee, ſince thy return into* Britain, *there was never any, owned of that People, found or known to be guilty,* (tho' many of them have been taken and impriſoned upon ſuch kind of Jealouſies) *but were always found Innocent and Harmleſs,* (as became the Followers of Chriſt) *not coveting after, nor contending for the Kingdoms of this World; but ſubject to every Ordinance of Man, for Conſcience ſake.*

Secondly, *In that, in the hotteſt times of Perſecution, and the moſt violent Proſecution of thoſe Laws made againſt Meetings,* (being cloathed with Innocency) *they have boldly ſtood to their Teſtimony for God, without creeping into Holes or Corners, or once hiding themſelves,* as all other Diſſenters have done; *but daily met, according to their cuſtom, in the publick places appointed for that end;* ſo that none of thy Officers can ſay of them, *That they have ſurprized them in a Corner, overtaken them in a private Conventicle, or catched them lurking in their ſecret Chambers; nor needed they to ſend out Spies to get them, whom they were ſure daily to find in their open Aſſemblies, teſtifying for God and his Truth.*

By which, thoſe that have an Eye to ſee, may obſerve their Chriſtian Patience and Courage, Conſtancy and Suffering, joyned in one, more than in any other People, that differ from them, or oppoſe them. And yet in the midſt of thoſe Troubles, thou canſt bear Witneſs, That as on the one part, they never ſought to detract from thee, or to render thee and thy Government odious to the People, by nameleſs and ſcandalous Pamphlets and Libels; ſo on the other hand, they have not ſpared to Admoniſh, Exhort and Reprove thee; and have faithfully diſcharged their Conſciences towards thee, without flattering Words, as ever the true Prophets in Antient Times uſed to do to thoſe

Kings

Kings and Princes, under whoſe Power, Violence or Oppreſſion was acted.

And albeit it is evident by Experience, to be moſt agreeable both to Divine Truth, and Humane Policy, to allow every one to ſerve God according to their Conſciences; nevertheleſs thoſe other Sects, who, for the moſt part, durſt not peep out in the Times of Perſecution, while theſe Innocent People ſtood bold and faithful, do now combine in a joynt Confederacy (notwithſtanding all the former Janglings and Contentions among themſelves) to render us odious; ſeeking unjuſtly to wreſt our Doctrine and Words, as if they were both inconſiſtent with Chriſtianity and Civil Society: So that to effectuate this their Work of Malice againſt us, they have not been aſhamed to take the Help, and commend the Labours of ſome invidious *Socinians* againſt us. So do *Herod* and *Pontius Pilate* agree to crucifie Chriſt.

But our Practice, known to thee by good Experience to be more conſiſtent with Chriſtianity and Civil Society, and the Peace and Welfare of this Iſland, than that of thoſe that thus accuſe us, doth ſufficiently guard us againſt this Calumny; that we may indeed appeal to the Teſtimony of thy Conſcience, as a Witneſs for us in the face of the Nations.

Theſe

These things moved me to present the World with a Brief, but True Account of this Peoples Principles, in some short *Theological Propositions*; which, according to the Will of God, proving successful, beyond my expectation, to the satisfaction of several, and to the moving in many a desire of being farther informed concerning us, as being every where evil spoken of; and likewise meeting with publick opposition by some, as such will always do, so long as the *Devil rules in the Children of Disobedience*; I was thereby further ingaged, in the liberty of the Lord, to present to the World this *Apology* of the Truth held by those People: Which, because of thy Interest in them, and theirs in thee, as having first appeared, and mostly increased in these Nations under thy Rule, I make bold to Present unto thee.

Thou knowest, and hast Experienced *their Faithfulness towards their God, their Patience in Suffering, their Peaceablness towards the King, their Honesty, Plainness and Integrity in their faithful Warnings and Testimonies to thee*; and if thou wilt allow thy self so much time as to read this, thou may'st find *how Consonant their Principles are both to Scripture, Truth, and right Reason.* The simplicity of their Behaviour, the generality of their Condition, as being Poor Men and Illiterate; the manner of their Procedure, being without the Wisdom and Policy of this World, hath made

made many conclude them Fools and Mad-Men; and neglect them, as not being capable of Reason. But tho' it be to them as their Crown, thus to be esteemed of the Wise, and Great and Learned of this World, and tho' they rejoyce to be accounted Fools for Christ's sake; yet of late some, even such, who in the Worlds account are esteemed both Wise and Learned, begin to judge otherwise of them, and find, that they hold forth things very agreeable both to Scripture, Reason, and true Learning.

As it is inconsistent with the Truth I bear, so it is far from me to use this Epistle as an *Engine* to *flatter* thee, the usual design of such Works; and therefore I can neither Dedicate it to thee, nor crave thy Patronage, as if thereby I might have more Confidence to present it to the World, or be more hopeful of its success. To God alone I owe what I have, and that more immediately in Matters Spiritual; and therefore to him alone, and to the Service of his Truth, I dedicate whatever Work he brings forth in me: To whom only the Praise and Honour appertain, whose Truth needs not the Patronage of Worldly Princes; his Arm and Power being that alone, by which it is Propagated, Established and Confirmed. But I found it upon my Spirit, to take occasion to present this Book unto thee; that as thou hast been often warned by several of that People, who are Inhabitants of *England*;

so

ſo thou may'ſt not want a ſeaſonable Advertiſement, from a Member of thy Antient Kingdom of *Scotland*; and that thou may'ſt know (which I hope thou ſhalt have no reaſon to be troubled at) that God is raiſing up and increaſing that People in that Nation. And the Nations ſhall alſo hereby know, that the *Truth* we profeſs, is not a Work of Darkneſs, nor propagated by ſtealth; and that we are not aſhamed of the *Goſpel of Chriſt*, becauſe we know it to be *the Power of God to Salvation*; and that we are no ways ſo inconſiſtent with Government, nor ſuch Diſturbers of the Peace, as our Enemies, by traducing us, have ſought to make the World believe we are: For which to thee I dare appeal, as a Witneſs of our Peaceableneſs and Chriſtian Patience.

Generations to come ſhall not more admire that ſingular ſtep of Divine Providence, in Reſtoring thee to thy Throne, without outward Blood-ſhed, than they ſhall admire the Increaſe and Progreſs of this *Truth*, without all outward Help, and againſt ſo great Oppoſition; which ſhall be none of the leaſt things rendring thy *Memory* Remarkable. God hath done great things for thee, he hath ſufficiently ſhewn thee, that it is *by Him Princes rule*, and that *He can pull down and ſet up at his pleaſure*. He hath often faithfully warned thee by his Servants, ſince he Reſtored thee to thy *Royal Dignity*, that thy Heart might not wax wanton againſt him,

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to forget his Mercies and Providences towards thee; whereby he might permit thee to be ſoothed up, and lulled aſleep in thy Sins, by the flattering of *Court-Paraſites*, who by their fawning are the *Ruine* of many *Princes*.

There is no King in the World, who can ſo experimentally teſtifie of God's Providence and Goodneſs; neither is there any, who rules ſo many free People, ſo many true Chriſtians: Which thing renders thy Government more Honourable, thy Self more Conſiderable, than the Acceſſion of many Nations, filled with ſlaviſh and ſuperſtitious Souls.

Thou haſt taſted of Proſperity and Adverſity; thou know'ſt what it is to be baniſhed thy Native Country, to be Over ruled, as well as to Rule, and ſit upon the Throne; and being *oppreſſed*, thou haſt reaſon to know how *hateful* the *Oppreſſor* is both to God and Man: If after all theſe Warnings and Advertiſements, thou doſt not turn unto the Lord with all thy Heart; but forget him, who remembred thee in thy diſtreſs, and give up thy Self to follow Luſt and Vanity; ſurely great will be thy Condemnation.

Againſt which Snare, as well as the Temptation of thoſe, that may or do feed thee, and prompt thee to Evil, the moſt Excellent and Prevalent Remedy will be, to apply thy ſelf

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to that *Light of Christ*, which *shineth in thy Conscience*, which neither can, nor will flatter thee, nor suffer thee to be at ease in thy Sins; but doth and will deal plainly and faithfully with thee, as those, that are Followers thereof, have also done.

GOD Almighty, who hath so signally hitherto Visited thee with his Love, so touch and reach thy Heart, ere the Day of thy Visitation be expired, that thou may'st effectually Turn to him, so as to improve thy Place and Station for his Name. So wisheth, so prayeth,

Thy Faithful Friend and Subject,

Robert Barclay,

From Ury, *the place of my Pilgrimage, in my Native Country of* Scotland, *the* 25*th of the Month called* November, *in the* YEAR 1675.

R. B.

R. B. Unto the Friendly Reader wiſheth Salvation.

FOraſmuch as that, *which above all things I propoſe to my ſelf, is to Declare and Defend the* Truth; *for the Service whereof I have given up and devoted my ſelf, and all that is mine: Therefore there is nothing which for its ſake (by the help and aſſiſtance of God) I may not attempt. And in this Confidence, I did ſometime ago publiſh certain Propoſitions of Divinity, comprehending briefly the chief Principles and Doctrines of* Truth; *which, appearing not unprofitable to ſome, and being, beyond my Expectation, well received both by Foreigners, though diſſenting from us, (albeit alſo oppoſed by ſome Envious Ones) did ſo far prevail, as in ſome part to remove that falſe and monſtrous Opinion, which Lying Fame, and the Malice of our Adverſaries, had implanted in the Minds of ſome, concerning us and our Doctrines. In this reſpect it ſeem'd to me not fit to ſpare my Pains and Labour.*

Therefore, being acted by the ſame meaſure of the Divine Spirit, and the like deſign of Propagating the Truth, by which I publiſhed the Propoſitions, I judg'd it meet to explain them ſomewhat more largely at this time, and defend them by certain Arguments.

Perhaps my Method of Writing may ſeem not only different, but even contrary, to that which is commonly uſed by the Men called Divines, *with which I am not concerned: For that I confeſs my ſelf to be not only no Imitator and Admirer of the* School-Men, *but an Oppoſer and Deſpiſer of them, as ſuch; by whoſe Labour I judge the* Chriſtian Religion *to be ſo far from being bettered, that it is rather deſtroyed. Neither have I ſought to accommodate this my Work to itching Ears, who deſire rather to comprehend in their Heads the ſublime Notions of Truth, than to imbrace it in their Hearts: For what I have written comes more from my Heart than from my Head; what I have heard with the Ears of my Soul, and ſeen with my inward Eyes, and my Hands have handled of the* Word of Life; *and what hath been inwardly manifeſted to me of the things of God, that do I declare; not ſo much minding the Elo-*

quence and Excellency of Speech, as desiring to demonstrate the Efficacy and Operation of Truth; and if I Err sometime in the former, it is no great matter; for I act not here the Grammarian, *or the* Orator, *but the* Christian; *and therefore in this I have followed the certain Rule of the* Divine Light, *and of the* Holy Scriptures.

And to make an end; What I have written, is written not to feed the Wisdom *and* Knowledge, *or rather* vain Pride of this World, *but to starve and oppose it, as the little Preface prefix'd to the* Propositions *doth shew; which, with the Title of them, is as followeth.*

Theses Theologicæ.

To the Clergy, of what sort soever, unto whose hands these may come; but more particularly to the Doctors, Professors, and Students of Divinity, in the Universities and Schools of *Great Britain*, whether *Prelatical*, *Presbyterian*, or any other: *Robert Barclay*, a Servant of the Lord God (and one of those who in Derision are called *Quakers*) wisheth Unfeigned Repentance unto the Acknowledgment of the Truth.

FRIENDS,

UNto You these following Propositions are offered, in which, they being read and considered in the Fear of the Lord, you may perceive that simple, naked Truth, which Man by his Wisdom hath render'd so Obscure and Mysterious, that the World is even burthened with the great and voluminous Tractates which are made about it, and by their vain Jangling and Commentaries, by which it is render'd a hundred fold more Dark and Intricate, than of it self it is: Which great Learning (so accounted of) to wit, your School-Divinity *(which taketh up al-*

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most a Man's whole Life-time to learn) brings not a whit nearer to God, neither makes any Man less Wicked, or more Righteous than he was. Therefore hath God laid aside the Wise and Learned, and the Disputers of this World; and hath chosen a few despicable and unlearned Instruments (as to Letter-learning) as he did Fisher-Men of old, to publish his pure and naked Truth, *and to free it of those Mists and Fogs, wherewith the* Clergy *hath clouded it, that the People might admire and maintain them. And among several others, whom God hath chosen to make known these things (seeing I also have received, in measure, Grace to be a Dispencer of the same Gospel) it seemed Good unto me, according to my Duty, to offer unto you these* Propositions; *which (tho' short, yet) are weighty, comprehending much, and declaring what the true ground of Knowledge is, even of that Knowledge which leads to* Life Eternal; *which is here witnessed of, and the Testimony thereof left unto the* Light of Christ *in all your Consciences.*

Farewel.

R. B.

The First Proposition.

Concerning the True Foundation of Knowledge.

SEeing the height of all Happiness is placed in the True Knowledge of God, *(This is Life Eternal to know the true God, and Jesus Christ whom thou hast sent)* the true and right Understanding of this Foundation, and Ground of Knowledge, is that which is most necessary to be known and believed in the first place. John 17. 3.

The Second Propoſition.

Concerning Immediate Revelation.

Mat. 11.27. Seeing *no Man knoweth the Father, but the Son, and he to whom the Son revealeth him*; and ſeeing *the Revelation of the Son is in and by the Spirit*; therefore the Teſtimony of the Spirit is that alone, by which the true Knowledge of God hath been, is, and can be only revealed; who, as by the Moving of his own Spirit, converted the *Chaos* of this World into that wonderful Order, wherein it was in the beginning, and created Man a Living Soul, to rule and govern it; ſo by the Revelation of the ſame Spirit, he hath manifeſted himſelf all along unto the Sons of Men, both Patriarchs, Prophets and Apoſtles; which Revelations of God by the Spirit, whether by outward Voices and Appearances, Dreams, or inward *objective Manifeſtations in the Heart*, were of old the *formal Object* of their Faith, and remaineth yet ſo to be; *ſince the Object of the Saints Faith is the ſame in all Ages*, though ſet forth under divers Adminiſtrations. Moreover, theſe divine Inward Revelations, which we make abſolutely neceſſary for the Building up of True Faith, neither do nor can ever contradict the outward Teſtimony of the Scriptures, or right and ſound Reaſon. Yet from hence it will not follow, that theſe Divine Revelations are to be ſubjected to the Examination, either of the outward Teſtimony of the Scriptures, or of the Natural Reaſon of Man, as to a more noble or certain Rule or Touchſtone: For this Divine Revelation, and Inward Illumination, is that which is evident and clear of it ſelf, forcing by its own evidence and clearneſs, the Well-diſpoſed Underſtanding to aſſent, irreſiſtably moving the ſame thereunto, even as the common Principles of Natural *Truths* move and incline the Mind to a natural aſſent: (Such as are theſe, that *the whole is greater than the part.*

part; that *two contradictory Sayings cannot be both true, or false*) which is also manifest, according to our Adversaries Principle, who (supposing the possibility of Inward Divine Revelations) will nevertheless confess with us, that neither Scripture nor sound Reason will contradict it: And yet it will not follow, according to them, that the Scripture, or sound Reason, should be subjected to the Examination of the Divine Revelations in the Heart.

The Third Proposition,

Concerning the Scriptures.

From these Revelations of the Spirit of God to the Saints, have proceeded the Scriptures of Truth, which contain, 1. A faithful Historical Account of the Actings of God's People in divers Ages, with many singular and remarkable Providences attending them. 2. A Prophetical Account of several things, whereof some are already past, and some yet to come. 3. A full and ample Account of all the chief Principles of the Doctrine of Christ, held forth in divers precious Declarations, Exhortations and Sentences, which, by the Moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some Churches and their Pastors: Nevertheless, because they are only a Declaration of the *Fountain*, and not the *Fountain* it self, therefore they are not to be esteemed the Principal ground of all Truth and Knowledge, nor yet the *adequate primary Rule* of *Faith and Manners*. Nevertheless, as that which giveth a true and faithful Testimony of the first Foundation, they are and may be esteemed a *secondary Rule*, *subordinate* to the *Spirit*, from which they have all their excellency and certainty; for as by the Inward Testimony of the Spirit we do alone truly know them, so they testifie, that the Spirit is that Guide, by which the Saints are led into *All Truth*: Therefore, according to the John 16. 13. Rom. 8. 14.

Scriptures, the Spirit is the first and principal Leader. And seeing we do therefore receive and believe the Scriptures, because they proceeded from the Spirit; therefore also the Spirit is more originally and principally the Rule, according to that received Maxim in the Schools, *Propter quod unumquodque est tale, illud ipsum est magis tale.* Englished thus: *That for which a thing is such, that thing it self is more such.*

The Fourth Proposition.

Concerning the Condition of Man in the Fall.

Rom. 5. 12, 15. All *Adam*'s Posterity (or Mankind) both Jews and Gentiles, as to the first *Adam* (or Earthly Man) is fallen, degenerated, and dead, deprived of the sensation (or feeling) of this Inward Testimony, or *Seed of God*, and is subject unto the Power, Nature, and Seed of the Serpent, which he sows in Men's Hearts, while they abide in this natural and corrupted State; from whence it comes, That not their words and deeds only, but all their Imaginations are Evil perpetually in the sight of God, as proceeding from this depraved and wicked Seed. Man therefore, as he is in this State, can know nothing aright; yea, his Thoughts and Conceptions concerning God, and things Spiritual (until he be disjoyned from this evil Seed, and united to the *Divine Light*) are unprofitable both to himself and others: Hence are rejected the *Socinian* and *Pelagian* Errors, in exalting a Natural Light; as also, the Papists, and most of Protestants, who affirm, *That* Eph. 2. 1. *Man, without the true Grace of God, may be a true Minister of the Gospel.* Nevertheless, this Seed is not imputed to Infants, until by Transgression they actually joyn themselves therewith; for they are by Nature the Children of Wrath, who walk according to the Power of the Prince of the Air.

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The Fifth and Sixth Propositions.

Concerning the Universal Redemption by Christ, and also the Saving and Spiritual Light, wherewith every Man is enlightened.

The Fifth Proposition.

God, out of his Infinite Love, *who delighteth not in the Death of a Sinner, but that all should Live and be Saved, hath so loved the World, that he hath given his only Son a Light, that whosoever believeth in him should be Saved; who enlighteneth every Man, that cometh into the World, and maketh manifest all things that are reproveable, and Teacheth all Temperance, Righteousness, and Godliness*: And this Light enlighteneth the Hearts of all in a day, in order to Salvation, if not resisted: Nor is it less Universal than the Seed of Sin, being the Purchase of his Death, who *tasted Death for every Man; For as in* Adam *all die, even so in Christ all shall be made alive.*

Ezek. 18. 23. Isai. 49. 6. John 3. 16. & 1. 9. Tit. 2. 11. Eph. 5. 13. Heb. 2. 9.

1 Cor. 15. 22.

The Sixth Proposition.

According to which Principle (or *Hypothesis*) all the Objections against the Universality of Christ's Death are easily solved; neither is it needful to recur to the Ministry of Angels, and those other miraculous means, which, they say, God makes use of, to manifest the Doctrine and History of Christ's Passion, unto such who (living in those Places of the World where the outward Preaching of the Gospel is unknown) have well improved the first and common Grace; for hence it well follows, that as some of the old Philosophers might have been Saved; so also may now some (who by Providence are cast into those remote Parts of the World, where the Knowledge of the History is wanting) be made partakers of the Divine Mystery, if they receive

and resist not that Grace, *A Manifestation whereof*
1 Cor. 12, 7. *is given to every Man to profit withal.* This certain Doctrine then being received (*to wit*) that there is an Evangelical and Saving Light and Grace in all, the Universality of the Love and Mercy of God towards Mankind (both in the Death of his Beloved Son, the Lord Jesus Christ, and in the Manifestation of the Light in the Heart) is established and confirmed against all the Objections of such as deny
Heb. 2, 9. it. Therefore *Christ hath tasted Death for every Man*; not only *for all kinds of Men*, as some vainly talk, but *for every one, of all kinds*; the benefit of whose Offering is not only extended to such, who have the distinct outward Knowledge of his Death and Suffering, as the same is declared in the Scriptures, but even unto those, who are necessarily excluded from the Benefit of this Knowledge by some inevitable Accident; which Knowledge we willingly confess to be very Profitable and Comfortable, but not absolutely needful unto such, from whom God himself hath withheld it; yet they may be made Partakers of the Mystery of his Death (tho' Ignorant of the History) if they suffer his Seed and Light (inlightening their Hearts) to take place (in which Light, Communion with the Father and Son is enjoyed) so as of wicked Men to become Holy, and Lovers of that Power, by whose inward and secret Touches, they feel themselves turned from the Evil to the Good, and Learn *to do to others, as they would be done by*; in which Christ himself affirms all to be included. As they have then falsly and erroneously Taught, who have denied Christ to have died for all Men; so neither have they sufficiently Taught the Truth, who affirming him to have died for all, have added the absolute necessity of the outward Knowledge thereof, in order to the obtaining its saving Effect; among whom, the *Remonstrants* of *Holland* have been chiefly wanting, and many other Assertors of *Universal Redemption*,

in that they have not Placed the extent of this Salvation in that Divine and Evangelical Principle of Light and Life, wherewith Christ hath enlightened every Man that comes into the World, which is excellently and evidently held forth in these Scriptures, *Gen.* 6. 3. *Deut.* 30. 14. *John* 1. 7, 8, 9. *Rom.* 10. 8. *Tit.* 2. 11.

The Seventh Proposition.

Concerning Justification.

As many as resist not this Light, but receive the same, in them is produced a holy, pure and spiritual Birth, bringing forth Holiness, Righteousness, Purity, and all these other blessed Fruits, which are acceptable to God; by which holy Birth *(to wit) Jesus Christ* formed within us, and working his works in us, as we are Sanctified, so are we Justified in the sight of God, according to the Apostle's words, *But ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God.* Therefore it is not by our works wrought in our will, nor yet by good works, considered as of themselves, but by Christ, who is both the Gift and the Giver, and the Cause producing the Effects in us; who, as he hath reconciled us while we were Enemies, doth also in his Wisdom save us, and justifie us after this manner, as saith the same Apostle elsewhere, *According to his Mercy he hath saved us, by the washing of Regeneration, and the renewing of the Holy Ghost.* Tit. 3. 5.

The Eighth Proposition.

Concerning Perfection.

In whom this holy and pure Birth is fully brought forth, the Body of Death and Sin comes to be crucified and removed, and their Hearts united and subjected unto the Truth, so as not to obey any Rom. 6. 14. *Id.* 8. 13. *Id.* 6. 2, 18. 1 John 3. 6.

Suggestion

Suggestion or Temptation of the Evil One, but to be free from actual Sinning, and transgressing of the Law of God, and in that respect Perfect. Yet doth this Perfection still admit of a Growth; there remaineth a possibility of Sinning, where the Mind doth not most diligently and watchfully attend unto the Lord.

The Ninth Proposition.

Concerning Perseverance, and the possibility of falling from Grace.

Although this Gift, and inward Grace of God, be sufficient to work out Salvation; yet in those in whom it is resisted, it both may and doth become their Condemnation. Moreover, in whom it hath wrought in part, to Purifie and Sanctifie them, in order to their further Perfection, by disobedience such may fall from it, and turn it to wantonness, making Shipwrack of Faith; and *after having tasted of the Heavenly Gift, and been made partakers of the Holy Ghost, again fall away.* Yet such an increase and stability in the Truth may in this Life be attained, from which there cannot be a total Apostacy.

1 Tim. 1. 6. Heb. 6. 4, 5, 6.

The Tenth Proposition.

Concerning the Ministry.

As by this Gift, or Light of God, all true Knowledge in things Spiritual is received and revealed; so by the same, as it is manifested and received in the Heart, by the strength and power thereof, every true Minister of the Gospel is ordained, prepared and supplied in the Work of the Ministry: And by the leading, moving, and drawing hereof, ought every Evangelist and Christian Pastor to be led and ordered in his Labour and Work of the Gospel, both as to the Place where, as to the Persons to whom,

whom, and as to the Times when he is to Miniſter. Moreover, who have this Authority, may and ought to Preach the Goſpel, tho' without Humane Commiſſion or Literature; as on the other hand, who want the Authority of this Divine Gift, however Learned or Authorized by the Commiſſions of Men and Churches, are to be eſteemed but as Deceivers, and not True *Miniſters of the Goſpel.* Alſo, who have received this holy and unſpotted Gift, *as they have freely received, ſo are they freely to give,* without Hire or Bargaining, far leſs to uſe it as a Trade to get Money by it: Yet if God hath called any from their Imployments, or Trades, by which they acquire their Livelihood, it may be lawful for ſuch (according to the liberty which they feel given them in the Lord) to receive ſuch Temporals (to wit) what may be needful to them for Meat and Cloathing, as are freely given them by thoſe to whom they have communicated Spirituals. Mat. 10.

The Eleventh Propoſition.

Concerning Worſhip.

All true and acceptable Worſhip to God, is offered in the *inward* and *immediate* Moving and Drawing of his own Spirit, which is neither limited to Places, Times, or Perſons; for though we be to worſhip him always, in that we are to fear before him, yet as to the outward Signification thereof in Prayers, Praiſes, or Preachings, we ought not to do it where and when we will, but where and when we are moved thereunto by the ſecret Inſpirations of his Spirit in our Hearts, which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himſelf is the alone proper Judge: All other Worſhip then, both Praiſes, Prayers and Preachings, which Man ſets about in his own will, and at his own appointment, which he can both begin and end at his pleaſure,

ſure, do or leave undone, as himſelf ſees meet; whether they be a preſcribed Form, as a Liturgy, or Prayers conceived extemporarilly, by the natural ſtrength and faculty of the Mind, they are all but Superſtitions, Will-worſhip, and Abominable Idolatry in the ſight of God; which are to be denied, rejected, and ſeparated from, in this day of his Spiritual Ariſing: Hower it might have pleaſed him (who winked at the Times of Ignorance, with reſpect to the Simplicity and Integrity of ſome, and of his own Innocent Seed, which lay as it were buried in the Hearts of Men, under the maſs of Superſtition) to blow upon the dead and dry Bones, and to raiſe ſome Breathings, and anſwer them, and that until the Day ſhould more clearly dawn and break forth.

Ezek. 13. Mat. 10. 20. Acts 2. 4. 18. 5. John 3. 6. & 4. 21. Jude 19. Acts 17. 23.

The Twelfth Propoſition.

Concerning Baptiſm.

As there is *One Lord*, and *One Faith*, ſo there is *One Baptiſm*; *which is not the putting away the filth of the Fleſh, but the anſwer of a good Conſcience before God, by the Reſurrection of Jeſus Chriſt:* And this Baptiſm is a pure and ſpiritual thing, to wit, the *Baptiſm* of the *Spirit* and *Fire*, by which we are *buried with him*, that being waſhed and purged from our Sins, we may *walk in newneſs of Life*; of which the Baptiſm of *John* was a Figure, which was commanded for a time, and not to continue for ever. As to the Baptiſm of Infants, it is a meer Humane Tradition, for which neither Precept nor Practice is to be found in all the Scripture.

Eph. 4. 5. 1 Pet. 3. 21. Rom. 6. 4. Gal. 3. 27. Col. 2. 12. John 3. 30. 1 Cor. 1. 17.

The Thirteenth Propoſition.

Concerning the Communion, or Participation of the Body and Blood of Chriſt.

The *Communion* of the Body and Blood of Chriſt is *Inward* and *Spiritual*, which is the Participation of

1 Cor. 10. 16, 17.

of his Flesh and Blood, by which the *Inward Man* is daily nourished in the Hearts of those in whom Christ dwells; of which things the *breaking of Bread* by Christ with his Disciples was a *Figure*, which they even used in the Church for a time, who had received the Substance, for the cause of the weak; even as *abstaining from things strangled, and from Blood*; the *washing one anothers Feet*, and the *anointing of the Sick with Oil*; all which are commanded with no less Authority and Solemnity than the former; yet seeing they are but the *Shaddows* of better things, they cease in such as have obtained the *Substance*.

John 6. 32, 33, 55. 1 Cor 5. 8. Acts 15. 28. John 13. 14. James 5. 14.

The Fourteenth Proposition.

Concerning the Power of the Civil Magistrate, in Matters purely Religious, and pertaining to the Conscience.

Since God hath assumed to himself the Power and Dominion of the Conscience, who alone can rightly instruct and govern it, therefore it is not lawful for any whatsoever, by vertue of any Authority or Principality they bear in the Government of this World, to force the Consciences of others; and therefore all Killing, Banishing, Fining, Imprisoning, and other such things, which Men are afflicted with, for the alone exercise of their Conscience, or difference in Worship or Opinion, proceedeth from the spirit of *Cain*, the Murderer, and is contrary to the Truth; provided always, that no Man, under the pretence of Conscience, prejudice his Neighbour in his Life or Estate; or do any thing destructive to, or inconsistent with Humane Society; in which case the Law is for the Transgressor, and Justice to be administred upon all, without respect of Persons.

Luke 9. 55, 56. Mat. 7. 12, 29. Tit. 3. 10.

The

The Fifteenth Propoſition.

Concerning Salutations and Recreations, &c.

Eph. 5. 11.
1 Pet. 1. 14.
John 5. 44.
Jer. 10. 3.
Acts 10 26.
Mat. 15. 13.
Col. 2. 8.

Seeing the chief end of all Religion, is, to redeem Man from the ſpirit and vain Converſation of this World, and to lead into inward Communion with God, before whom, if we fear always, we are accounted Happy; therefore all the vain Cuſtoms and Habits thereof, both in word and deed, are to be rejected and forſaken by thoſe who come to this Fear; ſuch as the taking off the Hat to a Man, the bowings and cringings of the Body, and ſuch other Salutations of that kind, with all the fooliſh and ſuperſtitious Formalities attending them; all which Man has invented in his degenerate State, to feed his Pride in the vain Pomp and Glory of this World; as alſo the unprofitable Plays, frivolous Recreations, Sportings and Gamings, which are invented to paſs away the Precious Time, and divert the Mind from the Witneſs of God in the Heart, and from the Living Senſe of his Fear, and from that Evangelical Spirit, wherewith Chriſtians ought to be leavened, and which leads into Sobriety, Gravity, and Godly Fear; in which, as we abide, the Bleſſing of the Lord is felt to attend us in thoſe Actions, in which we are neceſſarily engaged, in order to the taking care for the Suſtenance of the outward Man.

AN APOLOGY For the True *Christian Divinity.*

PROPOSITION I.

Seeing the heighth of all Happineſs is placed in the true Knowledge of God, (this is Life Eternal, to know the true God, and Jeſus Chriſt, whom thou haſt ſent) *the true and right Underſtanding of this Foundation and ground of Knowledge, is that which is moſt neceſſary to be known and believed in the firſt place.* John 17. 3.

HE that deſireth to acquire any Art or Science, ſeeketh firſt thoſe Means, by which that Art or Science is obtained: If we ought to do ſo in things Natural and Earthly, how much more then in Spiritual? In this Affair then ſhould our Inquiry be the more diligent, becauſe he that Errs in the Entrance, is not ſo eaſily reduced again into the Right Way; he that miſſeth his Road from the beginning of his Journey, and is deceived in his firſt Marks, at his firſt ſetting forth, the greater his Miſtake is, the more difficult will be his Entrance into the Right Way.

The Way to the true Knowledge of God.

Thus when a Man firſt propoſeth to himſelf the Knowledge of God, from a Senſe of his own Unworthineſs, and from the great Wearineſs of his Mind, occaſioned by the ſecret Checks of his Conſcience,

ſcience, and the tender yet real Glances of God's *Light* upon his Heart; the earneſt Deſires he has to be redeemed from his preſent Trouble, and the fervent Breathings he has to be eaſed of his diſordered Paſſions and Luſts, and to find quietneſs and peace in the certain Knowledge of God, and in the Aſſurance of his Love and Good-will towards him, makes his Heart tender, and ready to receive any Impreſſion; and ſo (not having then a diſtinct diſcerning) through forwardneſs embraceth any thing that brings preſent Eaſe. If either through the Reverence he bears to certain Perſons, or from the ſecret Inclination to what doth comply with his natural Diſpoſition, he fall upon any Principles or Means, by which he apprehends he may come to know God, and ſo doth center himſelf, it will be hard to remove him thence again, how wrong ſoever they may be: For the firſt Anguiſh being over, he becomes more hardy; and the Enemy being near, creates a falſe Peace, and a certain Confidence, which is ſtrengthened by the Mind's unwillingneſs, to enter again into new doubtfulneſs, or the former anxiety of a ſearch.

Jewiſh Doctors and Phariſees reſiſt Chriſt.

This is ſufficiently verified in the Example of the *Phariſees* and *Jewiſh Doctors*, who moſt of all reſiſted *Chriſt*, diſdaining to be eſteemed Ignorant; for this vain Opinion they had of their Knowledge, hindered them from the true Knowledge; and the mean People, who were not ſo much pre-occupied with former Principles, nor conceited of their own Knowledge, did eaſily believe. Wherefore the *Phariſees* upbraid them, ſaying, *Have any of the Rulers or Phariſees believed on him? But this People, which know not the Law, are accurſed.* This is alſo abundantly proved by the Experience of all ſuch, as being ſecretly touched with the Call of God's Grace unto them, do apply themſelves to falſe Teachers, where the Remedy proves worſe than the Diſeaſe; becauſe inſtead of knowing God, or the things relating to their

John 7. 48, 49.

their Salvation aright, they drink in wrong Opinions of him; from which it's harder to be disintangled, than while the Soul remains a Blank, or *Tabula rasa*. For they that conceit themselves Wise, are worse to deal with, than they that are sensible of their Ignorance. Nor hath it been less the device of the Devil, the great Enemy of Mankind, to perswade Men into wrong Notions of God, than to keep them altogether from acknowledging him; the latter taking with few, because odious; but the other having been the constant Ruine of the World: For there hath scarce been a Nation found, but hath had some Notions or other of Religion; so that not from their denying any Deity, but from their Mistakes and Misapprehensions of it, hath proceeded all the Idolatry and Superstition of the World; yea, hence even Atheism it self hath proceeded: For these many and various Opinions of God and Religion, being so much mixed with the Guessings and uncertain Judgments of Men, have begotten in many the opinion, That there is no God at all. This and much more that might be said, may shew how dangerous it is to miss in this first step: *All that come not in by the right Door, are* accounted *as Thieves and Robbers.*

Epictetus. Again, How needful and desireable that Knowledge is, which brings Life Eternal, *Epictetus* sheweth, saying excellently well, *Cap.* 31. ἴσθι ὅτι τὸ Κυριώτατον. *Know that the main Foundation of Piety, is this, To have* ὀρθὰς ὑπολήψεις, *right Opinions and Apprehensions of God.*

This therefore I judged necessary, as a first Principle, in the first place, to affirm; and I suppose will not need much further Explanation or Defence, as being generally acknowledged by all (and in these things, that are without Controversie, I love to be brief) as that which will easily commend it self to every Man's Reason and Conscience; and therefore I shall proceed to the next Proposition; which,

though it be nothing less certain, yet by the Malice of Satan, and Ignorance of many, comes far more under debate.

PROPOSITION II.

Of Immediate Revelation.

Seeing no Man knoweth the Father but the Son, and
Mat. 11.27. he to whom the Son revealeth him: *And seeing* the Revelation of the Son is *in* and *by* the Spirit; *therefore the Testimony of the Spirit is that alone by which the true Knowledge of God hath been, is, and can be, only Revealed: Who as by the Moving of his own Spirit, he disposed the* Chaos *of this World into that wonderful Order, in which it was in the Beginning, and created Man a Living Soul, to Rule and Govern it; so by the Revelation of the same Spirit he hath manifested himself all along unto the Sons of Men, both Patriarchs, Prophets and Apostles: Which Revelation of God by the Spirit, whether by outward Voices and Appearances, Dreams, or inward objective Manifestations in the Heart, were of old the formal Object of their Faith, and remain yet so to be*; *since* the Object of the Saints Faith is the same in all Ages, though held forth under divers Administrations. *Moreover, these divine inward Revelations which we make absolutely necessary for the building up of true Faith, neither do, nor can ever, contradict the outward Testimony of the Scriptures, or right and sound Reason; yet from hence it will not follow, that the Divine Revelations are to be subjected to the Test, either of the outward Testimony of the Scriptures, or of the natural Reason of Man, as to a more noble or certain Rule and Touchstone; for this Divine Revelation, and Inward Illumination, is that which is evident, and clear of it self; forcing, by its own Evidence and Clearness, the well-disposed Understanding to assent, irresistibly moving the same*

ſame thereunto, even as the common Principles of natural Truths do move and incline the Mind to a natural Aſſent: As, That the whole is greater than its part; That two Contradictories can neither be both true, nor both falſe.

§. I. IT is very probable, that many carnal and natural Chriſtians will oppoſe this Propoſition; who, being wholly unacquainted with the movings and actings of God's Spirit upon their Hearts, judge the ſame nothing neceſſary; and ſome are apt to flout at it as ridiculous: Yea, to that height are the generality of Chriſtians apoſtatized and degenerated, that tho' there be not any thing more plainly Aſſerted, more ſeriouſly Recommended, or more certainly Atteſted to, in all the Writings of the holy Scriptures; yet nothing is leſs minded, and more rejected, by all ſorts of Chriſtians, than *Immediate and Divine Revelation*; in ſo much, that once to lay claim to it, is matter of Reproach. Whereas of old, none were ever judged Chriſtians, but ſuch as *had the Spirit of Chriſt*, Rom. 8. 9. But now many do boldly call themſelves *Chriſtians*, who make no difficulty of confeſſing they are without it, and laugh at ſuch as ſay they have it. Of old they were accounted *the Sons of God, who were led by the Spirit of God*, ibid. verſ. 14. But now many aver themſelves Sons of God, who know nothing of this Leader; and he that affirms himſelf ſo led, is, by the pretended Orthodox of this Age, preſently proclaimed a Heretick. The reaſon hereof is very manifeſt, *viz.* Becauſe many in theſe days, under the Name of Chriſtians, do experimentally find, that they are not acted nor led by God's Spirit; yea, many great *Doctors, Divines, Teachers* and *Biſhops* of Chriſtianity (commonly ſo called) have wholly ſhut their Ears from hearing, and their Eyes from ſeeing this *Inward Guide*, and ſo are become ſtrangers unto it; whence they

Revelations by Apoſtate Chriſtians rejected.

they are, by their own experience, brought to this Strait, either to confeſs that they are as yet ignorant of God, and have only the ſhadow of *Knowledge*, and not the true *Knowledge* of him, or that this *Knowledge* is acquired without Immediate Revelation.

Knowledge Spiritual and Literal diſtinguiſhed.

For the better underſtanding then of this Propoſition, we do diſtinguiſh betwixt the certain Knowledge of God, and the uncertain; betwixt the ſpiritual Knowledge, and the literal; the ſaving heart-Knowledge, and ſoaring, airy head-Knowledge. The laſt, we confeſs, may be divers ways obtained; but the firſt, by no other way than the inward immediate Manifeſtation and Revelation of God's Spirit, ſhining in and upon the Heart, inlightning and opening the Underſtanding.

§. II. Having then propoſed to my ſelf, in theſe Propoſitions, to affirm thoſe things which relate to the true and effectual Knowledge which brings Life Eternal with it; therefore I have affirmed, and that truly, that this Knowledge is no otherways attained, and that none have any true ground to believe they have attained it, who have it not by this Revelation of God's Spirit.

The certainty of which Truth is ſuch, that it hath been acknowledged by ſome of the moſt refined and famous of all ſorts of Profeſſors of Chriſtianity in all Ages; who being truly upright-hearted, and earneſt ſeekers of the Lord, (however ſtated under the diſadvantages and epidemical Errors of their ſeveral Sects or Ages) the true Seed in them hath been anſwered by God's Love, who hath had regard to the Good, and hath had of his Elect Ones among all, who finding a diſtaſte and diſguſt in all other outward Means, even in the very Principles and Precepts more particularly relative to their own Forms and Societies, have at laſt concluded, with *One Voice*, That there was no true Knowledge of God, but that which is revealed inwardly by his own Spirit. Whereof take theſe following Teſtimonies of the Ancients. 1.

1. "*It is the inward Master* (saith *Augustine*) *that* "*Teacheth, it is Christ that Teacheth, it is Inspiration* "*that Teacheth: Where this Inspiration and Unction* "*is wanting, it is in vain that words from without are* "*beaten in.* And thereafter: *For he that created us,* "*and redeemed us, and called us, by Faith, and dwell-* "*eth in us by his Spirit, unless he speaketh unto you In-* "*wardly, it is needless for us to cry out.* *Aug.* ex Tract. Epist. Joh. 3.

2. "*There is a difference* (saith *Clemens Alexan-* "*drinus*) *betwixt that which any one saith of the Truth,* "*and that which the Truth it self, interpreting it self,* "*saith. A Conjecture of Truth differeth from the Truth* "*it self; a similitude of a Thing differeth from the Thing* "*it self; it is one thing that is acquired by Exercise and* "*Discipline; and another thing, which by Power and* "*Faith.* Lastly, the same *Clemens* saith, *Truth is* "*neither hard to be arrived at, nor is it impossible to* "*apprehend it, for it is most nigh unto us, even in our* "*Houses, as the most wise* Moses *hath insinuated.* *Clem. Alex.* lib. 1. Strom. Prædag.

3. "*How is it* (saith *Tertullian*) *that since the Devil* "*always worketh, and stireth up the Mind to Iniquity,* "*that the Work of God should either cease, or desist to* "*act? Since for this end the Lord did send the Com-* "*forter, that because humane Weakness could not at once* "*bear all things, Knowledge might be by little and little* "*directed, formed, and brought to Perfection, by the holy* "*Spirit, that Vicar of the Lord.* I have many things "yet (*saith he*) to speak unto you, but ye cannot "as yet bear them; but when that Spirit of Truth "shall come, he shall lead you into all Truth, and "shall teach you these things, that are to come. *But* "*of his Work we have spoken above. What is then the* "*Administration of the Comforter, but that Discipline be* "*derived, and the Scriptures revealed?* &c. *Tertullianus* Lib. de veland. Virginibus, cap. 1.

4. "*The Law* (saith *Hierom*) *is Spiritual, and there* "*is need of a Revelation to understand it.* And in his Epistle 150. to *Hedibia*, Quest. 10. he saith, "*The* "*whole Epistle to the* Romans *needs an Interpretation,* "*it being involved in so great Obscurities; that for the* "*under-* *Hieron.* Epist. Paulin. 103.

"understanding thereof, we need the help of the holy Spi-
"rit, who through the Apostle, dictated it.

Athanasius de Incarnat. Verbi Dei. 5. "So great things (saith *Athanasius*) doth our "Saviour daily: He draws unto Piety, perswades unto "Vertue, teaches Immortality, excites to the desire of "Heavenly Things, reveals Knowledge from the Father, "inspires Power against Death, and shews himself unto "every one.

Greg. Mag. Hom. 30. upon the Gospel. 6. *Gregory* the Great, upon these words [*He shall teach you all things*] saith, "That unless the same Spirit "sit upon the Heart of the Hearer, in vain is the Dis-"course of the Doctor; let no Man then ascribe unto the "Man, that teacheth, what he understands from the "Mouth of him that speaketh; for unless he that teach-"eth, be within, the Tongue of the Doctor, that's with-"out, laboureth in vain.

Cyril. Alex. in Thesauro lib. 13. cap. 3. 7. *Cyrillus Alexandrinus* plainly affirmeth, "That "Men know that Jesus is the Lord by the Holy Ghost, "no otherwise, than they who taste Honey, know that it is "sweet even by its proper quality.

Bernard. in Psal. 84. 8. "Therefore (saith *Bernard*) we daily exhort you, "Brethren, by speech, that ye walk the ways of the Heart, "and that your Souls be always in your hands, that ye "may hear what the Lord saith in you. And again, upon these words of the Apostle [*Let him that glo-rieth, glory in the Lord*] "With which Threefold Vice "(saith he) all sorts of Religious Men are less or more "dangerously affected, because they do not so diligently "attend with the ears of the Heart, to what the Spirit of "Truth (which flatters none) inwardly speaks.

This was the very Basis, and main Foundation, upon which the Primitive Reformers walked.

Lutherus. *Luther*, in his Book to the Nobility of *Germany*, saith, "This is certain, That no Man can make himself "a Doctor of the Holy Scriptures, but the Holy Spirit "alone. And upon the *Magnificat* he saith, *No Man* "can rightly understand God, or the Word of God, un-"less he immediately receive it from the Holy Spirit; "neither can any one receive it from the Holy Spirit,

"except

"except he find it by Experience in himself; and in "this Experience the Holy Ghost teacheth, as in his pro- "per School; out of which School, nothing is taught but "meer Talk.

Philip Melancthon, in his Annotations upon John 6. "Who hear only an outward and bodily Voice, hear the "Creature; but God is a Spirit, and is neither discern- "ed, nor known, nor heard, but by the Spirit; and there- "fore to hear the Voice of God, to see God, is to know "and hear the Spirit. By the Spirit alone God is known "and perceived. Phil. Melancthon. By the Spirit alone God is known.

"Which also the more Serious to this day do acknow- "ledge, even all such, who satisfie themselves not with "the superfice of Religion, and use it not as a Cover or "Art. Yea, all those, who apply themselves effectually "to Christianity, and are not satisfied until they have "found its effectual Work upon their Hearts, redeeming "them from Sin, do feel that no Knowledge effectually "prevails, to the producing of this, but that which pro- "ceeds from the warm Influence of God's Spirit upon the "Heart, and from the comfortable Shining of his Light "upon their Understanding. And therefore to this purpose a late Modern Author saith well, (videlicet, Dr. Smith of Cambridge, in his Select Discourses) "To seek our Divinity meerly in Books and Writings, "is to seek the Living among the Dead; we do but in "vain many times seek God in these, where his Truth "is too often not so much Enshrined as Entombed. "Intra te quære Deum, Seek God within thine own "Soul, he is best discerned νοερᾷ τῇ ἁφῇ (as Plotinus "phraseth it) by an Intellectual Touch of him. We "must see with our Eyes, and hear with our Ears, "and our Hands must handle the Word of Life, "(to express it in St. John's words) ὅτι ἡ ψυχῆς αἴσθησις, "&c. The Soul it self hath its sense, as well as the Body. "And therefore David, when he would teach us "to know what the Divine Goodness is, calls not "for Speculation, but Sensation: Taste, and see how "good the Lord is. That is not the best and truest Dr. Smith of Cambridge, concerning Book-Divinity.

" Knowledge of God, which is wrought out by " the labour and ſweat of the Brain, but that which " is kindled within us, by an heavenly Warmth in " our Hearts. *And again:* There is a Knowledge " of the *Truth, as it is in Jeſus*, as it is in a *Chriſt-* " *like nature*; as it is in that ſweet, mild, humble " and loving Spirit of Jeſus, which ſpreads its ſelf, " like a *Morning Star*, upon the Spirits of good Men, " full of Light and Life. It profits little to know " Chriſt himſelf after the Fleſh; but he gives his " Spirit to good Men, *that ſearcheth the deep things* " *of God.* *And again:* It is but thin airy Know- " ledge, that is got by meer Speculation, which is " uſher'd in by Syllogiſms and Demonſtrations; but " that which ſprings forth from true Goodneſs, is " θειότερόν τι πάσης ἀποδείξεως (as *Origen* ſpeaketh) *It* " *brings ſuch a Divine Light to the Soul, as is more clear* " *and convincing, than any Demonſtration.*

Apoſtacy and a falſe Knowledge introduced.

§. III. That this certain and undoubted Method of the true Knowledge of God hath been brought out of uſe, hath been none of the leaſt Devices of the Devil, to ſecure Mankind to his Kingdom. For after the Light and Glory of the Chriſtian Religion had prevailed over a good part of the World, and diſpelled the thick Miſts of the Heatheniſh Doctrine of the plurality of God's, he that knew there was no probability of deluding the World any longer that way, did then puff Man up with a falſe Knowledge of the true God; ſetting him on work to ſeek God the wrong way, and perſwading him to be content with ſuch a Knowledge as was of his own acquiring, and not of God's teaching. And this Device hath proved the more ſucceſsful, becauſe accommodated to the natural and corrupt ſpirit and temper of Man, who above all things affects to exalt himſelf; in which Exaltation, as God is greatly diſhonoured, ſo therein the Devil hath his end; who is not anxious how much God is acknowledged in words, provided himſelf be but always ſerved;

ſerved; he matters not how great and high Speculations the natural Man entertains of God, ſo long as he ſerves his Luſts and Paſſions, and is obedient to his evil Suggeſtions and Temptations. Thus *Chriſtianity* is become an Art, acquired by humane Science and Induſtry, as any other Art or Science is; and Men have not only aſſumed unto themſelves the name of *Chriſtians*, but even have procured to be eſteemed as *Maſters of Chriſtianity*, by certain Artificial Tricks, tho' altogether Strangers to the Spirit and Life of Jeſus. But if we ſhall make a right Definition of a *Chriſtian*, according to the Scripture, *videlicet*, That *he is one, that hath the Spirit, and is led by it.* How many *Chriſtians*, yea, and of theſe great *Maſters and Doctors* of *Chriſtianity*, ſo accounted, ſhall we juſtly diveſt of that Noble Title?

Chriſtianity is become an Art, acquired by humane Science and Induſtry.

If then ſuch as have all the other Means of Knowledge, and are ſufficiently Learned therein, whether it be the Letter of the Scripture, the Traditions of Churches, the Works of Creation and Providence, whence they are able to deduce ſtrong and undeniable Arguments (which may be true in themſelves) are not yet to be eſteemed *Chriſtians*, according to the certain and infallible Definition above-mentioned: And if the inward and immediate Revelation of God's Spirit in the Heart, in ſuch as have been altogether ignorant of ſome, and but very little skilled in others, of theſe means of attaining Knowledge, hath brought them to Salvation; then it will neceſſarily and evidently follow, That Inward and Immediate Revelation, is the only ſure and certain Way to attain the true and ſaving Knowledge of God.

By Revelation is the true Knowledge of God.

But the firſt is true: Therefore the laſt.

Now as this Argument doth very ſtrongly conclude for this way of Knowledge, and againſt ſuch as deny it; ſo herein it is the more conſiderable, becauſe the Propoſitions, from which it is deduced, are

are so clear, that our very Adversaries cannot deny them. For, as to the first, it is acknowledged, that many learned Men may be, and have been, damned. And as to the second, who will deny but many illiterate Men may be, and are, saved? Nor dare any affirm, that none come to the Knowledge of God and Salvation, by the inward Revelation of the Spirit, without these other outward Means; unless they be also so bold, as to exclude *Abel*, *Seth*, *Noah*, *Abraham*, *Job*, and all the holy Patriarchs, from true Knowledge and Salvation.

Abel, Seth, Noah, &c. instanced.

§. IV. I would however not be understood, as if hereby I excluded those other Means of Knowledge, from any use or service to Man; it is far from me so to judge, as in the next Proposition, concerning the *Scriptures*, shall more plainly appear. The Question is not, what may be profitable or helpful, but what is absolutely necessary. Many things may contribute to further a Work, which yet are not that main thing that makes the work go on.

The Sum then of what is said, amounts to this, That where the true Inward Knowledge of God is, through the Revelation of his Spirit, there is all; neither is there any absolute necessity of any other. But where the best, highest, and most profound Knowledge is, without this there is nothing, as to the obtaining the great End of Salvation. This Truth is very effectually confirmed by the first part of the Proposition it self, which in few words comprehendeth divers unquestionable Arguments, which I shall in brief subsume.

I. First, *That there is no Knowledge of the Father but by the Son.*

II. Secondly, *That there is no Knowledge of the Son but by the Spirit.*

III. Thirdly, *That by the Spirit God hath always revealed himself to his Children.*

IV. Fourthly, *That these Revelations were the formal Object of the Saints Faith.*

And

And Lastly, *That the same continueth to be the Object of the Saints Faith to this day.* V.

Of each of these I shall speak a little particularly, and then proceed to the latter part.

§. V. As to the first, *viz. That there is no knowledge of the Father but by the Son*, it will not need much probation, being founded upon the plain words of Scripture, and is therefore a fit *medium* to draw the rest of our Assertions from. *Assert.* I. *Proved.*

For the infinite and most wise God, who is the *Foundation*, *Root* and *Spring* of all *Operation*, hath wrought all things by his Eternal Word and Son. *This is that* Word, *that was in the beginning with God, and was God, by whom all things were made, and without whom was not any thing made that was made.* This is that *Jesus Christ, by whom God created all things, by whom, and for whom, all things were created, that are in Heaven and in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers,* Col. 1. 16. Who therefore is called, *The first born of every Creature,* Col 1. 15. As then, that infinite and incomprehensible Fountain of Life and Motion, operateth in the Creatures, by his own Eternal Word and Power; so no Creature has access again unto him, but in and by the Son, according to his own express words, *No Man knoweth the Father, but the Son, and he to whom the Son will reveal him,* Matth. 11.27. Luke 10. 22. And again, he himself saith, *I am the Way, the Truth, and the Life: No Man cometh unto the Father but by me,* John 14. 6. John 1. 1, 2, 3. Eph. 3. 9.

Hence he is fitly called, *The Mediator betwixt God and Man:* For having been with God from all Eternity, being himself God, and also in time partaking of the Nature of Man; through him is the Goodness and Love of God convey'd to Mankind, and by him again Man receiveth and partaketh of these Mercies.

Hence is easily deduced the probation of this first Assertion, thus;

If

If no Man knoweth the Father but the Son, and he to whom the Son will reveal him; then there is no knowledge of the Father, but by the Son.

But, no Man knoweth the Father but the Son.

Therefore, there is no knowledge of the Father but by the Son.

The first part of the antecedent are the plain words of Scripture: The consequence thereof is undeniable; except one would say, that he hath the knowledge of the Father, while yet he knows him not, which were an absurd Repugnance.

Again, If the Son be the Way, the Truth, and the Life, and that no Man cometh unto the Father but by him, then there is no knowledge of the Father but by the Son.

But the first is true: Therefore the last.

The antecedent are the very Scripture words. The consequence is very evident: For how can any know a thing who useth not the way, without which it is not knowable? But it is already proved that there is no other way, but by the Son; so that whoso uses not that way cannot know him, neither come unto him.

Assert. II. *Proved.* §. VI. Having then laid down this first Principle, I come to the second, *viz. That there is no knowledge of the Son but by the Spirit*; or *That the Revelation of the Son of God, is by the Spirit.*

Where it is to be noted, that I always speak of the saving, certain and necessary Knowledge of God, which that it cannot be acquired otherways than by the Spirit, doth also appear from many clear Scriptures. For Jesus Christ, in and by whom the Father is revealed, doth also reveal himself to his Disciples and Friends, in and by his Spirit; as his manifestation was sometimes outward, when he testified and witnessed for the Truth in this World, and approved himself faithful throughout: So being now withdrawn, as to the outward Man, he doth teach and instruct Mankind inwardly, by his own

own Spirit; *He ſtandeth at the door and knocketh, and whoſo heareth his Voice and openeth, he comes in* to ſuch, *Rev.* 3. 20. Of this Revelation of Chriſt in him, *Paul* ſpeaketh, *Gal.* 1. 16. in which he placeth the excellency of his Miniſtry, and the certainty of his Calling. And the Promiſe of Chriſt to his Diſciples, *Lo, I am with you to the end of the World*, confirmeth the ſame thing; for this is an inward Preſence and Spiritual, as all acknowledge: But what relates hereto will again occur. I ſhall deduce the Proof of this Propoſition from two manifeſt places of Scripture: The firſt is, 1 *Cor.* 2. 11, 12. *What Man knoweth the things of a Man, ſave the Spirit of a Man which is in him? Even ſo the things of God knoweth no Man, but the Spirit of God. Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things which are freely given us of God.* The Apoſtle in the verſes before, ſpeaking of the wonderful things which are prepared for the Saints, after he hath declared that the natural Man cannot reach them, adds, that *They are revealed by the Spirit of God*, verſ. 9, 10. giving this reaſon, *For the Spirit ſearcheth all things, even the deep things of God.* And then he bringeth in the compariſon, in the verſes above mentioned, very apt, and anſwerable to our Purpoſe and Doctrine, that *as the things of a Man are only known by the Spirit of Man; ſo the things of God are only known by the Spirit of God:* That is, that as nothing below the Spirit of Man (as the Spirit of Brutes, or any other Creatures) can properly reach unto, or comprehend the things of a Man, as being of a nobler and higher Nature; ſo neither can the Spirit of Man, or the natural Man, as the Apoſtle, in the 14th verſe ſubſumes, receive, nor diſcern the things of God, or the things that are Spiritual, as being alſo of a higher Nature; which the Apoſtle himſelf gives for the reaſon, ſaying, *Neither can he know them, becauſe they are Spiritually diſcerned.* So that

Proof I.

The Things of God are known by the Spirit of God.

that, the Apoſtles words being reduced to an Argument, do very well prove the matter under Debate, thus:

If that which appertaineth properly to Man, cannot be diſcerned by any lower or baſer Principle, than the Spirit of Man; then cannot theſe things, that properly relate unto God and Chriſt, be known or diſcerned by any lower or baſer thing, than the Spirit of God and Chriſt.

But the Firſt is true: Therefore alſo the Second.

The whole ſtrength of the Argument is contained in the Apoſtle's words before-mentioned; which therefore being granted, I ſhall proceed to deduce a ſecond Argument, thus:

That which is Spiritual, can only be known and diſcerned by the Spirit of God.

But the Revelation of Jeſus Chriſt, and the true and ſaving Knowledge of him, is Spiritual:

Therefore the Revelation of Jeſus Chriſt, and the true and ſaving Knowledge of him, can only be known and diſcerned by the Spirit of God.

Proof II. *No Man can call Jeſus Lord*, &c.

The other Scripture is alſo a Saying of the ſame Apoſtle, 1 *Cor.* 12. 3. *No Man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.* The Scripture, which is full of Truth, and anſwereth full well to the inlightened Underſtanding of the ſpiritual and real Chriſtian, may perhaps prove very ſtrange to the carnal and pretended Follower of Chriſt, by whom perhaps it hath not been ſo diligently remarked. Here the Apoſtle doth ſo much require the Holy Spirit in the things that relate to a Chriſtian, that he poſitively avers, we cannot ſo much as affirm *Jeſus to be the Lord without it*; which inſinuates no leſs, than that the ſpiritual Truths of the Goſpel are as Lyes in the Mouths of carnal and unſpiritual Men; for tho' in themſelves they be true, yet are they not true, as to them, becauſe not known, nor uttered forth in and by that Principle and Spirit that ought

Spiritual Truths are Lyes ſpoken by carnal Men.

ought to direct the Mind, and actuate it; in such things they are no better than the counterfeit Representations of things in a Comedy; neither can it be more truly and properly called a real and true Knowledge of God and Christ, than the actings of *Alexander* the Great, and *Julius Cæsar*, &c. if now Transacted upon a Stage, might be called truly and really their doings, or the Persons representing them, might be said truly and really to have conquered *Asia*, and overcome *Pompey*, &c.

This Knowledge then of Christ, which is not by the Revelation of his own Spirit in the Heart, is no more properly the Knowledge of Christ, than the Pratling of a *Parrot*, which has been taught a few words, may be said to be the Voice of a Man; for as that, or some other Bird, may be taught to sound or utter forth a rational Sentence, as it hath learned it by the outward Ear, and not from any living Principle of Reason actuating it: So, just such is that Knowledge of the things of God, which the natural and carnal Man hath gathered from the Words or Writings of Spiritual Men, which are not true to him, because conceived in the natural Spirit, and so brought forth by the wrong Organ, and not proceeding from the spiritual Principle; no more than the words of a Man, acquired by Art, and brought forth by the Mouth of a Bird, not proceeding from a rational Principle, are true, with respect to the Bird which utters them. Wherefore from this Scripture I shall further add this Argument:

Like the pratling of a Parrot.

If no Man can say *Jesus is the Lord, but by the Holy Ghost*; then no Man can know *Jesus to be the Lord, but by the Holy Ghost.*

But the First is true: Therefore the Second.

From this Argument there may be another deduced, concluding in the very terms of this Assertion: Thus,

If

If no Man can know *Jesus to be the Lord, but by the Holy Ghost*, then can there be no certain Knowledge or Revelation of him, but by the Spirit.

But the First is true: Therefore the Second.

Assert. III. *Proved.* §. VII. The third thing affirmed, is, *That by the Spirit God always revealed himself to his Children.*

For making appear the Truth of this Assertion, it will be but needful to consider God's manifesting himself towards, and in relation to his Creatures, from the beginning, which resolves it self always herein. The first step of all is ascribed hereunto by *Moses*, Gen. 1. 2. *And the Spirit of God moved upon the Face of the Waters.* I think it will not be denied, that Gods Converse with Man, all along from *Adam* to *Moses*, was by the Immediate Manifestation of his Spirit: And afterwards, through the whole Tract of the Law, he spake to his Children no otherways; which, as it naturally followeth from the Principles above proved, so it cannot be denied, by such as acknowledge the Scriptures of Truth to have been written by the Inspiration of the Holy Ghost: For these writings, from *Moses* to *Malachy*, do declare that during all that time, God revealed himself to his Children, by his Spirit.

That Revelation is by the Spirit of God.

Object. But if any will Object, *That after the Dispensation of the Law, God's method of Speaking was altered.*

Answ. I Answer: *First*, That God spake always immediately to the *Jews*, in that he spake always immediately to the *High-Priest*, from betwixt the *Cherubims*; who, when he entered into the *Holy of Holies*, returning, did relate to the whole People the Voice and Will of God, there immediately revealed. So that this immediate Speaking never ceas'd in any Age.

Sanctum Sanctorum.

Secondly, From this immediate Fellowship were none shut out, who earnestly sought after, and waited for it; in that many, besides the *High-Priest*, who were not so much as of the kindred of *Levi*,

Levi, nor of the Prophets, did receive it and speak from it; as it is written, *Numb.* 11. 25. where the *Spirit* is said to have *rested upon the seventy Elders*; which Spirit also reached unto two that were not in the Tabernacle, but in the Camp; whom when some would have forbidden, *Moses* would not, but rejoyced, *wishing that all the Lord's People were Prophets, and that he would put his Spirit upon them*, vers. 29. *None shut out from this immediate Fellowship.*

This is also confirmed *Neh.* 9. Where the Elders of the People, after their return from Captivity, when they began to sanctifie themselves by Fasting and Prayer; in which, numbering up the many Mercies of God towards their Fathers, they say, vers. 20. *Thou gavest also thy good Spirit to instruct them*; and vers. 30. *Yet many Years didst thou forbear, and testifie against them by thy Spirit in thy Prophets.* Many are the Sayings of Spiritual *David*, to this purpose, as *Psalm* 51. 11, 12. *Take not thy holy Spirit from me; uphold me with thy free Spirit.* Psalm 139. 7. *Whither shall I go from thy Spirit?* Hereunto doth the Prophet *Isaiah* ascribe the credit of his Testimony, saying, chap. 48. v. 16. *And now the Lord God and his Spirit hath sent me.* And that God revealed himself to his Children under the New Testament, to wit, to the Apostles, Evangelists, and Primitive Disciples, is confessed by all. How far now this yet continueth, and is to be expected, somes hereafter to be spoken to.

§. VIII. The fourth thing affirmed, is, *That these Revelations were the Object of the Saints Faith of old.* *Assert.* IV.

This will easily appear by the definition of Faith, and considering what its Object is: For which we shall not dive into the curious and various Notions of the School-Men, but stay in the plain and positive words of the Apostle *Paul*, who, *Heb.* 11. describes it two ways. *Faith* (saith he) *is the Substance of things hoped for, and the Evidence of things not seen*: Which, as the Apostle illustrateth it in the same Chapter by many Examples, is no other but a firm *Proved.* *What Faith is?*

and certain Belief of the Mind, whereby it *reſteth*, and in a ſenſe *poſſeſſeth* the Subſtance of ſome things hoped for, through its Confidence in the Promiſe of God: And thus the Soul hath a moſt firm Evidence, by its Faith, of things not yet ſeen nor come to paſs. The Object of this Faith, is the *Promiſe*, *Word*, or *Teſtimony of God*, ſpeaking in the Mind. Hence it hath been generally affirmed, That the Object of Faith is *Deus Loquens*, &c. that is, *God Speaking*, &c. Which is alſo manifeſt from all thoſe Examples, deduced by the Apoſtle throughout that whole Chapter, whoſe Faith was founded neither upon any outward Teſtimony, nor upon the Voice or Writing of Man, but upon the Revelation of God's Will, manifeſt unto them, and in them; as in the Example of *Noah*, ver. 7. thus, *By Faith* Noah *being warned of God, of things not ſeen as yet, moved with fear, prepared an Ark to the ſaving of his Houſe; by the which he condemned the World, and became Heir of the Righteouſneſs which is by Faith.* What was here the Object of *Noah*'s *Faith*, but God ſpeaking unto him? He had not the Writings nor Propheſyings of any going before, nor yet the Concurrence of any Church or People, to ſtrengthen him; and yet his Faith in the Word, by which he contradicted the whole World, ſaved him and his Houſe. Of which alſo *Abraham* is ſet forth as a ſingular Example, being therefore called the Father of the Faithful, who is ſaid *againſt hope to have believed in hope*; in that he not only willingly forſook his Father's Country, not knowing whither he went; in that he believed concerning the coming of *Iſaac*, though contrary to natural probability; but above all, in that he refuſed not to offer him up, not doubting but God was able to raiſe him from the Dead; of whom it is ſaid, That in *Iſaac ſhall thy Seed be called.* And laſt of all, In that he reſted in the Promiſe, that his Seed ſhould poſſeſs the Land, wherein himſelf was but a Pilgrim, and which to them was not to be fulfilled

The Object of Faith, Deus Loquens.

Noah's Faith.

Abraham's Faith.

fulfilled while divers Ages after. The Object of *Abraham*'s Faith, in all this, was no other, but inward and immediate Revelation, or God signifying his Will unto him inwardly and immediately by his Spirit.

But because, in this part of the Proposition, we made also mention of external Voices, Appearances and Dreams in the Alternative, I think also fit to speak hereof, what in that respect, may be objected; to wit,

That those, who found their Faith now upon Immediate and Objective Revelation, ought to have also outward Voices or Visions, Dreams or Appearances for it. Object.

It is not denied, but God made use of the Ministry of Angels, who in the appearance of Men, spake outwardly to the Saints of old, and that he did also reveal some things to them in Dreams and Visions; none of which we will affirm to be ceased, so as to limit the Power and Liberty of God, in manifesting himself towards his Children. But while we are considering the Object of Faith, we must not stick to that which is but Circumstantially and Accidentally so, but to that which is Universally and Substantially so. *Answ.*

The Ministry of Angels, speaking in the Appearance of Men to the Saints of old.

Next again, We must distinguish betwixt that which in it self is subject to doubt and delusion, and therefore is received for and because of another; and that which is not subject to any doubt, but is received simply for, and because of its self, as being *Prima Veritas*, the *very First* and *Original* Truth. Let us then consider how, or how far these outward Voices, Appearances and Dreams, were the Object of the Saints Faith: Was it because they were simply Voices, Appearances or Dreams? Nay certainly, we know, and they were not ignorant, that the Devil can form a sound of words, and convey it to the outward Ear; that he can easily deceive the outward Senses, by making things to appear, that are not. Yea, do we not see by daily

Revelations by Dreams and Visions.

Experience, that the *Jugglers* and *Mountebanks* can do as much as all that by their *Legerdemain*? God forbid then, that the Saints Faith ſhould be founded upon ſo fallacious a Foundation, as Man's outward and fallible Senſes. What made them then give credit to theſe Viſions? Certainly nothing elſe, but the ſecret Teſtimony of God's Spirit in their Hearts, aſſuring them that the Voices, Dreams and Viſions were of and from God. *Abraham* believed the Angels; but who told him that theſe Men were Angels? We muſt not think his Faith then was built upon his outward Senſes; but proceeded from the ſecret Perſwaſion of God's Spirit in his Heart. This then muſt needs be acknowledged to be originally and principally the Object of the Saints Faith; without which there is no true and certain Faith, and by which many times Faith is begotten and ſtrengthened, without any of theſe outward or viſible Helps; as we may obſerve in many Paſſages of the Holy Scripture, where it is only mentioned, *And God ſaid*, &c. And *the Word of the Lord came* unto ſuch and ſuch, *ſaying*, &c.

Object. But if any one ſhould pertinaciouſly affirm, *That this did import an outward audible Voice to the Carnal Ear.*

Anſw. I would gladly know, what other Argument ſuch a one could bring for this his Affirmation, ſaving his own ſimple Conjecture. It is ſaid indeed, *the Spirit witneſſeth with our ſpirit*; but not to our outward Ears, *Rom.* 8. 16. And ſeeing the Spirit of God is within us, and not without us only, it ſpeaks to our ſpiritual, and not to our Bodily Ear. Therefore I ſee no reaſon, where it's ſo often ſaid in Scripture, *The Spirit ſaid, moved, hindered, called* ſuch or ſuch a one, to *do* or *forbear* ſuch or ſuch a thing, that any have to conclude, that this was not an Inward Voice to the Ear of the Soul, rather than an outward Voice to the bodily Ear. If any be otherwiſe minded, let them, if they can, produce their

The Spirit ſpeaks to the ſpiritual Ear, not to the outward.

their Arguments, and we may further consider of them.

From all then which is above declared, I shall deduce an Argument, to conclude the Probation of this Assertion, thus:

That which any one firmly believes, as the ground and foundation of his Hope in God, and Life Eternal, is the formal Object of his Faith.

But the inward and immediate Revelation of God's Spirit, speaking in and unto the Saints, was by them believed, as the ground and foundation of their Hope in God, and Life Eternal.

Therefore these inward and immediate Revelations were the formal Object of their Faith.

§. IX. That which now cometh under Debate, is, what we asserted in the last place, to wit, *That the same continueth to be the Object of the Saints Faith unto this day.* Many will agree to what we have said before, who differ from us herein. *Assert.* V. *Proved.*

There is nevertheless a very firm Argument confirming the Truth of this Assertion, included in the Proposition it self, to wit, *That the Object of the Saints Faith is the same in all Ages, though held forth under divers Administrations.* Which I shall reduce to an Argument, and prove thus:

First, *Where the Faith is one, the Object of the Faith is one.*

But the Faith is one: Therefore, &c.

That the Faith is one, is the express words of the Apostle, *Eph.* 4. 5. who placeth the *one Faith* with the *one God*; importing no less than, that to affirm *two Faiths*, is as absurd as to affirm *two Gods.*

Moreover, if the Faith of the Ancients were not one and the same with ours, *i. e.* agreeing in Substance therewith, and receiving the same definition, it had been impertinent for the Apostle, *Heb.* 11. to have illustrated the definition of our Faith, by the Examples of that of the Ancients, or to go about to move us by the example of *Abraham*, if *Abraham*'s Faith *The Faith of the Saints of old the same with ours.*

Faith were different in nature from ours. Nor doth hence any difference ariſe, becauſe they believed in Chriſt, with reſpect to his appearance outwardly as future; and we, as already appeared: For, neither did they then ſo believe in him to come, as not to feel him preſent with them, and witneſs him near; ſeeing the Apoſtle ſaith, *They all drank of that ſpiritual Rock which followed them, which Rock was Chriſt.* Nor do we ſo believe concerning his appearance paſt, as not alſo to feel and know him *preſent with us*, and to *feed upon him*; *except Chriſt* (ſaith the Apoſtle) *be in you, ye are Reprobates*; ſo that both our Faith is one, terminating in one and the ſame thing. And as to the other part or conſequence of the Antecedent; to wit, *That the Object is one, where the Faith is one*; the Apoſtle alſo proveth it, in the forecited Chapter, where he makes all the Worthies of old Examples to us. Now wherein are they imitable, but becauſe they believed in God? And what was the Object of their Faith, but inward and immediate Revelation, as we have before proved? Their Example can be no ways applicable to us, except we believe in God, as they did; that is, by the ſame Object. The Apoſtle clears this yet further by his own Example, *Gal.* 1. 16. where he ſaith, *So ſoon as Chriſt was revealed in him, he conſulted not with Fleſh and Blood, but forthwith believed and obeyed.* The ſame Apoſtle, *Heb.* 13. 7, 8. where he exhorteth the *Hebrews* to follow the Faith of the Elders, adds this reaſon, *Conſidering the end of their Converſation, Jeſus Chriſt, the ſame to day, yeſterday, and for ever:* Hereby notably inſinuating, that in the Object there is no alteration.

Object. If any now object *the Diverſity of Adminiſtration:*

Anſw. I anſwer; That altereth not at all the *Object:* for the ſame Apoſtle mentioning this Diverſity three times, 1 *Cor.* 12. 4, 5, 6. centereth always in the ſame Object; the ſame Spirit, the ſame Lord, the ſame God.

But

But further, if the Object of Faith were not one and the same, both to us and to them, then it would follow, that we were to know God some other way, than by the Spirit.

But this were absurd: Therefore, *&c.*

Lastly, This is most firmly proved from a common and received Maxim of the School-men, to wit, *Omnis actus specificatur ab objecto*, Every Act is specified from its Object: From which (if it be true, as they acknowledge; though for the sake of many, I shall not recur to this Argument, as being too Nice and Scholastick; neither lay I much stress upon those kind of things, as being that which commends not the Simplicity of the Gospel) *If the Object were different, then the Faith would be different also.*

Such as deny this Proposition now a-days, use here a distinction; granting, that *God is to be known by his Spirit*; but again denying, that *it is Immediate or Inward, but in and by the Scriptures, in which the mind of the Spirit* (as they say) *being fully and amply Expressed, we are thereby to know God, and be led in all things.*

As to the Negative of this Assertion, That the Scriptures are not sufficient, neither were ever appointed to be the adequate and only Rule, nor yet can guide or direct a Christian, in all those things that are needful for him to know, we shall leave that to the next Proposition to be examined. What is proper in this place to be proved, is, *That Christians now are to be led inwardly and immediately by the Spirit of God*, even in the same Manner (though it befall not to many to be led in the same Measure) as the Saints were of old.

Christians are now to be led by the Spirit, in the same manner as the Saints of old.

§. X. I shall prove this by divers Arguments, and first from the Promise of Christ in these words, *John* 14. 16. *And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever.* Vers. 17. *Even the Spirit of Truth, whom*

the World cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you. Again, verſ. 26. *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your Remembrance*; and 16. 13. *But when the Spirit of Truth ſhall come, he ſhall lead you into all Truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, he ſhall ſpeak, and ſhall declare unto you things to come.* We have here firſt, who this is, and that is divers ways expreſſed, to wit, *The Comforter, the Spirit of Truth, the Holy Ghoſt, the Sent of the Father in the Name of Chriſt.* And hereby is ſufficiently proved the ſottiſhneſs of thoſe *Socinians*, and other carnal Chriſtians, who neither know nor acknowledge any internal Spirit or Power, but that which is meerly Natural, by which they ſufficiently declare themſelves to be of the World, who cannot receive the Spirit, becauſe they neither ſee him, nor know him. *Secondly*, Where this Spirit is to be, *He dwelleth with you, and ſhall be in you.* And, *Thirdly*, What his Work is, *He ſhall teach you all things, and bring all things to your Remembrance, and guide you into all Truth,* ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.

Query I. *Who is this Comforter?*

As to the *Firſt*, Moſt do acknowledge that there is nothing elſe underſtood, than what the plain words ſignifie: which is alſo evident by many other places of Scripture, that will hereafter occur; neither do I ſee, how ſuch as affirm otherways, can avoid Blaſphemy: For, if the *Comforter*, the *Holy Ghoſt*, and *Spirit of Truth*, be all one with the Scriptures, then it will follow that the Scriptures are God, ſeeing it is true that the Holy Ghoſt is God. If theſe Mens Reaſoning might take place, wherever the *Spirit* is mentioned, in relation to the Saints, thereby might be truly and properly underſtood the *Scriptures*: Which, what a non-ſenſical Monſter it would make of the Chriſtian Reli-

Nonſenſical Conſequences from the Socinians hereſy of the Scriptures being the Spirit.

gion,

gion, will easily appear to all Men. As where it is said, *A Manifestation of the Spirit is given to every Man to profit withall*; it might be rendred thus, A Manifestation of the *Scriptures* is given to every Man to profit withal; what notable Sense this would make, and what a curious Interpretation, let us consider by the sequel of the same chapter, 1 *Cor.* 12. 9, 10, 11. *To another the Gifts of Healing by the same Spirit; to another the working of Miracles*, &c. *But all these worketh that one and the self same Spirit, dividing to every Man severally as he will.* What would now these great Masters of Reason, *Socinians*, judge, if we should place the *Scriptures* here instead of the *Spirit?* Would it answer their Reason, which is the great Guide of their Faith? Would it be good and sound Reason in their *Logical Schools*, to affirm that the Scripture divideth severally, as it will, and giveth to some the *Gift of Healing*, *to others the working of Miracles?* If then this Spirit, a Manifestation whereof is given to every Man to profit withal, be no other than that *Spirit of Truth*, before-mentioned, *which guideth into all Truth*; this Spirit of Truth cannot be the Scripture. I could infer an Hundred more Absurdities of this kind, upon this sottish Opinion; but what is said may suffice. For even some of themselves, being at times forgetful, or ashamed of their own Doctrine, do acknowledge, that the Spirit of God is another thing, and distinct from the Scriptures, to Guide and Influence the Saints.

Secondly, That this Spirit is inward, in my opinion, needs no Interpretation, or Commentary, *He dwelleth with you, and shall be in you.* This indwelling of the Spirit in the Saints, as it is a thing most needful to be known and believed; so is it as positively asserted in the Scripture, as any thing else can be. *If so be that the Spirit of God dwell in you*, saith the Apostle to the *Romans*, chap. 8. 9. and again, *Know ye not that your Body is the Temple of the Holy Ghost*,

Query II. *Where is his place?*

Ghoſt, 1 Cor. 6. 19. *And that the Spirit of God dwelleth in you?* 1 Cor. 3. 16. Without this, the Apoſtle reckoneth no Man a Chriſtian. *If any Man* (ſaith he) *have not the Spirit of Chriſt, he is none of his.* Theſe words immediately follow thoſe above-mentioned, out of the Epiſtle to the *Romans*, *But ye are not in the Fleſh, if ſo be the Spirit of God dwell in you.* The Context of which ſheweth, that the Apoſtle reckoneth it the main token of a Chriſtian, both poſitively and negatively: For in the former Verſes, he ſheweth how the *carnal Mind is Enmity againſt God*, and that ſuch as are in the *Fleſh, cannot pleaſe him.* Where ſubſuming, he adds, concerning the *Romans*, that they *are not in the Fleſh*, if the *Spirit of God dwell in them.* What is this, but to affirm that they, in whom the Spirit dwells, are no longer in the Fleſh, nor of thoſe who pleaſe not God, but are become Chriſtians indeed? Again, in the next verſe he concludes negatively, that *If any Man have not the Spirit of Chriſt, he is none of his*; that is, he is no Chriſtian. He then that acknowledges himſelf Ignorant, and a Stranger to the Inward In-being of the Spirit of Chriſt in his Heart, doth thereby acknowledge himſelf to be yet in the carnal Mind, which is enmity to God; to be yet in the Fleſh, where God cannot be pleaſed; and in ſhort (whatever he may otherways know or believe of Chriſt, or however much skilled, or acquainted with the Letter of the Holy Scripture) not yet to be (notwithſtanding all that) attained to the leaſt degree of a Chriſtian; yea, not once to have embraced the Chriſtian Religion. For take but away the Spirit, and Chriſtianity remains no more Chriſtianity, than the dead Carcaſs of a Man, when the Soul and Spirit is departed, remains a Man; which the living can no more abide, but do Bury out of their ſight, as a noiſom and uſeleſs thing, however acceptable it hath been, when actuated and moved by the Soul. Laſtly, *Whatſoever*

The Spirit within the main Token of a Chriſtian.

ſoever is Excellent, whatſoever is Noble, whatſoever is Worthy, whatſoever is Deſirable in the Chriſtian Faith, is aſcribed to this *Spirit*; without which it could no more ſubſiſt, than the outward World without the Sun. Hereunto have all true Chriſtians in all Ages, attributed their Strength and Life. It is by this Spirit, that they avouch themſelves to have been converted to God, to have been redeemed from the World, to have been ſtrengthened in their Weakneſs, comforted in their Afflictions, confirmed in their Temptations, imboldened in their Sufferings, and triumphed in the midſt of all their Perſecutions. Yea, The Writings of all true Chriſtians are full of the great and notable Things, which they all affirm themſelves to have done, by the Power, and Virtue, and Efficacy of the Spirit of God working in them. *It is the Spirit that quickeneth*, John 6. 63. It was the *Spirit that gave them Utterance*, Acts 2. 4. It was the *Spirit* by which *Stephen* ſpake, *That the Jews were not able to reſiſt*, Acts 6. 10. It is ſuch as *walk after the Spirit that receive no Condemnation*, Rom. 8. 1. It is *the Law of the Spirit that makes free*, verſ. 2. It is by *the Spirit of God dwelling in us*, that we are *redeemed from the Fleſh, and from the carnal Mind*, verſ. 9. It is *the Spirit of Chriſt dwelling in us, that quickeneth our mortal Bodies*, verſ. 11. It is through this *Spirit*, that the deeds of the Body are *mortified*, and Life obtained, verſ. 13. It is by this *Spirit*, that we are *adopted*, and *cry ABBA Father*, verſ. 15. It is this *Spirit, that beareth witneſs with our ſpirit, that we are the Children of God*, verſ. 16. It is this *Spirit, that helpeth our Infirmities, and maketh Interceſſion for us, with Groanings which cannot be uttered*, ver. 26. It is by this *Spirit*, that the glorious Things which God hath laid up for us, which *neither outward Ear hath heard, nor outward Eye hath ſeen, nor the Heart of Man conceived* by all his reaſonings, are revealed unto us, 1 *Cor.* 2. 9, 10. It is by this *Spirit*, that both *Wiſdom* and

The Great and Notable Acts, that have been and are performed by the Spirit in all Ages.

and *Knowledge*, and *Faith*, and *Miracles*, and *Tongues*, and *Prophecies*, are obtained, 1 *Cor.* 12. 8, 9, 10. It is by this *Spirit*, that we are *all Baptized into one Body*, verſ. 13. In ſhort, what thing relating to the Salvation of the Soul, and to the Life of a Chriſtian, is rightly performed, or effectually obtained without it? And what ſhall I more ſay? For the time would fail me, to tell of all thoſe things, which the Holy Men of Old have declared; and the Saints of this day, do witneſs themſelves to enjoy, by the Virtue and Power of this *Spirit dwelling in them*. Truly my Paper could not contain thoſe many Teſtimonies, whereby this Truth is confirmed; wherefore beſides what is above-mentioned out of the Fathers, whom all pretend to Reverence, and thoſe of *Luther* and *Melancthon*, I ſhall deduce yet one obſervable Teſtimony out of *Calvin*, becauſe not a few of the Followers of his Doctrine do refuſe and deride (and that as it is to be feared, becauſe of their own Non-experience thereof) this way of the Spirit's In-dwelling, as uncertain and dangerous; that ſo, if neither the Teſtimony of the Scripture, nor the Sayings of others, nor right Reaſon can move them, they may at leaſt be reproved by the Words of their own Maſter, who ſaith in the third Book of his Inſtitutions, *Cap.* 2. on this wiſe:

Calvin of the Neceſſity of the Spirit's In-dwelling in us.

"*But they alledge, it is a bold Preſumption for any* "*to pretend to an undoubted Knowledge of God's Will*; "which (ſaith he) I ſhould grant unto them, if we "ſhould aſcribe ſo much to our ſelves, as to ſubject "the incomprehenſible Counſel of God to the raſh-"neſs of our Underſtandings. But while we ſimply "ſay, with *Paul*, that *we have received not the Spirit* "*of this World, but the Spirit which is of God*; by "whoſe Teaching we know thoſe things that are "given us of God: What can they prate againſt "it, without reproaching the Spirit of God? For "if it be a horrible Sacriledge to accuſe any Re-

"velation

" velation coming from him, either of a Lye, of " Uncertainty or Ambiguity, in asserting its Cer- " tainty, wherein do we offend? But they cry out, " *That it is not without great Temerity, that we dare* " *so boast of the Spirit of Christ.* Who would believe " that the Sottishness of these Men were so great, " who would be esteemed the Masters of the World, " that they should so fail in the first Principles of " Religion? Verily I could not believe it, if their " own Writings did not testifie so much. *Paul* ac- " counts those the *Sons of God, who are acted by the* " *Spirit of God*; but these will have the Children of " God acted by their own spirits, without the Spi- " rit of God. He will have us call God *Father*, the " Spirit dictating that term unto us, which only " can witness to our spirits, that we are the *Sons* " *of God.* These, though they cease not to call " upon God, do nevertheless demit the Spirit, by " whose guiding he is rightly to be called upon. " He denies them to be the *Sons of God*, or the *Ser-* " *vants of Christ*, who are not led by his Spirit; " but these feign a Christianity that needs not the " Spirit of Christ. He makes no Hope of the bless- " sed *Resurrection*, unless we feel the Spirit residing " in us; but these feign a Hope without any such " a feeling; but perhaps they will answer, that they " deny not but that it is necessary to have it, only " of modesty and humility we ought to deny and " not acknowledge it. What means he then, when " he commands the *Corinthians* to *Try themselves*, if " they be in the Faith; to *Examine themselves*, whe- " ther they have Christ, whom whosoever acknow- " ledges not dwelling in him, is a Reprobate? *By* " *the Spirit which he hath given us*, saith *John*, *we know* " *that he abideth in us.* And what do we then else " but call in question Christ his Promise, while we " would be esteemed the Servants of God, without " his Spirit, which he declared he would pour out up- " on all his? Seeing these things are the first grounds

" of

Without the Spirit's Presence Christianity must cease.

"of Piety, it is miserable Blindness to accuse Christians of Pride, because they dare glory of the "Presence of the Spirit; without which glorying, "Christianity it self could not be. But by their "Example they declare, how truly Christ spake, "saying, That his Spirit was unknown to the "World, and that those only acknowledge it, with "whom it remains. Thus far *Calvin*.

If therefore it be so, Why should any be so foolish, as to deny, or so unwise, as not to seek after this Spirit, which Christ hath promised shall dwell in his Children? They then that do suppose the Indwelling and Leading of his Spirit to be ceased, must also suppose Christianity to be ceased, which cannot subsist without it.

Query III. *What is the Work of the Spirit?*

Thirdly, *What the Work of this Spirit is*, is partly before shewn, which Christ compriseth in two or three things, *He will guide you into all Truth; He will teach you all things, and bring all things to your remembrance.* Since Christ hath provided for us so good an Instructor, what need we then lean so much to those Traditions and Commandments of Men, wherewith so many *Christians* have burthened themselves? What need we set up our own carnal and corrupt Reason for a Guide to us, in Matters spiritual, as some will needs do? May it not be complained of all such, as the Lord did of old, concerning *Israel*, by the Prophets, *Jer.* 2.13. *For my People have committed two Evils, they have forsaken me, the Fountain of Living Waters; and hewed them out Cisterns, broken Cisterns, that can hold no Water.* Have not many forsaken? Do not many deride and reject this Inward and Immediate Guide, this Spirit, that leads into all Truth; and cast up to themselves other ways, broken ways indeed, which have not all this while brought them out of the Flesh, nor out of the World, nor from under the dominion of their own Lusts, and sinful Affections; whereby Truth, which is only rightly learned by this Spirit, is so much a Stranger in the Earth? From

John 16.13. and 14. 26.

The Spirit the Guide.

From all then that hath been mentioned, concerning this Promiſe, and theſe Words of Chriſt, it will follow, That Chriſtians are always to be led inwardly and immediately by the Spirit of God dwelling in them; and that the ſame is a ſtanding and perpetual Ordinance, as well to the Church in general in all Ages, as to every Individual Member in particular; as appears from this Argument:

A perpetual Ordinance to God's Church and People.

The *Promiſes* of Chriſt to his Children are *Yea* and *Amen*, and cannot fail, but muſt of neceſſity be fulfilled.

But Chriſt hath promiſed, That the *Comforter*, the *Holy Ghoſt*, the *Spirit of Truth*, ſhall abide with his Children for ever, ſhall dwell with them, ſhall be in them, ſhall lead them into all Truth, ſhall teach them all things, and bring all things to their Remembrance.

Therefore, The *Comforter*, the *Holy Ghoſt*, the *Spirit of Truth*, his abiding with his Children, *&c.* is *Yea* and *Amen*, &c.

Again: No Man is redeemed from the Carnal Mind, which is at Enmity with God, which is not ſubject to the Law of God, neither can be: No Man is yet in the Spirit, but in the Fleſh, and cannot pleaſe God, except he in whom the Spirit of God dwells.

But every true Chriſtian is (in meaſure) redeemed from the Carnal Mind, is gathered out of the Enmity, and can be ſubject to the Law of God; is out of the Fleſh, and in the Spirit, the Spirit of God dwelling in him.

Therefore every true Chriſtian hath the Spirit of God dwelling in him.

Again: *Whoſoever hath not the Spirit of Chriſt, is none of his*; that is, no *Child*, no *Friend*, no *Diſciple* of Chriſt.

But every true Chriſtian is a *Child*, a *Friend*, a *Diſciple* of Chriſt.

Therefore every true Chriſtian hath the Spirit of Chriſt.

More-

Moreover: Whosoever is the Temple of the *Holy Ghost*, in him the Spirit of God dwelleth and abideth.

But every true Christian is the Temple of the *Holy Ghost*.

Therefore in every true Christian the Spirit of God dwelleth and abideth.

But to conclude: He in whom the Spirit of God dwelleth, it is not in him a lazy, dumb, useless thing; but it moveth, actuateth, governeth, instructeth, and teacheth him all things, whatsoever are needful for him to know, yea, bringeth all things to his remembrance.

But the Spirit of God dwelleth in every true Christian:

Therefore the Spirit of God leadeth, instructeth, and teacheth every true Christian, whatsoever are needful for him to know.

Object. §. XI. But there are some that will confess, *That the Spirit doth now lead and influence the Saints, but that he doth it only Subjectively, or in a blind manner, by inlightning their Understandings to understand and believe the Truth delivered in the Scriptures; but not at all by presenting those Truths to the Mind by way of Object*, and this they call, *Medium incognitum Assentiendi*, as that, *of whose Working a Man is not sensible.*

Answ. This Opinion, though somewhat more tolerable than the former, is nevertheless not altogether according to Truth, neither doth it reach the fulness of it.

Arg. 1. 1. Because there be many Truths, which as they are applicable to particulars, and individuals, and most needful to be known by them, are no wise to be found in the Scripture, as in the following *Proposition* shall be shewn.

Besides, the *Arguments* already adduced do prove, that the Spirit doth not only *Subjectively* help us to discern Truths, elsewhere delivered, but also *Objectively*

jectively preſent thoſe Truths to our Minds. For that which teacheth me all things, and is given me for that end; without doubt preſents thoſe things to my mind, which it teacheth me. It is not ſaid, *It ſhall teach you how to underſtand thoſe things that are written*; but, *It ſhall teach you all things.* Again, That which brings all things to my Remembrance, muſt needs preſent them by way of Object; elſe it were improper to ſay, It brought them to my Remembrance; but only, that it helpeth to remember the Objects brought from elſewhere.

My ſecond Argument ſhall be drawn from the Nature of the *New Covenant*; by which, and thoſe that follow, I ſhall prove that we are led by the Spirit, both *Immediately* and *Objectively*. The Nature of the *New Covenant* is expreſſed in divers places: And *Arg.* 2.

First, *Iſa.* 59. 21. *As for me, this is my Covenant with them, ſaith the Lord, My Spirit that is upon thee, and my Words which I have put into thy mouth, ſhall not depart out of thy Mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seed's Seed, ſaith the Lord, from henceforth and for ever.* By the latter part of this, is ſufficiently expreſſed the Perpetuity and Continuance of this Promiſe, *It ſhall not depart, ſaith the Lord, from henceforth and for ever.* In the former part is the Promiſe it ſelf, which is the Spirit of God being upon them, and the Words of God being put into their Mouths. *Proof* 1. *The Leadings of the Spirit.*

First, This was *Immediate*, for there is no mention made of any *Medium*; he ſaith not, I ſhall by the Means of ſuch and ſuch Writings or Books, convey ſuch and ſuch Words into your Mouths; but *My Words, I, even I, ſaith the Lord, ſhall put into your Mouths.* 1. Immediately.

Secondly, This muſt be *Objectively*; for [*the Words put into the Mouth*] are the Object preſented by him. He ſaith not, The Words which ye ſhall ſee written, my Spirit ſhall only enlighten your Underſtandings 2. Objectively.

to assent unto; but positively, *My Words, which I have put into thy Mouth*, &c. From whence I Argue thus:

Upon whomsoever the Spirit remaineth always, and putteth words in his Mouth, him doth the Spirit teach *Immediately, Objectively*, and *Continually*.

But the Spirit is always upon the Seed of the Righteous, and putteth Words into their Mouths, neither departeth from them:

Therefore the Spirit teacheth the Righteous *Immediately, Objectively*, and *Continually*.

Proof 2. Secondly, The Nature of the *New Covenant* is yet more amply expressed, *Jer.* 31.33. which is again repeated and re-asserted by the Apostle, *Heb.* 8.10,11. in these words, *For this is the Covenant that I will make with the House of Israel, after those days, saith the Lord, I will put my Laws into their Minds, and write them in their Hearts, and I will be to them a God, and they shall be to me a People. And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me from the least to the greatest.*

The Object here, is *God's Law* placed in the Heart, and written in the Mind; from whence they become God's People, and are brought truly to know him.

The Difference between the Outward and Inward Law. In this then is the *Law* distinguished from the *Gospel*: The *Law* before was outward, written in Tables of Stone; but now is inward, written in the Heart: Of old the People depended upon their Priests for the Knowledge of God, but now they have all a certain and sensible Knowledge of Him; concerning which, *Augustin* speaketh well, in his Book *De Litera & Spiritu*; from whom *Aquinas* first of all seems to have taken occasion to move this Question, *Whether the New Law be a written Law, or an Implanted Law? Lex scripta, vel Lex indita?* Which he thus resolves, Affirming, *That the New Law, or Gospel, is not properly a Law written, as the Old was; but*

Lex

Lex Indita, *an Implanted Law*; and that *the old Law was written without, but the new Law is written within, on the Table of the Heart.*

How much then are they deceived, who inſtead of making the Goſpel preferable to the Law, have made the condition of ſuch, as are under the Goſpel far worſe? For no doubt it is a far better, and more deſirable thing, to converſe with God *Immediately*, than only *Mediately*, as being a higher and more glorious Diſpenſation: And yet theſe Men acknowledge, that many under the Law, had *Immediate* converſe with God, whereas they now cry it is ceaſed.

The Goſpel Diſpenſation more glorious than that of the Law.

Again, Under the Law, there was the Holy of Holies, into which the High Prieſt did enter, and received the word of the Lord *immediately* from betwixt the Cherubims, ſo that the People could then certainly know the mind of the Lord; but now, according to theſe Men's Judgment, we are in a far worſe condition, having nothing but the outward letter of the Scripture, to gueſs and divine from; concerning one verſe of which, ſcarce two can be found to agree. But Jeſus Chriſt hath promiſed us better things, (tho' many are ſo unwiſe, as not to believe him) even to guide us, by his own unerring Spirit, and hath rent and removed the Vail, whereby not only one, and that once a Year, may enter; but all of us at all times have acceſs unto him; as often as we draw near unto him with pure Hearts, He reveals his Will to us by his Spirit, and Writes his Laws in our Hearts. Theſe things then being thus premiſed; I argue,

Where the Law of God is put into the Mind, and written in the Heart, there the object of *Faith*, and *Revelation* of the Knowledge of God is *inward*, *immediate*, and *objective*.

But the Law of God is put into the Mind, and written in the Heart of every True Chriſtian, under the new Covenant.

Therefore the Object of Faith, and Revelation of the knowledge of God to every True Christian, is inward, immediate and objective.

The *assumption* is the expreſs Words of Scripture: The *Propoſition* then muſt needs be true, except that *which is put into the Mind, and written in the Heart*, were either not *inward*, not *immediate*, or not *objective*, which is moſt abſurd.

Arg. III. § XII. The third Argument is from theſe Words of *John*, 1 *John* 2. ver. 27. *But the Anointing, which ye have received of him, abideth in you, and ye need not that any Man teach you: but the ſame Anointing teacheth you of all things, and is Truth, and no Lye, and even as it hath taught you, ye ſhall abide in him.*

The Anointing recommended as--

1. *Common* *Firſt*, This could not be any ſpecial, peculiar, or extraordinary priviledge, but that which is common to all the Saints, it being a general Epiſtle, directed to all them of that Age.

2. *Certain* *Secondly*, The Apoſtle propoſeth this Anointing in them, as a more certain Touch-ſtone for them to diſcern and try Seducers by, even then his own Writings; for having in the former verſe ſaid, that he had Written ſome things to them, concerning ſuch as Seduced them, he begins the next verſe, *But the Anointing*, &c. *and ye need not that any Man teach you*, &c. which infers, that having ſaid to them what can be ſaid, he refers them for all to the inward Anointing, (which teacheth all things) as the moſt firm, conſtant, and certain Bull-wark, againſt all Seducers.

3. *Laſting.* And *Laſtly*, that it is a laſting and continuing thing; the Anointing which abideth; if it had not been to abide in them, it could not have taught them all things, neither guided them againſt all hazard. From which I argue thus,

He that hath an Anointing abiding in him, which teacheth him all things, ſo that he needs no Man to teach him, hath an inward an immediate Teacher,

er, and hath ſome things inwardly and immediately Revealed unto him.

But the Saints have ſuch an Anointing:

Therefore, *&c.*

I could prove this Doctrine from many more places of Scripture, which for brevity's ſake I omit; and now come to the ſecond part of the Propoſition, where the Objections uſually formed againſt it are anſwered.

§. XIII. The moſt uſual is, That *theſe Revelations are uncertain.* Object.

But this beſpeaketh much Ignorance in the Oppoſers; for we diſtinguiſh betwixt the *Theſis* and the *Hypotheſis*, that is, betwixt the *Propoſition* and *Suppoſition.* For it is one thing to affirm, *that the true and undoubted Revelation of God's Spirit, is certain and infallible*; and another thing to affirm, that this or that particular Perſon, or People, is led infallibly by this Revelation, in what they Speak or Write, becauſe they affirm themſelves to be ſo led, by the inward and immediate Revelation of the Spirit. The firſt is only by us aſſerted, the latter may be called in queſtion. The queſtion is not, who are, or are not ſo led? But whether all ought not, or may not be ſo led? *Anſw.*

Seeing then, we have already proved, that Chriſt hath promiſed his Spirit to lead his Children, and that every one of them both ought, and may be led by it; If any depart from this certain Guide, in Deeds, and yet in Words pretend to be led by it into things, that are not good, it will not from thence follow, that the true guidance of the Spirit is uncertain, or ought not to be followed, no more than it will follow, that the Sun ſheweth not light, becauſe a Blind Man, or one who wilfully ſhuts his Eyes, falls into a Ditch at Noon day for want of Light: or that no Words are ſpoken, becauſe a Deaf Man hears them not: or that a Garden full of fragrant Flowers has no ſweet ſmell, becauſe he, *The Certainty of the Spirit's Guidance proved.*

that has loſt his Smelling, doth not Smell it; the fault then is in the Organ, and not in the Object.

All theſe Miſtakes therefore are to be aſcribed to the Weakneſs or Wickedneſs of Men, and not to that Holy Spirit. Such as bend themſelves moſt againſt this certain and infallible Teſtimony of the Spirit, uſe commonly to alledge the Example of the old *Gnoſticks*, and the late Monſtrous and Miſchievous actings of the *Anabaptiſts* of *Munſter*; all which toucheth us nothing at all, neither weakens a whit our moſt true Doctrine. Wherefore as a moſt ſure Bulwark againſt ſuch kind of Aſſaults, was ſubjoyned that other part of our Propoſition, thus; *Moreover theſe Divine and inward Revelations which we eſtabliſh, as abſolutely neceſſary for the founding of the True Faith, as they do not, ſo neither can they at any time contradict the Scriptures Teſtimony, or ſound Reaſon.*

—By Experience, Beſides the intrinſick and undoubted Truth of this Aſſertion, we can boldly affirm it, from our certain and bleſſed Experience. For this Spirit never deceived us, never acted nor moved us to any thing that was amiſs; but is clear and manifeſt in its Revelations, which are evidently diſcerned of us, as we wait in *that pure and undefiled Light of God* (that proper and fit *Organ*) in which they are received. Therefore if any reaſon after this manner,

(That becauſe ſome Wicked, Ungodly, Deviliſh Men, have committed wicked Actions, and have yet more wickedly aſſerted, that they were led into theſe things by the Spirit of God.

Therefore, *No Man ought to lean to the Spirit of God, or ſeek to be led by it.)*

The Abſurdity of the Conſequence. I utterly deny the Conſequence of this Propoſition; which, were it to be received as true, then would all *Faith in God*, and *Hope of Salvation* become uncertain, and the *Chriſtian Religion* be turned into meer *Scepticiſm*. For after the ſame manner I might reaſon thus, Becauſe

Because *Eve* was deceived by the *Lying of the Serpent*:

Therefore she ought not to have trusted to the *Promise of God*.

Because the old World was deluded by *Evil Spirits*:

Therefore ought neither *Noah*, nor *Abraham*, nor *Moses* to have trusted the *Spirit of the Lord*.

Because a lying spirit spake through the four Hundred Prophets, that perswaded *Ahab* to go up and fight at *Ramoth Gilead*:

Therefore the Testimony of the *true Spirit of Micaiah* was uncertain and dangerous to be followed.

Because there were *seducing spirits* crept into the Church of old:

Therefore it was not good, or uncertain, to follow the *Anointing*, which taught all things, and is Truth, and no Lye.

Who dare say that this is a necessary Consequence? Moreover, not only the Faith of the Saints, and Church of God of old, is hereby rendered uncertain, but also the Faith of all sorts of Christians now, is liable to the like Hazard; even of those who seek a Foundation for their Faith elsewhere, than from the Spirit. For I shall prove by an inevitable Argument, *ab Incommodo*, i. e. from the Inconveniency of it, that if the Spirit be not to be followed upon that account, and that Men may not depend upon it, as their Guide, because some, while pretending thereunto, commit great Evils; that then nor Tradition, nor the Scriptures, nor Reason, which the *Papists*, *Protestants* and *Socinians*, do respectively make the Rule of their Faith, are any whit more certain. The *Romanists* reckon it an Error to Celebrate *Easter* any other ways, than that Church doth. This can only be decided by Tradition. And yet the Greek Church, which equally layeth claim to Tradition with her self, doth it otherwise. Yea, so little effectual is Tradition

1. *Instances of Tradition*

Euſeb. *Hiſt. Eccleſ. lib.* 5. *c.* 26.

to decide the caſe, that *Polycarpus*, the Diſciple of *John*, and *Anicetus*, the Biſhop of *Rome*, who immediately ſucceeded them (according to whoſe example both ſides concluded the Queſtion ought to be decided) *could not agree*. Here of neceſſity one behoved to Err, and that following Tradition. Would the *Papiſts* now judge we dealt fairly by them, if we ſhould thence aver, That Tradition is not to be regarded? Beſides, in a matter of far greater Importance, the ſame difficulty will occur, to wit, in the Primacy of the Biſhop of *Rome*; for many do affirm, and that by Tradition, That in the Firſt Six Hundred Years the *Roman Prelates* never aſſumed the Title of *Univerſal Shepherd*, nor were acknowledged as ſuch. And, as that which altogether overturneth this Preſidency, there are that alledge, and that from Tradition alſo, That *Peter* never ſaw *Rome*; and that therefore the Biſhop of *Rome* cannot be his Succeſſor. Would ye *Romaniſts* think this ſound Reaſoning, to ſay, as ye do?

Many have been deceived, and erred grievouſly, in truſting to Tradition.

Therefore we ought to reject all Traditions, yea, even thoſe by which we affirm the contrary, and as we think prove the Truth.

**Concil. Flor. Seſſ.* 5. *decreto quodam Conc. Eph. Act.* 6. *Seſſ.* 11, *&* 12. *Concil. Flor. Seſſ.* 18, 20. *Conc. Flor. Seſſ.* 21. *p.* 480. *& ſeqq.*

Laſtly, In the * Council of *Florence*, the chief Doctors of the Romiſh and Greek Churches, did debate whole Seſſions long, concerning the Interpretation of one Sentence of the Council of *Epheſus*, and of *Epiphanius*, and *Baſilius*, neither could they ever agree about it.

Secondly, As to the Scripture, the ſame difficulty occurreth: The *Lutherans* affirm they believe Conſubſtantiation, by the Scripture, which the *Calviniſts* deny; as that which (they ſay) according to the ſame Scripture, is a groſs Error. The *Calviniſts* again affirm *abſolute Reprobation*, which the *Arminians* deny, affirming the contrary: Wherein both affirm

firm themſelves to be ruled by the Scripture and Reaſon, in the matter. Should I argue thus then to the *Calviniſts?*

Here the *Lutherans* and *Arminians* groſly err, by following the Scripture:

Therefore the Scripture is not a good nor certain Rule; and *è contra.*

Would either of them accept of this Reaſoning as good and ſound? What ſhall I ſay of the *Epiſcopalians*, *Presbyterians*, *Independents*, and *Anabaptiſts* of *Great Britain*, who are continually buffeting one another with the Scripture? To whom the ſame Argument might be alledged, tho' they do all unanimouſly acknowledge it to be the Rule.

And *Thirdly*, As to Reaſon, I ſhall not need to ſay much; for whence come all the Controverſies, Contentions and Debates in the World, but becauſe every Man thinks he follows right Reaſon? Hence of old came the Jangles betwixt the *Stoicks*, *Platoniſts*, *Peripateticks*, *Pythagoreans*, and *Cynicks*, as of late betwixt the *Ariſtotelians*, *Carteſians*, and other Naturaliſts: Can it be thence inferred, or will the *Socinians*, thoſe great Reaſoners, allow us to conclude, becauſe many, and that very wiſe Men, have erred, by following (as they ſuppoſed) their Reaſon, and that with what Diligence, Care and Induſtry they could, to find out the Truth, that therefore no Man ought to make uſe of it at all, nor be poſitive in what he knows certainly to be rational? And thus far as to Opinion, the ſame uncertainty is no leſs incident unto thoſe other Principles.

3. *Of Reaſon.*

The Debates hence ariſing betwixt the old and late Philoſophers.

§. XIV. But if we come to Practices, though I confeſs, I do with my whole Heart abhor and deteſt thoſe wild Practices, which are written concerning the *Anabaptiſts* of *Munſter*; I am bold to ſay, as bad, if not worſe things, have been committed by thoſe, that lean to Tradition, Scripture and Reaſon: Wherein alſo they have averred themſelves to

Anabaptiſts for their wild Practices, and Proteſtants and Papiſts for their Wars and Bloodſhed, each pretending Scripture for it.

to have been authorised by these Rules. I need but mention all the Tumults, Seditions, and horrible Bloodshed, wherewith *Europe* hath been afflicted these divers Ages; in which *Papists* against *Papists*, *Calvinists* against *Calvinists*, *Lutherans* against *Lutherans*, and *Papists* assisted by *Protestants*, against other *Protestants* assisted by *Papists*, have miserably Shed one anothers Blood, Hiring and Forcing Men to kill one another, who were Ignorant of the Quarrel, and Strangers to one another: All, mean while, pretending Reason for so doing, and pleading the Lawfulness of it from Scripture.

Tradition, Scripture, and Reason made a Cover for Persecution and Murder.

For what have the *Papists* pretended for their many *Massacres*, acted as well in *France*, as elsewhere, but *Tradition*, *Scripture* and *Reason*? Did they not say, That *Reason* perswaded them, *Tradition* allowed them, and *Scripture* commanded them, to Persecute, Destroy, and Burn *Hereticks*, such as denied this plain Scripture, *Hoc est Corpus meum*, *This is my Body*? And are not the Protestants assenting to this Bloodshed, who assert the same thing, and encourage them, by Burning and Banishing, while their Brethren are so treated for the same Cause? Are not the Islands of great *Britain* and *Ireland* (yea, and all the Christian World) a lively Example hereof, which were divers Years together as a Theatre of Blood; where many lost their Lives, and Numbers of Families were utterly destroyed and ruined? For all which, no other cause was principally given, than the Precepts of the Scripture. If we then compare these actings, with those of *Munster*, we shall not find great difference; for both affirmed and pretended they were called, and that it was lawful to Kill, Burn, and Destroy the Wicked. *We must Kill all the Wicked*, said those *Anabaptists*, *that we that are the Saints may Possess the Earth*. *We must Burn* obstinate Hereticks, say the *Papists*, *that the* Holy Church of Rome *may be purged of rotten Members, and may live*

in

in Peace. We must cut off Seducing Separatists, say the *Prelatick Protestants, who trouble the Peace of the Church, and refuse the* Divine Hierarchy, *and* Religious Ceremonies *thereof. We must Kill,* say the *Calviniſtick Presbyterians, the Profane Malignants, who accuſe the* Holy Conſiſtorial *and* Presbyterian Government, *and ſeek to defend the* Popiſh *and* Prelatick Hierarchy; *as alſo thoſe other* Sectaries *that trouble the Peace of our Church.* What difference I pray thee, Impartial Reader, ſeeſt thou betwixt theſe?

If it be ſaid, *The* Anabaptiſts *went without, and againſt the Authority of the* Magiſtrate; *ſo did not the other.* Object.

I might eaſily Refute it, by alledging the mutual Teſtimonies of theſe *Sects* againſt one another. The Behaviour of the *Papiſts* towards *Henry* the third and fourth of *France*; Their deſigns upon *James* the ſixth, in the Gun-Powder-Treaſon; as alſo their Principle of the *Pope*'s Power to depoſe Kings, for the cauſe of *Hereſie*, and to abſolve their Subjects from their *Oath*, and give them to others, proves it againſt them. *Anſw.* *Examples of* Popiſh *Cruelties.*

And as to the *Proteſtants*, how much their Actions differ from thoſe other above-mentioned, may be ſeen by the many Conſpiracies and Tumults, which they have been active in, both in *Scotland* and *England*, and which they have acted within theſe Hundred Years, in divers Towns and Provinces of the *Netherlands*. Have they not often times ſought, not only from the *Popiſh Magiſtrates*, but even from thoſe that had begun to Reform, or that had given them ſome Liberty of Exerciſing their Religion, that they might only be permitted, without Trouble or Hinderance, to Exerciſe their Religion, promiſing they would not hinder or moleſt the *Papiſts* in the Exerciſe of theirs? And yet did they not on the Contrary, ſo ſoon as they had Power, trouble and abuſe thoſe Fellow-Citizens, and turn them out *Proteſtant Violences and Perſecutions in* Scotland, England *and* Holland.

out of the City, and which is worſe, even ſuch, who together with them, had forſaken the Popiſh Religion? Did they not theſe things in many places, againſt the Mind of the Magiſtrates? Have they not publickly, with Contumelious Speeches, Aſſaulted their Magiſtrates, from whom they had but juſt before ſought and obtained the free Exerciſe of their Religion? Repreſenting them ſo ſoon as they oppoſed themſelves to their *Hierarchy*, as if they regarded neither God nor Religion? Have they not by violent hands poſſeſſed themſelves of the *Popiſh Churches*, ſo called, or by Force, againſt the Magiſtrates Mind, taken them away? Have they not turned out of their Office and Authority whole Councils of Magiſtrates, under pretence, that they were addicted to *Popery?* Which *Popiſh Magiſtrates* nevertheleſs they did but a little before acknowledge to be Ordained by God; affirming themſelves obliged to yield them Obedience and Subjection, not only for Fear, but for Conſcience ſake; to whom moreover the very Preachers and Overſeers of the Reformed Church had willingly Sworn Fidelity; and yet afterwards have they not ſaid, That the People are bound to force a wicked Prince to the obſervation of God's Word? There are many other Inſtances of this kind to be found in their Hiſtories, not to mention many worſe things, which we know to have been acted in our time, and which for brevity's ſake I paſs by.

Lutheran Seditions againſt the reformed Teachers, and Aſſault upon the Marqueſs of Brandenburgh, &c. in Germany.

I might ſay much of the *Lutherans*, whoſe tumultuous Actions againſt their Magiſtrates, not profeſſing the *Lutheran Profeſſion*, are teſtified of by ſeveral Hiſtorians worthy of Credit. Among others I ſhall propoſe only one Example to the Readers conſideration, which fell out at *Berlin*, in the Year 1615. "Where the Seditious Multi-
"tude of the *Lutheran* Citizens being ſtirred up,
"by the daily Clamours of their Preachers, did not
"only violently take up the Houſes of the reform-

"ed

"ed Teachers, overturn their Libraries, and ſpoil "their Furniture; but alſo with reproachful words, "yea, and with Stones aſſaulted the Marqueſs of "*Brandenburg*, the Elector's Brother, while he "ſought by ſmooth Words to quiet the Fury of the "Multitude; they killed ten of his Guard, ſcarcely "ſparing himſelf, who at laſt by flight, eſcaped out "of their hands.

All which ſufficiently declares, that the Concurrence of the Magiſtrate doth not alter their Principles; but only their method of Procedure. So that for my own part, I ſee no difference betwixt the actings of thoſe of *Munſter*, and theſe others (whereof the one pretended to be led by the *Spirit*, the other by *Tradition*, *Scripture* and *Reaſon*) ſave this; that the former were Raſh, Heady and Fooliſh, in their Proceedings, and therefore were the ſooner brought to nothing, and ſo into Contempt and Deriſion: But the other being more Politick and Wiſe in their Generation, held it out longer, and ſo have authorized their Wickedneſs more, with ſeeming Authority of Law and Reaſon. But both their actings being equally evil, the difference appears to me to be only like that which is betwixt a ſimple ſilly Thief, that is eaſily catched, and hanged without any more ado; and a Company of reſolute bold Robbers, who being better guarded, though their Offence be nothing leſs, yet by Violence do (to evite the Danger) force their Maſters to give them good terms.

From all which then it evidently follows, that they argue very ill, that deſpiſe and reject any Principle, becauſe Men, pretending to be led by it, do evil; in caſe it be not the natural and conſequential tendency of that Principle, to lead unto thoſe things that are evil.

Again, It doth follow from what is above aſſerted, that if the Spirit be to be rejected upon this account, all thoſe other Principles ought on the

ſame

ſame account to be rejected. And for my part, as I have never a whit the lower eſteem of the bleſſed Teſtimony of the Holy Scriptures; nor do the leſs reſpect any ſolid Tradition, that is anſwerable and according to Truth; neither at all deſpiſe Reaſon, that noble and excellent Faculty of the Mind, becauſe wicked Men have abuſed the Name of them, to cover their Wickedneſs, and deceive the Simple: So would I not have any reject or diffide the Certainty of that Unerring Spirit, which God hath given his Children, as that which can alone guide them into all Truth, becauſe ſome have falſly pretended to it.

Let none reject the Certainty of the Unerring Spirit of God, becauſe of falſe Pretenders to it.

§. XV. And becauſe the Spirit of God is the Fountain of all Truth and ſound Reaſon, therefore we have well ſaid, That *it cannot contradict neither the Teſtimony of the Scripture, nor right Reaſon: Yet* (as the Propoſition it ſelf concludeth, to whoſe laſt part I now come) *it will not from thence follow, that theſe Divine Revelations are to be ſubjected to the Examination either of the outward Teſtimony of Scripture, or of the humane or natural Reaſon of Man; as to a more noble and certain Rule and Touch-ſtone; for the Divine Revelation, and Inward Illumination, is that which is evident by it ſelf, forcing the well-diſpoſed Underſtanding, and irreſiſtibly moving it to aſſent, by its own Evidence and Clearneſs, even as the common Principles of natural Truths do bow the Mind to a natural Aſſent.*

He that denies this part of the Propoſition, muſt needs affirm, that the Spirit of God neither can nor ever hath manifeſted it ſelf to Man, without the Scripture, or a diſtinct diſcuſſion of Reaſon: or that the Efficacy of this Supernatural Principle, working upon the Souls of Men, is leſs evident than Natural Principles in their common Operations; both which are falſe.

For *Firſt*, Through all the Scriptures we may obſerve, That the Manifeſtation and Revelation of God

God by his Spirit, to the Patriarchs, Prophets, and Apostles, was *Immediate* and *Objective*, as is above proved; which they did not examine by any other Principle, but their own Evidence and Clearness.

The Self-Evidence of the Spirit.

Secondly, To say that the Spirit of God has less Evidence upon the Mind of Man, than Natural Principles have, is to have too mean and too low Thoughts of it. How comes *David* to invite us, to *taste, and see that God is good*, if this cannot be felt and tasted? This were enough to overturn the Faith and Assurance of all the Saints, both now and of old. How came *Paul* to be perswaded, that *nothing could separate him from the Love of God*, but by that Evidence and Clearness, which the Spirit of God gave him? The Apostle *John*, who knew well wherein the certainty of Faith consisted, judged it no ways absurd, without further Argument, to ascribe his Knowledge and Assurance, and that of all the Saints, hereunto in these words, *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit*, 1 John 4. 13. And again, 5. 6. It's *the Spirit that beareth Witness, because the Spirit is Truth.*

Observe the Reason brought by him, *Because the Spirit is Truth*: Of whose Certainty and Infallibility I have heretofore spoken. We then trust to and confide in this Spirit, because we know, and certainly believe, that it can only lead us aright, and never mislead us; and from this certain Confidence it is that we affirm, That no Revelation coming from it, can ever contradict the Scriptures Testimony, nor right Reason: Not as making this a more certain Rule to our selves, but as condescending to such, who not discerning the Revelations of the Spirit, as they proceed purely from God, will try them by these *Mediums*. Yet those that have their Spiritual Senses, and can savour the things of the Spirit, as it were *in prima Instantia*, i. e. at the first blush, can discern them without, or before they apply

The Spirit contradicts not Scripture, nor right Reason.

Natural Demonstrations from Astronomy and Geometry.

apply them either to Scripture or Reason: Just as a good *Astronomer* can calculate an Eclipse infallibly, by which he can conclude, if the Order of Nature continue, and some strange and unnatural Revolution intervene not) there will be an Eclipse of the Sun or Moon such a day, and such an hour; yet can he not perswade an Ignorant Rustick of this, until he visibly see it. So also a *Mathematician* can infallibly know, by the Rules of Art, that the three Angles of a right Triangle, are equal to two right Angles; yea, can know them more certainly, than any Man by Measure. And some *Geometrical Demonstrations* are by all acknowledged to be Infallible, which can be scarcely discerned or proved by the Senses; yet if a *Geometer* be at the pains, to certify some ignorant Man concerning the Certainty of his Art, by condescending to measure it, and make it obvious to his Senses, it will not thence follow, that that Measuring is so certain, as the Demonstration it self; or that the Demonstration would be uncertain without it.

§. XVI. But to make an end, I shall add one Argument to prove; That this Inward, Immediate, Objective Revelation, which we have pleaded for all along, is the only, sure, certain, and unmoveable Foundation of all Christian Faith: Which Argument, when well weighed, I hope will have weight with all sorts of Christians, and it is this:

Immediate Revelation of all Christian Faith, the Immoveable Foundation.

That which all Professors of *Christianity*, of what kind soever, are forced ultimately to recur unto, when pressed to the last, That for and because of which all other Foundations are recommended, and accounted worthy to be believed; and without which they are granted to be of no weight at all, must needs be the only most true, certain, and unmoveable Foundation of all Christian Faith.

But Inward, Immediate, Objective Revelation, by the Spirit, is that which all Professors of *Christianity*, of what kind soever, are forced ultimately to recur unto, *&c.* There-

Therefore, &c.

The Propoſition is ſo evident, that it will not be denied; The Aſſumption ſhall be proved by parts.

And *firſt*; As to the *Papiſts*, they place their Foundation in the Judgment of the *Church* and *Tradition*. If we preſs them to ſay, Why they believe as the *Church* doth; Their anſwer is, *Becauſe the Church is always led by the Infallible Spirit*. So here the *Leading of the Spirit* is the utmoſt Foundation. Again, If we ask them, Why we ought to truſt *Tradition*? They anſwer, *Becauſe theſe Traditions were delivered us by the Doctors and Fathers of the Church; which Doctors and Fathers, by the Revelation of the Holy Ghoſt, commanded the Church to obſerve them*. Here again all ends in the Revelation of the Spirit.

Papiſts Foundation, their Church and Tradition, Why?

And for the *Proteſtants* and *Socinians*, both which acknowledge the Scriptures to be the Foundation and Rule of their Faith; the one is ſubjectively influenced by the Spirit of God to uſe them; the other, as managing them with and by their own Reaſon. Ask both, or either of them, Why they truſt in the *Scriptures*, and take them to be their Rule? Their anſwer is, *Becauſe we have in them the Mind of God delivered unto us, by thoſe to whom theſe things were inwardly, immediately, and objectively Revealed by the Spirit of God*; and not becauſe this or that Man wrote them, but becauſe the *Spirit of God* dictated them.

Proteſtants and Socinians *make the Scriptures their Ground and Foundation*, Why?

It is ſtrange then, that Men ſhould render that ſo uncertain and dangerous to follow, upon which alone the certain Ground and Foundation of their own Faith is built; or that they ſhould ſhut themſelves out from that Holy Fellowſhip with God, which only is enjoyed in the Spirit, in which we are commanded both to Walk and Live.

Chriſtians *by Name, and not by Nature, hold Revelations ceaſed, contrary to Scripture.*

If any, reading theſe things, find themſelves moved by the ſtrength of theſe Scripture-Arguments

to assent, and believe such Revelations necessary; and yet find themselves strangers to them (which, as I observed in the beginning, is the cause that this is so much gain-said and contradicted) Let them know, that it is not, because it is ceased to become the Priviledge of every true Christian, that they do not feel it; but rather because they are not so much Christians by Nature, as by Name: And let such know, that the secret *Light*, which shines in the Heart, and reproves Unrighteousness, is the small Beginning of the Revelation of God's Spirit, which was first sent into the World to reprove it of Sin, *John* 16. 8. And as, by forsaking Iniquity, thou com'st to be acquainted with that Heavenly Voice in thy Heart, thou shalt feel, as the Old Man, or the Natural Man, that savoureth not the things of God's Kingdom, is put off, with his evil and corrupt Affections and Lusts; I say, thou shalt feel the New Man, or the Spiritual Birth and Babe raised, which hath its Spiritual Senses, and can see, feel, taste, handle, and smell the things of the Spirit; but till then, the knowledge of things Spiritual, is but as an Historical Faith. But as the description of the Light of the Sun, or of curious Colours, to a Blind Man, who, tho' of the largest capacity, cannot so well understand it, by the most acute and lively Description, as a Child can by seeing them: So neither can the Natural Man, of the largest capacity, by the best Words, even Scripture-words, so well understand the *Mysteries* of *God*'s *Kingdom*, as the least and weakest Child who tasteth them, by having them Revealed *inwardly* and *objectively* by the Spirit.

Who wants his Sight, sees not the Light.

Wait then for this, in the small Revelation of that pure Light, which first reveals things more known; and as thou becom'st fitted for it, thou shalt receive more and more, and by a Living Experience easily refute their Ignorance, who ask, How do'st thou know, that thou art acted by the Spirit

Spirit of God? Which will appear to thee a Queſtion no leſs ridiculous, than to ask one, whoſe Eyes are open, How he knows the Sun ſhines at Noonday? And tho' this be the ſureſt and certaineſt way to anſwer all Objections; yet by what is above written, it may appear, that the Mouths of all ſuch Oppoſers, as deny this Doctrine, may be ſhut, by unqueſtionable and unanſwerable Reaſons.

PROPOSITION III.

Concerning the Scriptures.

From theſe Revelations of the Spirit of God to the Saints have proceeded the Scriptures of Truth, which contain,

I. *A faithful Hiſtorical Account of the Actings of God's People in divers Ages; with many ſingular and remarkable Providences attending them.*

II. *A Prophetical Account of ſeveral things, whereof ſome are already paſt, and ſome yet to come.*

III. *A full and ample Account of all the chief Principles of the Doctrine of* Chriſt, *held forth in divers precious Declarations, Exhortations and Sentences, which, by the moving of God's Spirit, were at ſeveral times, and upon ſundry occaſions, ſpoken and written unto ſome Churches and their Paſtors.*

Nevertheleſs, becauſe they are only a Declaration of the Fountain, and not the Fountain it ſelf; therefore they are not to be eſteemed the principal Ground of all Truth and Knowledge, nor yet the Adequate, Primary Rule of Faith and Manners. Yet, becauſe they give a true and faithful Teſtimony of the firſt Foundation, they are and may be eſteemed a Secondary Rule, ſubordinate to the Spirit, from which they have all their Excellency and Certainty: For, as by the inward Teſtimony of the Spirit we do alone truly know them; ſo they teſtifie, That the Spirit is that Guide, by which the Saints are led into all Truth; therefore, according to the Scriptures, the Spi-

Joh. 16. 13. Rom. 8. 14.

rit *is the First and Principal Leader. Seeing then, that we do therefore receive and believe the Scriptures, because they proceeded from the Spirit; for the very same Reason is the Spirit more Originally and Principally the Rule, according to that received Maxim in the Schools,* Propter quod unumquodque est tale, illud ipsum est magis tale: *That for which a thing is such, the thing it self is more such.*

§. I. THE former part of this Proposition, tho' it needs no Apology for it self, yet it is a good Apology for us, and will help to sweep away that, among many other Calumnies, wherewith we are often loaded, as if we were Vilifiers and Deniers of the Scriptures; for in that which we affirm of them, it doth appear at what high rate we value them, accounting them (without all Deceit or Equivocation) the most excellent Writings in the World; to which not only no other Writings are to be preferr'd, but even in divers respects not comparable thereto. For, as we freely acknowledge, that their Authority doth not depend upon the Approbation of Canons of any Church, or Assembly; so neither can we subject them to the fallen, corrupt, and defiled Reason of Man: And therein, as we do freely agree with the *Protestants*, against the Error of the *Romanists*; so on the other hand, we cannot go the length of such *Protestants*, as make their Authority to depend upon any Virtue or Power, that is in the Writings themselves; but we desire to ascribe all to that Spirit, from which they proceeded.

The Holy Scriptures the most Excellent Writings in the World.

We confess indeed, there wants not a Majesty in the Style, a Coherence in the Parts, a good Scope in the Whole; but seeing these things are not discerned by the Natural, but only by the Spiritual Man, it is the Spirit of God that must give us that Belief of the Scriptures, which may satisfie our Consciences. Therefore some of the chiefest among *Protestants*,

teſtants, both in their particular Writings, and publick Confeſſions, are forced to acknowledge this.

Hence *Calvin*, tho' he ſaith, he is able to prove, that if there be a God in Heaven, theſe Writings have proceeded from him; yet he concludes another Knowledge to be neceſſary: *Inſtit. lib.* 1. *cap.* 7. *Sect.* 4. *Calvin's Teſtimony, That the Scriptures Certainty is from the Spirit.*

"But, if (ſaith he) we reſpect the Conſciences, "that they be not daily moleſted with Doubts, "and ſtick not at every Scruple, it is requi- "ſite that this Perſwaſion which we ſpeak of, be "taken higher than Humane Reaſon, Judgment, "or Conjectures; to wit, from the ſecret Teſti- "mony of the Holy Spirit. *And again*, To thoſe "that ask, that *we prove unto them, by Reaſon, that* "Moſes *and the* Prophets *were Inſpired of God to* "*ſpeak:* I Anſwer, That the Teſtimony of the "Holy Spirit is more excellent than all Reaſon. *And again*, "Let this remain a firm Truth, That "he only whom the Holy Ghoſt hath perſwaded, "can repoſe himſelf on the Scripture with a true "certainty. *And laſtly*, This then is a Judgment, "which cannot be begotten, but by a Heavenly "Revelation, *&c.*

The ſame is alſo affirmed in the firſt publick Confeſſion of the *French* Churches, publiſhed in the Year 1559. *Art.* 4. "We know theſe Books to "be Canonical, and the moſt certain Rule of our "Faith, not ſo much by the common Accord and "Conſent of the Church, as by the Teſtimony and "inward Perſwaſion of the Holy Spirit. *The Confeſſion of the French Churches.*

Thus alſo in the 5th Article of the Confeſſion of Faith, of the Churches of *Holland*, confirmed by the Synod of *Dort*. "We receive theſe Books "only for Holy and Canonical, not ſo much be- "cauſe the Church receives and approves them, "as becauſe the Spirit of God doth witneſs in our "Hearts, that they are of God. *Churches of Holland aſſert the ſame.*

Weſtminſter Confeſſion the ſame.

And laſtly, The *Divines*, ſo called, at *Weſtminſter*, who began to be afraid of, and guard againſt the Teſtimony of the Spirit, becauſe they perceived a Diſpenſation beyond that which they were under, beginning to dawn, and to eclipſe them; yet could they not get by this, tho' they have laid it down, neither ſo clearly, diſtinctly, nor honeſtly, as they that went before. It is in theſe words, *Chap.* 1. *Sect.* 5. "Nevertheleſs, our full "Perſwaſion and Aſſurance of the Infallible Truth "thereof, is, from the inward Work of the Holy "Spirit, bearing witneſs by and with the Word in "our Hearts.

By all which it appeareth, how neceſſary it is, to ſeek the certainty of the Scriptures from the Spirit, and no where elſe. The infinite Janglings, and endleſs Conteſts of thoſe, that ſeek their Authority elſewhere, do witneſs to the Truth hereof.

Apocrypha.

Conc. Laod. can. 59. in Cod. Ecc. 163 Conc. Laod. held in the Year 364. excluded from the canon Eccl. the Wiſdom of Solomon, Judith, Tobias, the Maccabees, which the Council of Carthage, held in the Year 399. received.

For the Ancients themſelves, even of the firſt Centuries, were not agreed among themſelves concerning them, while ſome of them rejected Books which we approve, and others of them approved thoſe which ſome of us reject. It is not unknown to ſuch as are in the leaſt acquainted with Antiquity, what great Conteſts are concerning the ſecond Epiſtle of *Peter*; that of *James*; the ſecond and third of *John*; and the *Revelations*, which many, even very Ancient, deny to have been written by the beloved Diſciple and Brother of *James*, but by another of that name. What ſhould then become of Chriſtians, if they had not received that Spirit, and thoſe ſpiritual Senſes, by which they know how to diſcern the *True* from the *Falſe*? It's the Priviledge of Chriſt's Sheep indeed, that they hear his Voice, and refuſe that of a Stranger; which Priviledge being taken away, we are left a prey to all manner of Wolves.

§. II.

§. II. Tho' then we do acknowledge the Scriptures to be a very Heavenly and Divine Writing, the uſe of them to be very Comfortable and Neceſſary to the Church of Chriſt, and that we alſo admire, and give praiſe to the Lord, for his wonderful Providence, in preſerving theſe Writings ſo Pure and Uncorrupted, as we have them through ſo long a Night of Apoſtaſie, to be a Teſtimony of his Truth, againſt the Wickedneſs and Abominations, even of thoſe, whom he made Inſtrumental in preſerving them; ſo that they have kept them to be a Witneſs againſt themſelves; yet we may not call them the principal Fountain of all Truth and Knowledge, nor yet the firſt adequate Rule of Faith and Manners, becauſe the principal Fountain of Truth muſt be the Truth it ſelf, *i. e.* That, whoſe Certainty and Authority depends not upon another. When we doubt of the Streams of any River or Flood, we recur to the Fountain it ſelf, and having found it, there we deſiſt, we can go no further; becauſe there it ſprings out of the Bowels of the Earth, which are inſcrutable. Even ſo the Writings and Sayings of all Men we muſt bring to the Word of God, I mean the eternal Word, and if they agree hereunto, we ſtand there; for this Word always proceedeth, and doth eternally proceed from God, in and by which, the unſearchable Wiſdom of God, and unſearchable Counſel, and Will conceived in the Heart of God, is revealed unto us. That then the Scripture is not the principal Ground of Faith and Knowledge, as it appears by what is above ſpoken; ſo it is provided in the latter part of the Propoſition, which being reduced to an Argument, runs thus:

The Scriptures are not the principal Ground of Truth.

That whereof the certainty and authority depends upon another, and which is received as Truth, becauſe of its proceeding from another, is not to be accounted the principal ground and origin of all Truth and Knowledge.

But the Scriptures Authority and Certainty depend upon the Spirit, by which they were dictated; and the reaſon why they were received, as Truth, is, becauſe they proceeded from the Spirit.

Therefore they are not the principal ground of Truth.

To confirm this Argument, I added the School-Maxim, *Propter quod unumquodque eſt tale, illud ipſum magis eſt tale.* Which Maxim, tho' I confeſs it doth not hold Univerſally, in all things; yet in this it both doth and will very well hold, as by applying it, as we have above intimated, will appear.

Neither are they the primary Rule of Faith and Manners.

The ſame Argument will hold, as to the other Branch of the Propoſition, *That it is not the primary adequate Rule of Faith and Manners*; thus,

That which is not the Rule of my Faith in believing the Scriptures themſelves, is not the primary adequate Rule of Faith and Manners:

But the Scripture is not, nor can it be the Rule of that Faith, by which I believe them, *&c.*

Therefore, *&c.*

That the Spirit is the Rule.

But as to this part, we ſhall produce divers Arguments hereafter, as to what is affirmed, That the *Spirit*, and *not the Scriptures, is the Rule*, it is largly handled in the former Propoſition, the ſum whereof I ſhall ſubſume in one Argument, thus,

If by the Spirit we can only come to the true Knowledge of God: If by the Spirit we are to be led into all Truth, and ſo be taught of all Things; Then the Spirit, and not the Scriptures, is the Foundation and Ground of all Truth and Knowledge, and the primary Rule of Faith and Manners:

But the Firſt is true; Therefore alſo the laſt.

Next, The very nature of the Goſpel it ſelf declareth, that the Scriptures cannot be the *Only* and *Chief Rule* of *Chriſtians*, elſe there ſhould be no difference betwixt the *Law* and the *Goſpel*. As from the Nature of the New Covenant, by di-

vers

vers Scriptures deſcribed in the former Propoſition is proved.

But beſides theſe which are before-mentioned, herein doth the *Law* and the *Goſpel* differ, in that the *Law* being outwardly written, brings under *Condemnation*, but hath *not Life* in it to *Save*; whereas the *Goſpel*, as it declares and makes manifeſt the Evil; ſo it being an inward powerful thing, gives power alſo to obey, and deliver from the Evil. Hence it is called Εὐαγγέλιον, which is *Glad Tidings*; the *Law* or *Letter*, which is *without* us, *Kills:* But the *Goſpel*, which is the *inward* Spiritual *Law*, gives *Life*, for it conſiſts not ſo much in Words as in Virtue. Wherefore ſuch as come to know it, and be acquainted with it, come to feel greater power over their Iniquities, than all outward Laws or Rules can give them. Hence the Apoſtle concludes, *Rom.* 6. 14. *Sin ſhall not have Dominion over you: For ye are not under the Law, but under Grace.* This Grace then, that is *Inward*, and not an *Outward* Law, is to be the Rule of Chriſtians: Hereunto the Apoſtle commends the Elders of the Church, ſaying, *Acts* 20. 32. *And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctified.* He doth not commend them here to outward Laws or Writings, but to the *Word of Grace*, which is Inward, even the *Spiritual Law*, which makes free, as he elſewhere affirms, *Rom.* 8. 2. *The Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death.* This Spiritual Law is that which the Apoſtle declares he preached and directed People unto, which was not outward, as *Rom.* 10. 8. is manifeſt; where diſtinguiſhing it from the Law, he ſaith, *The Word is nigh thee, in thy Heart, and in thy Mouth; and this is the Word of Faith which we Preach.* From what is aboveſaid, I argue thus,

Wherein the Law and Goſpel differ.

The

The principl Rule of *Christians* under the Gospel, is not an outward Letter, nor Law outwardly written and delivered; but an inward Spiritual Law, *ingraven in the Heart, the Law of the Spirit of Life, the Word, that is nigh, in the Heart and in the Mouth.*

But the Letter of the Scripture is outward, of it self a dead thing, a meer Declaration of good things, but not the things themselves.

Therefore it is not, nor can be, the chief or principal Rule of Christians.

The Scripture not the Rule.

§. III. *Thirdly*, That which is given to *Christians* for a Rule and Guide, must needs be so full, as it may clearly and distinctly guide and order them in all things and occurrences that may fall out.

But in that there are many hundreds of things, with a regard to their Circumstances, particular Christians may be concerned in, for which there can be no particular Rule had in the Scriptures:

Therefore the Scriptures cannot be a Rule to them.

I shall give an Instance in two or three Particulars, for to prove this Proposition. It is not to be doubted, but some Men are particularly called to some particular Services; their being not found in which, tho' the Act be no general positive Duty; yet in so far as it may be required of them, is a great Sin to omit: For as much as God is zealous of his Glory, and every Act of Disobedience to his Will manifested, is enough not only to hinder one greatly from that Comfort and inward Grace, which otherwise they might have, but also bringeth Condemnation.

As for Instance, Some are called to the Ministry of the Word; *Paul* saith, *There was a necessity upon him to preach the Gospel; Wo unto me, if I preach not.*

If it be necessary, that there be now Ministers of the Church, as well as then, then there is the same necessity upon some more than upon others, to occupy this place; which necessity, as it may be incumbent upon

upon particular Persons, the Scripture neither doth nor can declare.

If it be said, *That the Qualifications of a Minister are found in the Scripture, and by applying these Qualifications to my self, I may know whether I be fit for such a place or no.* Object.

I answer, The Qualifications of a *Bishop*, or *Minister*, as they are mentioned both in the Epistle to *Timothy* and *Titus*, are such as may be found in a private Christian; yea, which ought in some measure to be in every true Christian: So that, that giveth a Man no certainty. Every Capacity to an Office, giveth me not a sufficient Call to it. Answ.

Next again, By what Rule shall I judge, if I be so Qualified? How do I know that I am *sober*, *meek*, *holy*, *harmless?* Is not the Testimony of the Spirit in my *Conscience*, that which must assure me hereof? And suppose that I was Qualified and Called, yet what Scripture-Rule shall inform me, whether it be my duty to Preach in this or that place, in *France* or *England*, *Holland* or *Germany?* Whether I shall take up my Time in Confirming the Faithful, Reclaiming Hereticks, or Converting Infidels, as also in Writing Epistles to this or that Church?

The general Rules of the Scripture, viz. *To be diligent in my Duty, to do all to the Glory of God, and for the good of his Church*, can give me no light in this thing. Seeing two different things may both have a respect to that way, yet may I commit a great Error and Offence, in doing the one, when I am called to the other. If *Paul*, when his Face was turned by the Lord toward *Jerusalem*, had gone back to *Achaia*, or *Macedonia*, he might have supposed he could have done God more acceptable Service, in Preaching and Confirming the Churches, than in being shut up in Prison in *Judea*; but would God have been pleased herewith? Nay certainly. *Obedience is better than Sacrifice*; and it is not our doing that which is good simply, that pleaseth God, but that

good

good which he willeth us to do. Every Member hath its particular place in the Body, as the Apoſtle ſheweth, 1 *Cor.* 12. If then, I being the Foot, ſhould offer to exerciſe the office of the Hand; or being the Hand, that of the Tongue, my Service would be troubleſome, and not acceptable; and inſtead of helping the Body, I ſhould make a *Schiſm* in it. So that, that which is good for another to do, may be ſinful to me: For, as Maſters will have their Servants to obey them, according to their good pleaſure, and not only in blindly doing that, which may ſeem to them to tend to their Maſter's profit; whereby it may chance (the Maſter having buſineſs both in the Field and in the Houſe) that the Servant, that knows not his Maſter's will, may go to the Field, when it is the mind of the Maſter he ſhould ſtay and do the buſineſs of the Houſe: Would not this Servant then deſerve a Reproof, for not anſwering his Maſter's mind? And what Maſter is ſo ſottiſh and careleſs, as having many Servants, leaves them in ſuch diſorder, as not to aſſign each his particular Station, and not only the general Term of doing that which is profitable, which would leave them in various doubts, and no doubt end in confuſion?

That which is good for one to do, may be ſinful to another.

Shall we then dare to aſcribe unto Chriſt, in the ordering of his Church and Servants, that which in Man might juſtly be accounted Diſorder and Confuſion? The Apoſtle ſheweth this diſtinction well, Rom. 12. 6, 7, 8. *Having then Gifts differing according to the Grace that is given to us; whether Prophecy, let us propheſie according to the proportion of Faith; or Miniſtry, let us wait on our Miniſtring; or he that Teacheth, on Teaching; or he that Exhorteth, on Exhortation.* Now what Scripture-Rule ſheweth me, that I ought to Exhort, rather than Propheſie? or to Miniſter, rather than Teach? Surely none at all. Many more Difficulties of this kind occur in the Life of a Chriſtian.

Diverſities of Gifts

Moreover,

Moreover, That which of all things is most needful for him to know, to wit, whether he really be in the Faith, and an Heir of Salvation, or no, the Scripture can give him no certainty in, neither can it be a Rule to him. That this Knowledge is exceeding desirable and comfortable, all do unanimously acknowledge; besides, that it is especially commanded, 2 *Cor.* 13. 5. *Examine your selves, whether ye be in the Faith, prove your selves; know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?* And 2 *Pet.* 1. 10. *Wherefore the rather Brethren, give all diligence to make your Calling and Election sure.* Now, I say, what Scripture-Rule can assure me, that I have true Faith? That my Calling and Election is sure? *Of Faith and Salvation can the Scripture assure thee?*

If it be said, *By comparing the Scripture-Marks of true Faith with mine:*

I demand, Wherewith shall I make this Observation? What shall ascertain me, that I am not mistaken? It cannot be the Scripture: That's the Matter under Debate.

If it be said, *My own Heart:*

How unfit a Judge is it in its own case? And how like to be partial, especially if it be yet unrenewed? Doth not the Scripture say, That *it is deceitful above all things?* I find the Promises, I find the Threatnings, in the Scripture; but who telleth me, that the one belongs to me, more than the other? The Scripture gives me a meer Declaration of these things, but makes no Application; so that the Assumption must be of my own making, thus; as for Example: I find this Proposition in the Scripture; *The Heart of Man deceitful.*

He that believes, shall be saved: Thence I draw this Assumption,

But I, *Robert*, *Believe:*

Therefore, *I shall be saved.*

The *Minor* is of my own making, not expressed in the Scripture; and so a Humane Conclusion, not a Divine Position; so that my Faith and Assurance here

here, is not built upon a Scripture Propoſition, but upon a Humane Principle; which, unleſs I be ſure of elſewhere, the Scripture gives me no certainty in the matter.

Again, If I ſhould purſue the Argument further, and ſeek a new *Medium* out of the Scripture, the ſame difficulty would occur, thus:

He that hath the true and certain Marks of true Faith, hath true Faith.

But I have thoſe Marks:

Therefore I have true Faith.

For the Aſſumption is ſtill here of my own making, and is not found in the Scriptures; and by conſequence the Concluſion can be no better, ſince it ſtill followeth the weaker Propoſition. This is indeed ſo pungent, that the beſt of Proteſtants, who plead for this Aſſurance, aſcribe it to the inward Teſtimony of the Spirit, (as *Calvin*, in that large Citation, cited in the former Propoſition) ſo that, not to ſeek further into the Writings of the Primitive Proteſtants, (which are full of ſuch Expreſſions) even the *Weſtminſter* Confeſſion of Faith affirmeth, *Chap.* 18. *Sect.* 12. "This certainty is "not a bare Conjecture and probable Perſwaſion, "grounded upon Fallible Hope, but an Infallible "Aſſurance of Faith, founded upon the Divine "Truth of the Promiſe of Salvation; the inward "Evidences of theſe Graces, unto which theſe Pro-"miſes are made; the Teſtimony of the Spirit of "Adoption, witneſſing to our ſpirits, that we are "the Children of God; which Spirit is the *Earneſt* "of our *Inheritance, whereby we are ſealed to the day* "*of Redemption.*

The Inward Teſtimony of of the Spirit the Seal of Scripture-Promiſes.

Moreover, The Scripture it ſelf, wherein we are ſo earneſtly preſſed to ſeek after this Aſſurance, doth not at all affirm it ſelf a Rule ſufficient to give it, but wholly aſcribeth it to the Spirit, as *Rom.* 8. 16. *The Spirit it ſelf beareth witneſs with our ſpirit, that we are the Children of God.* 1 John 4. 13. *Hereby know we*

that

that we dwell in him, and he in us, because he hath given us of his Spirit; and chap. 5. 6. *And it is the Spirit that beareth witness, because the Spirit is Truth.*

§. IV. *Lastly*, That cannot be the only, principal nor chief Rule, which doth not universally reach every Individual, that needeth it, to produce the necessary effect; and from the use of which (either some innocent and sinless Defect, or Natural, yet by harmless and blameless Imperfection) many (who are within the compass of the visible Church, and may, without absurdity, yea, with great probability, be accounted of the Elect) are necessarily Excluded, and that either wholly, or at least from the immediate use thereof. But it so falls out frequently concerning the Scriptures, in the case of Deaf People, Children and Idiots, who can by no means have the benefit of the Scriptures. Shall we then affirm, that they are without any Rule to Godward, or that they are all damned? As such an Opinion is in it self very absurd, and inconsistent both with the Justice and Mercy of God, so I know no sound Reason can be alledged for it. Now if we may suppose any such to be under the *New Covenant Dispensation*, as I know none will deny; but that we suppose it without any absurdity, we cannot suppose them without some Rule and Means of Knowledge; seeing it is expresly affirmed, *They shall all be taught of God*, John 6. 45. *And they shall know me from the least to the greatest*, Heb. 8. 11. But Secondly, Tho' we were rid of this difficulty, how many illiterate, and yet good Men, are there in the Church of God, who cannot read a Letter in their own Mothers Tongue? Which Imperfection, tho' it be inconvenient, I cannot tell whether we may safely affirm it to be sinful; these can have no immediate Knowledge of the Rule of their Faith: So their Faith must needs depend upon the credit of other Men's Reading or Relating it unto them; where either the altering, adding, or omitting of a little

That the Scriptures are not the chief Rule.

1. Deaf People, Children and Idiots instanced.

little word may be a Foundation in the poor Hearer, of a very dangerous Miſtake, whereby he may either continue in an Iniquity Ignorantly, or believe a Lye confidently. As for Example, The *Papiſts* in all their Catechiſms, and publick Exerciſes of Examination, towards the People, have boldly cut away the Second Command, becauſe it ſeems ſo expreſly to hit againſt their Adoration and uſe of Images; whereas many of theſe People, in whom, by this Omiſſion, this falſe Opinion is foſtered, are under a ſimple impoſſibility, or at leaſt a very great difficulty, to be outwardly informed of this abuſe: But further, ſuppoſe all could read the Scriptures in their own Language, where is there one of a Thouſand that hath that through Knowledge of the Original Languages, in which they are written, ſo as in that reſpect immediately to receive the benefit of them? Muſt not all theſe here depend upon the Honeſty and Faithfulneſs of the Interpreters? Which how uncertain it is for a Man to build his Faith upon, the many Corrections, Amendments, and various Eſſays, which even among Proteſtants have been uſed, whereof the latter have conſtantly blamed and corrected the former, as guilty of Defects and Errors, doth ſufficiently declare. And that even the laſt Tranſlations in the vulgar Languages need to be corrected (as I could prove at large, were it proper in this place) learned Men do confeſs. But laſt of all, there is no leſs difficulty even occurs to theſe skilled in the Original Languages, who cannot ſo immediately receive the Mind of the Authors in theſe Writings, as that their Faith doth at leaſt obliquely depend upon the Honeſty and Credit of the Tranſcribers, ſince the Original Copies are granted by all not to be now extant.

2. *Papiſts conceal the Second Commandment from the People.*

3. *The Uncertainty of the* Intepreters *of the Scriptures, and their Adulterating it.*

Of which Tranſcribers *Jerom* in his time complained, ſaying, *That they wrote not what they found, but what they underſtood.* And *Epiphanius* ſaith, *That*

Hieron. Epiſt 28. ad Lucin. p. 247.

in

in the good and correct Copies of Luke *it was written, that* Christ Wept, *and that* Irenæus *doth cite it; but that the Catholicks blotted it out, fearing lest Hereticks should have abused it.* Other Fathers also declare, *That whole Verses were taken out of* Mark, *because of the* Manichees. Epiph. *in* Anachor. *Tom.* Oper.

But further, the various Lections of the *Hebrew Character* by reason of the *Points*, which some plead for, as coævous with the first Writings; which others, with no less probability, alledge to be a later Invention; the disagreement of divers Citations of Christ and the Apostles, with those passages in the Old Testament; they appeal to the great Controversie among the Fathers, whereof some highly approve the *Greek Septuagint*, decrying and rendring very doubtful the *Hebrew Copy*, as in many places vitiated, and altered by the *Jews*; other some, and particularly *Jerom*, exalting the certainty of the *Hebrew*, and rejecting, yea even deriding the History of the *Septuagint*, which the Primitive Church chiefly made use of; and some Fathers that lived Centuries before him, affirm'd to be a most certain thing. And the many various Lections in divers Copies of the Greek, and the great Alterations among the Fathers of the first three Centuries (who had greater opportunity to be better informed, than we can now lay claim to) concerning the Books to be admitted or rejected, as is above-observed. I say, all these, and much more which might be alledged, puts the Minds, even of the Learned, into infinite Doubts, Scruples, and inextricable Difficulties: Whence we may very safely conclude, that Jesus Christ, who promised to be *always* with his Children, to lead them into *all Truth*, to guard them against the Devices of the Enemy, and to establish their Faith upon an *unmoveable Rock*, left them not to be principally ruled by that, which was subject in it self, to many uncertainties: and therefore he gave them his *Spirit*, *The various Lections of the Hebrew Character, &c.*

as their principal Guide, which neither Moths nor Time can wear out, nor Tranſcribers nor Tranſlators corrupt; which none are ſo Young, none ſo Illiterate, none in ſo remote a Place, but they may come to be reached, and rightly informed by it.

Through and by the Clearneſs which that Spirit gives us, it is that we are only beſt rid of thoſe difficulties that occur to us, concerning the Scriptures. The real and undoubted Experience whereof I my ſelf have been a Witneſs of, with great Admiration of the Love of God to his Children in theſe latter days: For I have known ſome of my Friends, who profeſs the ſame Faith with me, faithful Servants of the moſt High God, and full of Divine Knowledge of his Truth, as it was immediately and inwardly revealed to them, by the Spirit, from a true and living Experience; who not only were Ignorant of the Greek and Hebrew, but even ſome of them could not read their own vulgar Language, who being preſſed by the Adverſaries with ſome Citations out of the *Engliſh* Tranſlation, and finding them to diſagree with the Manifeſtation of Truth in their Hearts, have boldly affirmed the Spirit of God never ſaid ſo; and that it was certainly wrong: for they did not believe that any of the Holy Prophets, or Apoſtles, had ever written ſo; which, when I on this account ſeriouſly examined, I really found to be Errors and Corruptions of the Tranſlators: Who, as in moſt Tranſlations, do not ſo much give us the genuine Signification of the Words, as ſtrain them to expreſs that, which comes neareſt to that Opinion and Notion they have of Truth. And this ſeemed to me to ſuit very well with that ſaying of *Auguſtine*, *Epiſt.* 19. *ad Hen. Tom.* 2. fol. 14. after he has ſaid, "That he gives only that Honour to thoſe "Books which are called *Canonical*, as to believe "that the Authors thereof did in writing, not err. He adds, "And if I ſhall meet with any thing in "theſe

Wrong Tranſlations of Scriptures diſcerned in the Spirit by the Unlearned in Letters.

"these Writings, that seemeth repugnant to "Truth, I shall not doubt to say, that either the "Volume is Faulty or Erroneous: That the Ex- "pounder hath not reached what was said, or that "I have in no wise understood it. So that he sup- poses, that in the Transcription and Translation there may be Errors.

§. V. If it be then asked me, *Whether I think hereby to render the Scripture altogether Uncertain, or Useless?* Object.

I Answer; Not at all. The Proposition it self declares, what esteem I have for them; and provided, that to the Spirit, from which they came, be but granted that place the Scriptures themselves give it; I do freely concede to the Scripture the second place, even whatsoever they say of themselves: Which the Apostle *Paul* chiefly mentions in two places, *Rom.* 15. 4. *Whatsoever things were written aforetime, were written for our Learning; that we, through Patience and Comfort of the Scriptures, might have Hope.* 2 Tim. 3. 15, 16, 17. *The Holy Scriptures are able to make Wise unto Salvation, through Faith which is in Jesus Christ. All Scripture given by Inspiration of God, is profitable for Correction, for Instruction in Righteousness, that the Man of God may be Perfect, throughly furnished unto every good Work.* *Answ.* 1.

For tho' God do principally and chiefly lead us by his Spirit; yet he sometimes conveys his Comfort and Consolation to us, through his Children, whom he Raises up and Inspires, to speak or write a Word in season; whereby the Saints are made Instruments in the hand of the Lord, to strengthen and encourage one another; which do also tend to perfect, and make them wise unto Salvation; and such as are led by the Spirit, cannot neglect, but do naturally love, and are wonderfully cherished by that, which proceedeth from the same Spirit in another; because such mutual Emanations of the heavenly Life, tend to quicken the Mind, *The Saints mutual Comfort is the same Spirit in all.*

when at any time it is overtaken with heavineſs. *Peter* himſelf declares this to have been the end of his Writing, 2 *Pet.* 1. 12, 13. *Wherefore I will not be negligent, to put you always in remembrance of thoſe things; tho' ye know them, and be eſtabliſhed in the preſent Truth. Yea, I think it meet, as long as I am in this Tabernacle, to ſtir you up, by putting you in remembrance.*

God is Teacher of his People himſelf; and there is nothing more expreſs, than that ſuch as are under the New Covenant, they *need no Man to teach* them: Yet it was a fruit of Chriſt's Aſcenſion, to ſend Teachers and Paſtors, for perfecting of the Saints. So that the ſame work is aſcribed to the Scriptures, as to Teachers; the one to make the Man of God Perfect, the other for the Perfection of the Saints.

As then Teachers are not to go before the Teaching of God himſelf, under the New Covenant, but to follow after it; neither are they to rob us of that great Priviledge, which Chriſt hath purchaſed unto us by his *Blood*; ſo neither is the Scripture to go before the teaching of the Spirit, or to rob us of it.

Anſw. 2. *Secondly*, God hath ſeen meet, that herein we ſhould, as in a Looking-Glaſs, ſee the Conditions and Experiences of the Saints of old; that finding our Experience anſwer to theirs, we might thereby be the more confirmed and comforted, and our Hope ſtrengthened of obtaining the ſame end; that obſerving the Providences attending them, ſeeing the Snares they were liable to, and beholding their Deliverances; we may thereby be made wiſe unto Salvation, and ſeaſonably reproved, and inſtructed in Righteouſneſs.

The Scriptures a looking-Glaſs.

The Scriptures Work and Service. This is the great Work of the Scriptures, and their Service to us, that we may witneſs them fulfilled *in* us, and ſo diſcern the ſtamp of God's Spirit and ways upon them, by the inward acquaintance

tance we have with the ſame Spirit and Work in our Hearts. The Prophecies of the Scriptures are alſo very comfortable, and profitable unto us, as the ſame Spirit inlightens us, to obſerve them fulfilled, and to be fulfilled: For in all this, it is to be obſerved, that it is only the Spiritual Man that can make a right uſe of them: they are able to make the Man of God Perfect (ſo it is not the natural Man) and whatſoever was written aforetime, was written for *our Comfort*, [*our*] that are the Believers, [*our*] that are the Saints; concerning ſuch the Apoſtle ſpeaks: for as for the other, the Apoſtle *Peter* plainly declares, that the *unſtable and unlearned wreſt them to their own Deſtruction:* Theſe were they that were unlearned in the Divine and Heavenly Learning of the Spirit, not in Humane and School Literature; in which we may ſafely preſume, that *Peter* himſelf, being a Fiſher-man, had no skill; for it may, with great probability, yea certainty, be affirmed, that he had no knowledge of *Ariſtotle*'s Logick, which both Papiſts and Proteſtants, now degenerating from the ſimplicity of Truth, make the hand-Maid of Divinity (as they call it) and a neceſſary Introduction to their carnal, natural and humane Miniſtry. By the infinite obſcure Labours of which kind of Men, mixing in their Heatheniſh Stuff, the Scripture is rendred at this day of ſo little ſervice to the ſimple People: whereof if *Jerom* complained in his time, now twelve Hundred Years ago, *Hierom* Epiſt. 134. ad *Cypr.* tom. 3. ſaying, *It is wont to befal the moſt part of learned Men, that it is harder to underſtand their Expoſitions, than the things which they go about to Expound*; What may we ſay then, conſidering thoſe great Heaps of Commentaries ſince, in Ages yet far more corrupted? *Logick.*

§. VI. In this reſpect above-mentioned then, we have ſhewn what Service and Uſe the Holy Scriptures, as managed in and by the Spirit, are of, to

The Scriptures a Secondary Rule.

the Church of God; wherefore we do account them a Secondary Rule. Moreover, becauſe they are commonly acknowledged by all, to have been written by the Dictates of the Holy Spirit, and that the Errors, which may be ſuppoſed by the Injury of Times to have ſlipt in, are not ſuch, but that there is a ſufficient clear Teſtimony left to all the Eſſentials of the Chriſtian Faith; we do look upon them, as the only fit outward Judge of Controverſies among Chriſtians; and that whatſoever Doctrine is contrary unto their Teſtimony, may therefore juſtly be rejected as Falſe. And for our parts, we are very willing, that all our Doctrines and Practices be tryed by them; which we never refuſed, nor ever ſhall, in all Controverſies with our Adverſaries, as the Judge and Teſt. We ſhall alſo be very willing to admit it, as a poſitive certain Maxim, *That whatſoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a Deluſion of the Devil.* For as we never lay claim to the Spirit's leadings, that we may cover our ſelves in any thing that is Evil; ſo we know, that as every Evil contradicts the Scriptures, ſo it doth alſo the Spirit in the firſt place, from which the Scriptures came, and whoſe Motions can never contradict one another, tho' they may appear ſometimes, to be contradictory to the blind Eye of the natural Man, as *Paul* and *James* ſeem to contradict one another.

Thus far we have ſhewn both what we believe, and what we believe not, concerning the Holy Scriptures; hoping, we have given them their due place. But ſince they that will needs have them to be the Only, Certain and Principal Rule, want not ſome ſhew of Arguments, even from the Scripture it ſelf (tho' it no where call it ſelf ſo) by which they labour to prove their Doctrine; I ſhall briefly lay them down by way of Objections, and Anſwer them, before I make an end of this matter.

§. VII.

§. VII. Their first Objection is usually drawn from *Isaiah* 8. 20. *To the Law and to the Testimony; if they speak not according to this Word, it is because there is no Light in them.* Now this *Law*, *Testimony*, and *Word*, they plead to be the Scriptures. Object. 1

To which I Answer; That that is to beg the thing in Question; and remains yet unproved. Nor do I know, for what reason we may not safely affirm this *Law* and *Word* to be *Inward:* But suppose it was *Outward*, it proves not the case at all for them, neither makes it against us; for it may be confessed, without any prejudice to our Cause, That the outward Law was more particularly to the *Jews* a Rule, and more principally than to us; seeing their Law was outward and literal, but ours, under the New Covenant (as hath been already said) is expresly affirmed to be *Inward* and *Spiritual*; So that this Scripture is so far from making against us, that it makes for us; for if the *Jews* were directed to try all things by their Law, which was without them, written in Tables of Stone; then if we will have this Advice of the Prophet to reach us, we must make it hold parallel to that Dispensation of the Gospel, which we are under: So that we are to try all things (in the first place) by that *Word of Faith*, which is preached unto us, which the Apostle saith, is *in the Heart*; and by that Law, which God hath given us, which the Apostle saith also expresly, *is written and placed in the Mind.* *Answ.* 1. *To try all things, by what?*

Lastly; If we look to this place, according to the Greek Interpretation of the *Septuagint*, our Adversaries shall have nothing from thence to carp; yea, it will favour us much: for there it is said, that *the Law is given us for a help*; which very well agrees, with what is above asserted.

Their second Objection is from *John* 5. 39. *Search the Scriptures*, &c. Object. 2

Here, ſay they, *we are commanded*, by Chriſt himſelf, *to ſearch the Scriptures.*

Anſw. 1. I Anſwer, *Firſt*; That the Scriptures ought to be ſearched, we do not at all deny; but are very willing to be tryed by them, as hath been above-declared: But the Queſtion is, *Whether they be the Only and Principal Rule?* Which this is ſo far from proving, that it proveth the contrary; for Chriſt checks them here, for too high an eſteem of the Scriptures, and neglecting of him that was to be preferred before them, and to whom they bare witneſs; as the following words declare. *For in them ye think ye have eternal Life, and they are they which teſtifie of me: And ye will not come unto me, that ye might have Life.* This ſhews, that while they thought, they had Eternal Life in the Scriptures, they neglected to come unto Chriſt, to have Life, of which the Scriptures bore witneſs. This anſwers well to our purpoſe, ſince our Adverſaries now do alſo exalt the Scriptures, and think to have Life in them; which is no more, than to look upon them as the only principal Rule, and Way to Life; and yet refuſe to come unto the Spirit, of which they teſtifie, even the Inward Spiritual Law, which could give them Life: So that the cauſe of this Peoples Ignorance and Unbelief, was not their want of reſpect to the Scriptures; which tho' they knew, and had a high eſteem of; yet Chriſt teſtifies in the former Verſes, that they had neither *ſeen the Father, nor heard his Voice at any time; neither had his Word abiding in them*; which had they then had, then they had believed in the Son. Moreover, that place may be taken in the Indicative Mood, *Ye ſearch the Scriptures*; which Interpretation the Greek word will bear, and ſo *Paſor* tranſlateth it: which by the reproof following, ſeemeth alſo to be the more genuine Interpretation, as *Cyrillus* long ago hath obſerved.

Search the Scriptures, &c.

Anſw. 2.

§. VIII.

§. VIII. Their third Objection is from these words, *Acts* 17. 11. *These were more noble than those in* Thessalonica, *in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*

Here, say they, *the Bereans are commended, for searching the Scriptures, and making them the Rule.* Object. 3

I answer; That the Scriptures either are the principal or only Rule, will not at all from this follow; neither will their searching the Scriptures, or being commended for it, infer any such thing: For we recommend and approve the use of them, in that respect, as much as any; yet will it not follow, that we affirm them to be the principal and only Rule. *Answ.* 1.

Secondly; It is to be observed, that these were the *Jews* of *Berea*, to whom these Scriptures, which were the Law and the Prophets, were more particularly a Rule; and the thing under Examination was, whether the Birth, Life, Works, and Sufferings of Christ, did answer to the Prophecies that went before of him; so that it was most proper for them, being *Jews*, to examine the Apostles Doctrine by the Scriptures; seeing he pleaded it to be a fulfilling of them. It is said nevertheless in the first place, That *they received the Word with chearfulness*; and in the second place, *They searched the Scriptures*: Not that they searched the Scriptures, and then received the Word; for then could they not have prevailed to Convert them, had they not first minded the *Word abiding in them*, which opened their Understandings; no more, than the *Scribes* and *Pharisees*, who (as in the former Objection we observed) searched the Scriptures, and exalted them, and yet remained in their Unbelief; because they had not the *Word abiding in them*. *Answ.* 2.

The Bereans searching the Scriptures, make them not the only Rule to try Doctrines.

But *Lastly*, If this Commendation of the *Jewish Bereans* might infer, That the Scriptures were the only and principal Rule to try the Apostles Doctrine, *Answ.* 3.

Doctrine by; what ſhould have become of the *Gentiles?* How ſhould they ever have come to have received the Faith of Chriſt, who neither knew the Scriptures, nor believed them? We ſee in the end of the ſame Chapter, how the Apoſtle, preaching to the *Athenians*, took another Method, and directed them to ſomewhat of *God within* themſelves, that they might *feel after him.* He did not go about to Proſelyte them to the *Jewiſh Religion*, and to the Belief of the *Law* and the *Prophets*, and from thence to prove the Coming of Chriſt; nay, he took a nearer way. Now certainly, the principal and only Rule is not different; one to the *Jews*, and another to the *Gentiles*; but is *Univerſal*, reaching both: Tho' ſecondary and ſubordinate Rules and Means may be various, and diverſly ſuited, according as the People, they are uſed to, are Stated and Circumſtantiated: Even ſo we ſee, that the Apoſtle to the *Athenians* uſed a Teſtimony of one of their own Poets, which he judged would have Credit with them: And, no doubt, ſuch Teſtimonies, whoſe Authors they eſteemed, had more weight with them, than all the Sayings of *Moſes* and the *Prophets*, whom they neither knew, nor would have cared for. Now becauſe the Apoſtle uſed the Teſtimony of a Poet to the *Athenians*, will it therefore follow, he made that the principal, or only Rule, to try his Doctrine by? So neither will it follow, that tho' he made uſe of the Scriptures to the *Jews*, as being a Principle already believed by them, to try his Doctrine, that from thence the Scriptures may be accounted the principal or only Rule.

The Athenians inſtanced.

§. IX. The laſt, and that which at firſt view ſeems to be the greateſt Objection, is this:

Object. 4 *If the Scripture be not the adequate, principal, and only Rule, then it would follow, that the Scripture is not compleat, nor the Canon filled; that if Men be now immediately Led and Ruled by the Spirit, they may add new Scriptures,*

Scriptures, of equal authority with the old; whereas every one that adds, is curſed: Yea, what aſſurance have we, but at this rate every one may bring in a new Goſpel, according to his fancy?

The dangerous Conſequences, inſinuated in this Objection, were fully anſwered in the latter part of the laſt Propoſition, in what was ſaid a little before; offering freely to diſclaim all pretended Revelations, contrary to the Scriptures. *Anſw.*

But if it be urged, *That it is not enough to deny theſe Conſequences, if they naturally follow from your Doctrine of Immediate Revelation, and denying the Scripture to be the only Rule.* Object. 1

I anſwer; We have proved both theſe Doctrines to be true and neceſſary, according to the Scriptures themſelves; and therefore to faſten evil Conſequences upon them, which we make appear do not follow, is not to accuſe us, but Chriſt and his Apoſtles, who preached them. *Anſw.* 1.

But *Secondly*; We have ſhut the Door upon all ſuch Doctrine, in this very Poſition; affirming, *That the Scriptures give a full and ample Teſtimony to all the principal Doctrines of the Chriſtian Faith.* For we do firmly believe, that there is no other Goſpel or Doctrine to be preached, but that which was delivered by the Apoſtles; and do freely ſubſcribe to that ſaying, *Let him that preacheth any other Goſpel, than that which hath been already preached by the Apoſtles, and according to the Scriptures, be accurſed.* *Anſw.* 2. Gal. 1. 8.

So we diſtinguiſh betwixt a Revelation of a *new Goſpel*, and *new Doctrines*, and a *new Revelation* of the *good old Goſpel* and *Doctrines*; the laſt we plead for, but the firſt we utterly deny. For we firmly believe, That *no other Foundation can any Man lay, than that, which is laid already.* But that this Revelation is neceſſary, we have already proved; and this doth ſufficiently guard us, againſt the hazard inſinuated in the Objection. *A new Revelation is not a new Goſpel.*

As

Books Canonical. As to the *Scriptures* being a *filled Canon*, I ſee no neceſſity of believing it. And if theſe Men, that believe the Scriptures to be the only Rule, will be conſiſtent with their own Doctrine, they muſt needs be of my judgment; ſeeing it is ſimply impoſſible to prove the Canon by the Scriptures. For it cannot be found in any Book of the Scriptures, that theſe Books, and juſt theſe, and no other, are Canonical, as all are forced to acknowledge; how can they then evite this Argument?

That, which cannot be proved by Scripture, is no neceſſary Article of Faith.

But the Canon of the Scripture; to wit, that there are ſo many Books preciſely, neither more or leſs, cannot be proved by Scripture:

Therefore, it is no neceſſary Article of Faith.

Object. 2 If they ſhould alledge; *That the admitting of any other Books, to be now written by the ſame Spirit, might infer the admiſſion of new Doctrines.*

I deny that Conſequence; for the Principal or Fundamental Doctrines of the Chriſtian Religion, are contained in the tenth part of the Scripture; but it will not follow thence, that the reſt are impertinent, or uſeleſs. If it ſhould pleaſe God to bring to us any of thoſe Books, which by the injury of time are loſt, which are mentioned in the Scripture; as, *The Prophecy of Enoch*; *the Book of Nathan*, &c. or *the Third Epiſtle of Paul to the Corinthians*; I ſee no reaſon, why we ought not to receive them, and place them with the reſt. That which diſpleaſeth me, is, that Men ſhould firſt affirm, that the Scripture is the only and principal Rule, and yet make a great Article of Faith of that, which the Scripture can give us no light in.

Books loſt.

As for Inſtance: How ſhall a Proteſtant prove by Scripture, to ſuch, as deny the *Epiſtle of James* to be Authentick, that it ought to be received.

Firſt, If he would ſay, *Becauſe it Contradicts not the reſt*, (beſides that there is no mention of it in any

any of the reſt;) perhaps theſe Men think, it doth contradict *Paul*, in relation to *Faith* and *Works*. But, if that ſhould be granted, it would as well follow, that every Writer, that contradicts not the Scripture, ſhould be put into the Canon: And by this means, theſe Men fall into a greater Abſurdity, than they fix upon us: For thus they would equal every one the Writings of their own Sect with the Scriptures; for I ſuppoſe they judge, their own Confeſſion of Faith doth not contradict the Scriptures: Will it therefore follow, that it ſhould be bound up with the Bible? And yet it ſeems impoſſible, according to their Principles, to bring any better Argument, to prove the *Epiſtle of James* to be Authentick. There is then this unavoidable neceſſity to ſay, We know it by the ſame Spirit, from which it was written; or otherwiſe, to ſtep back to *Rome*, and ſay, We know by Tradition, that the Church hath declared it to be Canonical; and the Church is Infallible. Let them find a Mean, if they can. So that out of this Objection, we ſhall draw an Unanſwerable Argument *ad hominem*, to our purpoſe.

Whether the Epiſtle of James be Authentick, and how to know it?

That, which cannot aſſure me, concerning an Article of Faith, neceſſary to be believed, is not the primary, adequate, only Rule of Faith, *&c.*

Therefore, *&c.*

I prove the Aſſumption thus:

That, which cannot aſſure me concerning the Canon of the Scripture, to wit, that ſuch Book's are only to be admitted, and the *Apocrypha* excluded, cannot aſſure me of this.

Therefore, *&c.*

And *Laſtly*, As to theſe words, *Rev.* 22. 18. *That if any Man ſhall add unto theſe things, God ſhall add unto him the Plagues that are written in this Book:* I deſire they will ſhew me how it relates to any thing elſe, than to that particular Prophecy. It ſaith not, *Now the Canon of the Scripture is filled up, no Man is to write*

Object. 3

Anſw.

write more from that Spirit; yea, do not all confeſs, that there have been Prophecies, and true Prophets ſince? The *Papiſts* deny it not. And do not the *Proteſtants* affirm, that *John Hus* propheſied of the *Reformation?* Was he therefore Curſed? Or did he therein Evil? I could give many other Examples, confeſſed by themſelves. But, moreover, the ſame was in effect commanded long before, *Prov.* 30. 6. *Add thou not unto his words, leſt he reprove thee, and thou be found a Lyar:* Yet how many Books of the Prophets were written after? And the ſame was ſaid by *Moſes*, Deut. 4. 2. *Ye ſhall not add unto the Word which I command you; neither ſhall ye diminiſh ought from it.* So that, tho' we ſhould extend that of the *Revelation*, beyond the particular Prophecy of that Book, it cannot be underſtood, but of a new Goſpel, or new Doctrines, or of reſtraining Man's ſpirit, that he mix not his Humane Words with the Divine; and not of *a new Revelation of the Old*, as we have ſaid before.

What it means to add to the Scriptures.

PROPOSITION IV.

Concerning the Condition of Man in the Fall.

All Adam's *Poſterity (or Mankind) both* Jews *and* Gentiles, *as to the firſt* Adam *(or Earthly Man) is fallen, degenerated, and dead; deprived of the Senſation (or feeling) of this* Inward Teſtimony, *or* Seed of God; *and is ſubject unto the Power, Nature, and Seed of the Serpent, which he ſoweth in Men's Hearts, while they abide in this natural and corrupted Eſtate: From whence it comes, that not only their Words and Deeds, but all their Imaginations, are evil perpetually in the ſight of God, as proceeding from this depraved and wicked Seed. Man therefore, as he is in this State, can know nothing aright; yea, his Thoughts and Conceptions, concerning* God,

Rom. 5. 12, 15.

God, *and things* Spiritual *(until he be dis-joined from the Evil Seed, and united to the* Divine Light) *are unprofitable both to himself and others. Hence are rejected the* Socinian *and* Pelagian *Errors, in exalting a Natural Light; as also the* Papists, *and most of* Protestants, *who affirm,* That Man, without the true Grace of God, may be a true Minister of the Gospel. *Nevertheless, this Seed is not imputed to Infants, until by Transgression, they actually joyn themselves therewith; for they are by Nature* the Children of Wrath, *who walk according to the* Power of the Prince of the Air, and the Spirit that now worketh in the Children of Disobedience, *having their Conversation in the Lusts of the Flesh, fulfilling the Desires of the Flesh, and of the Mind.* Ephes. 2.

§. I. HItherto we have Discourſed, how the True Knowledge of God is attained and preſerved; alſo of what Uſe and Service the Holy Scripture is to the Saints.

We come now to examine *the State and Condition of Man, as he ſtands in the Fall; what his Capacity and Power is; and how far he is able, as of himſelf, to advance in relation to the things of God.* Of this we touch'd a little in the beginning of the ſecond Propoſition; but the full, right, and through Underſtanding of it, is of great Uſe and Service; becauſe from the Ignorance and Altercations that have been about it, there have ariſen great and dangerous Errors, both on the one hand and on the other. While ſome do ſo far exalt the Light of Nature, or the Faculty of the Natural Man, as capable of himſelf, by virtue of the inward Will, Faculty, Light and Power, that pertains to his Nature, to follow that which is good, and make real progreſs towards Heaven. And of theſe, are the *Pelagians*, and *Semi-Pelagians* of old; and of late, the *Socinians*, and divers others among the *Papiſts*. Others again will

Auguſtine's Zeal againſt Pelagius.

will needs run into another Extream, (to whom *Auguſtine*, among the Ancients, firſt made way in his declining Age, through the heat of his Zeal againſt *Pelagius*) not only confeſſing Men uncapable of themſelves to do good, and prone to evil; but that in his very Mother's Womb, and before he commits any Actual Tranſgreſſion, he is Contaminate with a real Guilt, whereby he deſerves Eternal Death: In which reſpect, they are not afraid to affirm, *That many poor Infants are Eternally Damned, and for ever endure the Torments of Hell.* Therefore the God of Truth, having now again Revealed his Truth (that good and even Way) by his own Spirit, hath taught us to avoid both theſe Extreams.

That then, which our Propoſition leads to treat of, is,

I. Firſt, *What the Condition of Man is, in the Fall; and how far uncapable to meddle in the things of God.*

II. And Secondly, *That God doth not impute this Evil to Infants, until they actually joyn with it:* That ſo, by Eſtabliſhing the Truth, we may overturn the Errors on both parts.

III. And as for that Third thing inclnded in the Propoſition it ſelf, concerning theſe *Teachers*, which *want the Grace of God*, we ſhall refer that to the Tenth Propoſition, where the matter is more particularly handled.

Part I. §. II. As to the firſt, not to dive into the many curious Notions which many have, concerning the *Condition of Adam before the Fall*; all agree in this, That thereby he came to a very great Loſs, not only in the things which related to the outward Man, but in regard of that true Fellowſhip and Communion he had with God. This loſs was ſignified unto him in the Command, *For in the day thou eateſt thereof, thou ſhalt ſurely dye*, Gen. 2. 17. This Death could not be an outward Death, or the Diſſolution of the outward Man, for as to that,

Adam's Fall.

that, he did not dye yet many Hundred Years after; so that it must needs respect his spiritual Life and Communion with God. The Consequence of this Fall, besides that which relates to the Fruits of the Earth, is also expressed, *Gen.* 3. 24. *So he drove out the Man, and he placed at the East of the Garden of* Eden *Cherubims, and a Flaming Sword, which turned every way, to keep the way of the Tree of Life.* Now whatsoever literal signification this may have, we may safely ascribe to this Paradise, a mystical Signification, and truly account it that spiritual Communion and Fellowship, which the Saints obtain with God, by Jesus Christ; to whom only these Cherubims give way, and unto as many as enter by him, who calls himself the *Door*. So that, tho' we do not ascribe any whit of *Adam*'s Guilt to Men, until they make it theirs by the like Acts of Disobedience; yet we cannot suppose, that Men, who are come of *Adam* naturally, can have any good thing in their Nature, as belonging to it; which he, from whom they derive their Nature, had not himself to Communicate unto them.

Guilt not ascribed to Adam's Posterity.

If then we may affirm, that *Adam* did not retain in his Nature (as belonging thereunto) any Will or Light capable to give him Knowledge in spiritual Things, then neither can his Posterity: For whatsoever real good any Man doth, it proceedeth not from his Nature, as he is Man, or the Son of *Adam*; but from the *Seed of God in him*, as a new Visitation of Life, in order to bring him out of this natural Condition: So that, tho' it be *in him*, yet it is not *of him*; and this the Lord himself witnessed, *Gen.* 6. 5. where it is said, he *saw that every Imagination of the Thoughts of his Heart, was only evil continually*: Which words as they are very Positive, so are they very Comprehensive. Observe the Emphasis of them; *First*, There is *every Imagination of the Thoughts of his Heart*; so that this admits

Every Imagination of the Natural Man is evil.

mits of no Exception of any Imagination of the Thoughts of his Heart. *Secondly*, *Is only evil continually*; it is neither in *ſome part evil continually*, nor yet *only* evil *at ſometimes*; but both *only* evil, and *always* and *continually* evil; which certainly excludes any good, as a proper effect of Man's Heart, naturally: For that, which is only evil, and that always, cannot of its own Nature produce any good thing. The Lord expreſſeth this again a little after, *chap.* 8. 21. *The Imagination of Man's Heart is evil from his Youth.* Thus inferring how natural and proper it is unto him; from which I thus argue:

If the Thoughts of Man's Heart be not only evil, but always evil, then are they, as they ſimply proceed from his Heart, neither good in part, nor at any time:

But the Firſt is True; Therefore the Laſt.

Again,

If Man's Thoughts be always and only evil, then are they altogether uſeleſs and ineffectual to him, in the things of God.

But the Firſt is True; Therefore the Laſt:

The Heart of Man deceitful.

Secondly, This appears clearly from that ſaying of the Prophet *Jeremiah*, chap. 17. 9. *The Heart is deceitful above all things, and deſperately wicked.* For who can, with any colour of Reaſon, imagine, that That which is ſo, hath any power of it ſelf; or is any wiſe fit to lead a Man to Righteouſneſs, whereunto it is of its own Nature directly oppoſite? This is as contrary to Reaſon, as it is impoſſible in Nature, that a Stone of its own nature and proper Motion, ſhould flee upwards: For, as a Stone of its own Nature, inclineth and is prone to move downwards towards the Centre; ſo the Heart of Man is naturally prone and inclined to Evil, ſome to one, and ſome to another: From this then I alſo thus argue:

That

That which is *deceitful above all things, and deſperately wicked*, is not fit, neither can it lead a Man aright, in things that are good and honeſt.

But the Heart of Man is ſuch:

Therefore, *&c.*

But the Apoſtle *Paul* deſcribeth the condition of Men in the Fall, at large, taking it out of the *Pſalmiſt. There is none Righteous, no not one: There is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doth good, no not one. Their Throat is an open Sepulchre, with their Tongues they have uſed Deceit, the Poiſon of Aſps is under their Lips: Whoſe Mouths are full of Curſing and Bitterneſs. Their Feet are ſwift to ſhed Blood; Deſtruction and Miſery are in their ways: And the way of Peace have they not known. There is no Fear of God before their Eyes.* What more poſitive can be ſpoken? He ſeemeth to be particularly careful to avoid, that any good ſhould be aſcribed to the natural Man, he ſhews how he is polluted in all his Ways; he ſhews how he is void of Righteouſneſs, of Underſtanding, of the Knowledge of God, how he is out of the Way; and in ſhort, Unprofitable; than which, nothing can be more fully ſaid, to confirm our Judgment: For if this be the Condition of the natural Man, or of Man as he ſtands in the Fall, he is unfit to make one right ſtep to Heaven. Rom. 3. 10, Pſal. 14. 3. & 53. 2, &c. Man's Eſtate in the Fall.

If it be ſaid, *That is not ſpoken of the Condition of Man in general; but only of ſome particulars, or at the leaſt that it comprehends not all.* Object.

The Text ſheweth the clear contrary, in the foregoing Verſes, where the Apoſtle takes in himſelf, as he ſtood in his natural Condition, *What then? Are we better than they? No, in no wiſe, for we have before proved both* Jews *and* Gentiles, *that they are all under Sin, as it is written:* And ſo he goes on, by which it is manifeſt, that he ſpeaks of Mankind in general. *Anſw.*

Object. If they Object, that which the ſame Apoſtle ſaith in the foregoing Chapter, *verſ.* 14. to wit, That *the* Gentiles *do by Nature the things contained in the Law, and ſo conſequently do by Nature that which is good and acceptable in the ſight of God.*

Anſw. 1. I Anſwer; This Nature muſt not, neither can be underſtood of *Man's own Nature*, which is corrupt and fallen; but of the *Spiritual Nature*, which proceedeth from the *Seed of God in Man*, as it receiveth a new Viſitation of God's Love, and is quickened by it: which clearly appears by the following words, where he ſaith; *Theſe not having a Law* (i. e.) outwardly, *are a Law unto themſelves, which ſhews the work of the Law written in their Hearts.* Theſe acts of theirs then, are an effect of the Law written in their Hearts; but the Scripture declareth, that the Writing of the Law in the Heart, is a part, yea, and a great part too, of the New Covenant Diſpenſation; and ſo no conſequence nor part of Man's Nature.

By what nature the Gentiles did do the things of the Law.

Anſw. 2. *Secondly*; If this Nature here ſpoken of, could be underſtood of Man's own Nature, which he hath, as he is a Man, then would the Apoſtle unavoidably contradict himſelf; ſince he elſewhere poſitively declares, *That the natural Man diſcerneth not the things of God, nor can.* Now I hope, the Law of God is among the things of God, eſpecially as it's written in the Heart. The Apoſtle, in the 7th *chap.* of the ſame Epiſtle, ſaith, *verſe.* 12. that *the Law is Holy, Juſt, and Good*; and verſe 14. that *the Law is Spiritual, but he is Carnal.* Now in what reſpect is he Carnal, but as he ſtands in the Fall, Unregenerate? Now what inconſiſtency would here be, to ſay, That he is Carnal, and yet not ſo of his own Nature; ſeeing it is from his Nature that he is ſo denominated? We ſee the Apoſtle contradiſtinguiſheth the Law, as Spiritual, from Man's Nature, as Carnal and Sinful. Wherefore, as Chriſt ſaith, *there can no Grapes be expected from Thorns,*

The natural Man diſcerneth not, &c.

Mat. 7. 16.

Thorns, nor Figs of Thiſtles; ſo neither can the fulfilling of the Law, which is Spiritual, Holy and Juſt, be expected from that Nature, which is Corrupt, Fallen and Unregenerate. Whence we conclude, with good Reaſon, that the Nature here ſpoken of, by which the *Gentiles* are ſaid to have done the *things contained in the Law*, is not the *common Nature of Men*; but that *Spiritual Nature* that ariſeth from the Works of the Righteous and Spiritual Law that's written in the Heart. I confeſs, they of the other extream, when they are preſſed with this Teſtimony by the *Socinians* and *Pelagians*, as well as by us, when we uſe this Scripture, to ſhew them, how ſome of the *Heathens*, by the *Light of Chriſt in their Heart*, come to be ſaved, are very far to ſeek; giving this anſwer, That *there were ſome Reliques of the Heavenly Image left in* Adam, *by which the* Heathens *could do ſome good things*. Which, as it is in it ſelf without proof, ſo it contradicts their own Aſſertions elſewhere, and gives away their Cauſe. For if theſe Reliques were of force to enable them to fulfil the Righteous Law of God, it takes away the Neceſſity of Chriſt's Coming; or, at leaſt leaves them a way to be ſaved without him; unleſs they will ſay, (which is worſt of all,) *That tho' they really fulfilled the Righteous Law of God, yet God damned them, becauſe of the want of that particular Knowledge, while he himſelf withheld all means of their coming to him, from them*; but of this hereafter.

The Gentiles Spiritual Natnre in doing the Law.

§. III. I might alſo here uſe another Argument, from theſe words of the Apoſtle, 1 *Cor.*2. where he ſo poſitively excludes the natural Man from an underſtanding in the things of God; but becauſe I have ſpoken of *that Scripture* in the beginning of the Second Propoſition, I will here avoid to repeat what is there mentioned, referring thereunto: Yet becauſe the *Socinians* and others, who exalt the Light of the natural Man, or a natural Light in Man, do object

Socinians exalting the Light of the natural Man.

object againſt this Scripture; I ſhall remove it, ere I make an end.

Object. They ſay, *The Greek word ψυχικὸς ought to be tranſlated* Animal, *and not Natural*; *elſe*, ſay they, *it would have been φυσικὸς*. From which they ſeek to infer, *That it is only the Animal Man, and not the Rational, that is excluded here, from the diſcerning the things of God.* Which *ſhift*, without diſputing about the Word, is eaſily refuted; neither is it any wiſe conſiſtent with the ſcope of the place. For

Anſw. 1. Firſt, The *Animal Life* is no other than that which Man hath common with other Living Creatures; for as he is a meer Man, he differs no otherwiſe from Beaſts, than by the *Rational Property.* Now the Apoſtle deduceth his Argument in the foregoing Verſes, from this *Simile*; That *as the things of a Man cannot be known, but by the ſpirit of a Man*; *ſo the things of God, no Man knoweth, but by the Spirit of God.* But I hope, theſe Men will confeſs unto me, that the things of a Man are not known by the *Animal Spirit* only, *i. e.* by that which he hath common with the Beaſts; but by the *Rational:* So that it muſt be the *Rational*, that is here underſtood. Again, the Aſſumption ſhews clearly, that the Apoſtle had no ſuch intent, as theſe Men's gloſs would make him to have; viz. *So the things of God knoweth no Man, but the Spirit of God*; according to their Judgment, he ſhould have ſaid, *The things of God knoweth no Man by his Animal Spirit, but by his Rational Spirit:* For to ſay, *The Spirit of God*, here ſpoken of, is no other than the *Rational Spirit of Man*, would border upon Blaſphemy, ſince they are ſo often contra-diſtinguiſhed. Again, going on, he ſaith not, that they are *Rationally*, but *Spiritually diſcerned.*

The Animal Man is the ſame with Natural.

Anſw. 2. *Secondly*, The Apoſtle throughout this Chapter ſhews how the Wiſdom of Man is unfit to judge of the things of God, and ignorant of them. Now I ask theſe Men, whether a Man be called a *Wiſe Man*

Man from his *Animal Property*, or from his *Rational*? If from his *Rational*, then it is not only the *Animal*, but also the *Rational*, as he is yet in the Natural State, which the Apostle excludes here, and whom he contra-distinguisheth from the Spiritual, vers. 15. *But the spiritual Man judgeth all things*; this cannot be said of any Man, meerly because *Rational*, or as he is a Man; seeing the Men of greatest Reason, if we may so esteem Men, whom the Scripture calls *Wise*, as were the *Greeks* of old, not only may be, but often are Enemies to the Kingdom of God; while both the *Preaching of Christ* is said to be *Foolishness with the Wise Men of this World*, and the *Wisdom of this World* is said to be *Foolishness with God*. Now whether it be any ways probable, that either these Wise Men, that are said to account the *Gospel foolishness*, are only so called with respect to their *Animal Property*, and not their *Rational*; or that the *Wisdom*, that is foolishness with God, is not meant of the *Rational*, but only the *Animal Property*, any Rational Man, laying aside Interest, may easily Judge.

The Rational Man, in the Natural State, excluded from discerning the things of God.

§. IV. I come now to the other part, to wit, That *this evil and corrupted Seed is not imputed to Infants, until they actually joyn with it*. For this there is a Reason given in the end of the Proposition it self, drawn from *Ephes.* 2. For these *are by Nature Children of Wrath, who walk according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience*. Here the Apostle gives their evil walking, and not any thing that is not reduced to act, as a Reason of their being *Children of Wrath*. And this is suitable to the whole strain of the Gospel, where no Man is ever threatned or judged for what Iniquity he hath not actually wrought: Such indeed as continue in Iniquity, and so do allow the Sins of their Fathers, God will visit the Iniquity of the Fathers upon the Children.

Infants, no Sin imputed to them.

Is it not ſtrange then, that Men ſhould entertain an Opinion ſo abſurd in it ſelf, and ſo cruel and contrary to the Nature, as well of God's Mercy, as Juſtice; concerning the which the Scripture is altogether ſilent? But it is manifeſt, that Man hath invented this Opinion out of ſelf-love, and from that bitter Root, from which all Errors ſpring; for the moſt part of *Proteſtants* that hold this, having (as they fancy) the *Abſolute Decree of Election* to ſecure them and their Children, ſo as they cannot miſs of Salvation, they make no difficulty to ſend all others, both Old and Young, to Hell. For whereas Self-love (which is always apt to believe that which it deſires) poſſeſſeth them with a Hope, that their part is ſecure; they are not ſolicitous, how they leave their Neighbours, which are the far greater part of Mankind, in theſe Inextricable Difficulties. The *Papiſts* again uſe this Opinion, as an Art to augment the Eſteem of their Church, and Reverence of its Sacraments; ſeeing they pretend, it is waſhed away by Baptiſm; only in this they appear to be a little more Merciful, in that they ſend not theſe Unbaptized Infants to Hell, but to a certain *Limbus*; concerning which the Scriptures are as ſilent, as of the other. This then is not only not Authoriſed in the Scriptures, but contrary to the expreſs Tenor of it. The Apoſtle ſaith plainly, *Rom.* 4. 15. *Where no Law is, there is no Tranſgreſſion*: And again, 5. 13. *But Sin is not imputed, where there is no Law.* Than which Teſtimonies, there is nothing more poſitive; ſince to Infants there is no Law, ſeeing as ſuch, they are utterly uncapable of it; the Law cannot reach but any ſuch as have, in ſome meaſure, leſs or more, the exerciſe of their Underſtanding, which Infants have not. So that from thence I thus argue:

The abſolute Decree of Election ſprings from Self-love.

To Infants there is no Law, ſo no Tranſgreſſion.

Sin is imputed to none, where there is no Law.
But, to Infants there is no Law:
Therefore, *Sin is not imputed to them.*

The

The *Propoſition* is the Apoſtle's own words; the *Aſſumption* is thus proved;

Thoſe, who are under a Phyſical Impoſſibility of either hearing, knowing, or underſtanding any Law, where the Impoſſibility is not brought upon them by any Act of their own, but is according to the very order of Nature appointed by God; to ſuch there is no Law.

But Infants are under this Phyſical Impoſſibility:

Therefore, *&c.*

Secondly, What can be more poſitive, than that of *Ezek.* 18. 20. *The Soul that ſinneth, it ſhall die: The Son ſhall not bear the Father's Iniquity?* For the Prophet here firſt ſheweth, what is the cauſe of Man's Eternal Death, which he ſaith, is his *Sinning*; and then, as if he purpoſed expreſly to ſhut out ſuch an Opinion, he aſſures us, *The Son ſhall not bear the Father's Iniquity.* From which I thus argue:

If the Son bear not the Iniquity of his Father, or of his immediate Parents, far leſs ſhall he bear the Iniquity of *Adam.* *Infants bear not Adam's Tranſgreſſion.*

But the Son ſhall not bear the Iniquity of his Father:

Therefore, &c.

§. V. Having thus far ſhewn how abſurd this Opinion is, I ſhall briefly examine the Reaſons its Authors bring for it.

Firſt; They ſay, *Adam was a publick Perſon, and therefore all Men ſinned in him, as being in his Loins.* Object. 1 And for this they alledge that of *Rom.* 5. 12. *Wherefore as by one Man ſin entered into the World, and Death by ſin; and ſo Death paſſed upon all Men, for that all have ſinned*, &c. *Theſe laſt words*, ſay they, *may be tranſlated, In whom all have ſinned.*

To this I anſwer: That *Adam* is a publick Perſon, is not denied; and that through him there is a Seed of Sin propagated to all Men, which in its own Nature is ſinful, and inclines Men to Iniquity; yet will it not follow from thence, that Infants, *Anſw.*

fants, who joyn not with this Seed, are guilty. As for theſe words in the *Romans*, the reaſon of the Guilt there alledged, is, *For that all have ſinned.* Now no Man is ſaid to ſin, unleſs he actually ſin in his own Perſon; for the Greek words ἐφ' ᾧ may very well relate to θάνατος, which is the neareſt Antecedent; ſo that they hold forth, how that *Adam*, by his ſin, gave an entrance to ſin in the World: *And ſo Death entered by ſin,* ἐφ' ᾧ i. e. *upon which* [viz. Occaſion] or, *in which* [viz. Death] *all* others *have ſinned*, that is, Actually in their own Perſons; to wit, all that were capable of ſinning: Of which Number that Infants could not be, the Apoſtle clearly ſhews by the following verſe, *Sin is not imputed, where there is no Law:* And ſince, as is above proved, there is no Law to Infants, they cannot be here included.

Object. 2 Their Second Objection is from *Pſalm* 51. 5. *Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me. Hence*, they ſay, *it appears, that Infants from their Conception are guilty.*

Anſw. How they infer this Conſequence, for my part, I ſee not. The Iniquity and Sin here, appears to be far more Aſcribable to the Parents, than to the Child. It is ſaid indeed, *In Sin did my Mother conceive me*; not, *My Mother did conceive me a Sinner.* Beſides, that ſo interpreted, contradicts expreſly the Scripture before-mentioned, in making Children guilty of the Sins of their immediate Parents, (for of *Adam* there is not here any mention) contrary to the plain words, *The Son ſhall not bear the Father's Iniquity.*

Conceived in Sin; anſwered.

Object. 3 Thirdly, They object, *That the Wages of Sin is Death; and that ſeeing Children are ſubject to Diſeaſes and Death, therefore they muſt be guilty of Sin.*

Anſw. I anſwer: That theſe things are a Conſequence of the Fall, and of *Adam*'s Sin, is confeſſed; but that that infers neceſſarily a Guilt in all others, that are ſubject to them, is denied. For though the

Death, the Wages of Sin, anſwered.

the whole outward *Creation* ſuffered a decay by *Adam*'s Fall, which groans under Vanity; according to which it is ſaid in *Job*, That *the Heavens are not clean in the ſight of God*; yet will it not from thence follow, that the Herbs, Earth, and Trees, are Sinners.

Next, Death, tho' a conſequent of the Fall, incident to Man's Earthly Nature, is not the Wages of Sin in the Saints, but rather a Sleep, by which they paſs from Death to Life; which is ſo far from being troubleſome and painful to them, as all real Puniſhments for Sin are, that the Apoſtle counts it Gain: *To me*, ſaith he, *to die is Gain*, Philip. 1. 21.

Some are ſo fooliſh, as to make an Objection far- Object. 4
ther, ſaying; *That if* Adam's *Sin be not imputed to thoſe who actually have not ſinned, then it would follow, that all Infants are ſaved.*

But we are willing, that this ſuppoſed Abſurdity *Anſw.*
ſhould be the conſequence of our Doctrine; rather than that, which (it ſeems) our Adverſaries reckon not Abſurd; tho' the undoubted and unavoidable Conſequence of theirs, *viz.* That *many Infants eternally periſh; not for any ſin of their own, but only for* Adam's *Iniquity*: Where we are willing to let the Controverſie ſtop, commending both to the Illuminated Underſtanding of the *Chriſtian Reader*.

This Error of our Adverſaries, is both denied and refuted by *Zwinglius*, that Eminent Founder of the *Proteſtant Churches* of *Switzerland*, in his Book *De Baptiſmo*; for which he is Anathematized by the Council of *Trent*, in the *fifth Seſſion*. We ſhall only add this Information: That we confeſs then, that a Seed of Sin is tranſmitted to all Men, from *Adam*, (altho' imputed to none, until by ſinning they actually joyn with it) in which Seed he gave Occaſion to all to Sin; and it is the Origin of all evil Actions and Thoughts in Men's Hearts, ἐφ' ᾧ to wit, θανάτῳ, as it is in *Romans* 5. i. e. *In which Death all*

have

have ſinned. For this Seed of Sin is frequently called *Death* in the Scripture, and *the Body of Death*; ſeeing indeed it is a *Death* to the Life of Righteouſneſs and Holineſs: Therefore its Seed, and its product, is called the *Old Man*, the *Old Adam*, in which all Sin is; for which cauſe we uſe this Name to expreſs this Sin, and not that of *Original Sin*; of which Phraſe the Scripture makes no mention, and under which invented and unſcriptural Barbariſm, this Notion of *Imputed Sin to Infants*, took place among Chriſtians.

Original Sin no Scripture Phraſe.

PROPOSITIONS V. & VI.

Concerning the Univerſal Redemption by Chriſt, and alſo the Saving and Spiritual Light, wherewith every Man is Inlightned.

PROPOSITION V.

Ezek. 18. 32. and 33. 11. GOD, *out of his Infinite Love*, who delighteth not in the Death of a Sinner, but that all ſhould live and be ſaved, hath ſo loved the World, that he hath given his only Son a **Light**, that whoſoever believeth in him ſhall be ſaved, *John* 3. 16. Who Inlightneth **every** Man that cometh into the World, *John* 1. 9. And maketh manifeſt all things, that are reproveable, *Epheſ.* 5. 13. *And teacheth all Temperance, Righteouſneſs, and Godlineſs. And this* Light *lightneth the Hearts of all, in a day, in order to Salvation; and this is it, which reproves the Sin of all Individuals, and would work out the Salvation of all, if not reſiſted. Nor is it leſs* Univerſal, *than the Seed of Sin, being the Purchaſe of his Death*, who taſted Death for every Man. For as in *Adam* all die, even ſo in *Chriſt* all ſhall be made alive, 1 *Cor.* 15. 22.

PRO-

PROPOSITION VI.

According to which Principle (or Hypotheſis*) all the Objections againſt the* Univerſality *of* Chriſt's Death, *are eaſily ſolved; neither is it needful to recur to the Miniſtry of Angels, and thoſe other Miraculous Means, which, they ſay, God uſeth, to manifeſt the Doctrine and Hiſtory of* Chriſt's Paſſion *unto ſuch, who (living in the places of the World, where the outward Preaching of the Goſpel is unknown) have well improved the firſt and common Grace. For as hence it well follows, that ſome of the Old* Philoſophers *might have been ſaved; ſo alſo may ſome (who by Providence are caſt into thoſe Remote Parts of the World, where the Knowledge of the Hiſtory is wanting) be made Partakers of the Divine Myſtery, if they receive, and reſiſt not that Grace,* A Manifeſtation whereof is given to every Man to profit withal. 1 Cor. 12. 7. *This moſt certain Doctrine being then received, that there is an* Evangelical *and* Saving Light and Grace in all, *the Univerſality of the Love and Mercy of God towards Mankind (both in the Death of his Beloved Son, the* Lord Jeſus Chriſt, *and in the Manifeſtation of the* Light *in the Heart) is eſtabliſhed and confirmed, againſt all the Objections of ſuch as deny it. Therefore* Chriſt hath taſted Death for every Man; Heb. 2. 9. *not only for* all kind of Men, *as ſome vainly talk; but for Every Man, of* all kinds: *The Benefit of whoſe Offering, is not only extended to ſuch, who have their diſtinct outward Knowledge of his* Death *and* Sufferings, *as the ſame is declared in the Scriptures; but even unto thoſe, who are neceſſarily excluded from the Benefit of this Knowledge, by ſome inevitable Accident. Which Knowledge we willingly confeſs to be very Profitable and Comfortable; but not abſolutely Needful unto ſuch, from whom God himſelf hath with-held it; yet they may be made Partakers of the Myſtery of his Death, (tho' ignorant of the Hiſtory) if they ſuffer his* Seed *and* Light (inlightning their Hearts) *to take place,*

(in

(in which Light communion with the Father and the Son is enjoyed) *ſo as of wicked Men to become holy, and lovers of that Power, by whoſe inward and ſecret Touches, they feel themſelves turned from the Evil to the Good, and learn* to do to others, as they would be done by; *in which Chriſt himſelf affirms all to be included. As* They *have then falſly and erroneouſly Taught, who have denied Chriſt to have died for all Men; ſo neither have* They *ſufficiently taught the Truth, who affirming him to have died for all, have added the abſolute neceſſity of the outward Knowledge thereof, in order to obtain its ſaving Effect. Among whom the* Remonſtrants *of* Holland *have been chiefly wanting; and many other Aſſertors of* Univerſal Redemption; *in that they have not placed the Extent of his Salvation in that* Divine *and* Evangelical Principle of Light and Life, *wherewith* Chriſt hath inlightned every Man that cometh into the World; *which is excellently and evidently held forth in theſe Scriptures,* Gen. 6. 3. Deut. 30. 14. John 1. 7, 8, 9, 16. Rom. 10. 8. Titus 2. 11.

HItherto we have conſidered Man's fallen, loſt, corrupted and degenerated Condition.

Now it is fit to enquire, *How and by what means he may come to be Freed out of this miſerable and depraved Condition:* Which in theſe two Propoſitions is declared and demonſtrated; which I thought meet to place together, becauſe of their affinity; the one being, as it were, an Explanation of the other.

Abſolute Reprobation that horrible nd blaſphemous Doctrine, deſcribed.

As for that Doctrine, which theſe Propoſitions chiefly ſtrike at, to wit, *Abſolute Reprobation*; according to which ſome are not afraid to Aſſert, 'That God, by an Eternal and Immutable Decree, 'hath Predeſtinated to *Eternal Damnation* the far 'greater part of Mankind, not conſidered as Made, 'much leſs as Fallen, without any reſpect to their

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'Disobedience or Sin; but only for the demonstrating of the Glory of his Justice; and that for the 'bringing this about, he hath appointed these miserable Souls necessarily to walk in their wicked 'Ways, that so his Justice may lay hold on them: 'And that God doth therefore not only suffer them, 'to be liable to this Misery in many parts of the 'World, by with-holding from them the Preaching 'of the Gospel, and Knowledge of Christ; but 'even in those places where the Gospel is preached, 'and Salvation by Christ is offered; whom, tho' 'he publickly invite them, yet he justly condemns 'for Disobedience, albeit he hath with-held from 'them all Grace, by which they could have laid hold 'on the Gospel, *viz.* Because he hath by a secret 'Will, unknown to all Men, ordained and decreed '(without any respect had to their Disobedience or 'Sin) that they shall not obey, and that the offer 'of the Gospel shall never prove effectual for their 'Salvation; but only serve to aggravate and occasion their greater Condemnation.

I say, as to this Horrible and Blasphemous Doctrine, our Cause is common with many others, who have both Wisely, and Learnedly, according to Scripture, Reason, and Antiquity, refuted it: Seeing then that so much, and so well, is said already against this Doctrine, that little can be superadded, except what hath been said already; I shall be short in this respect. Yet, because it lies so in Opposition to my way, I cannot let it altogether pass.

§. I. First; We may safely call this Doctrine a Novelty, seeing the first four Hundred Years after Christ there is no mention made of it: For as it is contrary to the Scriptures Testimony, and to the Tenor of the Gospel; so all the Antient Writers, Teachers, and Doctors of the Church, pass it over with a profound Silence. The first Foundations of it were laid in the later Writings of *Augustin*; *This Doctrine a Novelty.* *The Rise of it.*

Auguſtin; who in his Heat againſt *Pelagius*, let fall ſome Expreſſions, which ſome have unhappily gleaned up, to the eſtabliſhing of this Error; thereby contradicting the Truth, and ſufficiently gain-ſaying many others, and many more and frequent Expreſſions of the ſame *Auguſtin*. Afterwards was this Doctrine fomented by *Dominicus* a Friar, and the Monks of his Order; and at laſt unhappily taken up by *John Calvin* (otherwiſe a Man in divers reſpects to be commended) to the great Staining of his Reputation, and Defamation both of the Proteſtant and Chriſtian Religion: which tho' it received the Decrees of the Synod of *Dort* for its Confirmation, hath ſince loſt ground, and begins to be exploded by moſt Men of Learning and Piety in all Proteſtant Churches. However we ſhould not oppugn it for the Silence of the Antients, Paucity of its Aſſertors, or for the Learnedneſs of its Oppoſers: If we did obſerve it to have any real bottom, in the Writings or Saying of Chriſt and the Apoſtles; and that it were not *highly Injurious to God himſelf, to Jeſus Chriſt our Mediator and Redeemer; and to the Power, Virtue, Nobility and Excellency of his Bleſſed Goſpel; and laſtly unto all Mankind.*

1. *It's highly Injurious to God, in making him the Author of Sin.*

§. II. Firſt; *It is highly Injurious to God*, becauſe it makes him the Author of Sin; which of all things is moſt contrary to his Nature. I confeſs the Aſſertors of this Principle deny this Conſequence; but that is but a meer Illuſion, ſeeing it ſo naturally follows from their Doctrine, and is equally Ridiculous, as if a Man ſhould pertinaciouſly deny that *one* and *two* makes *three*. For if God has decreed that the reprobated ones ſhall periſh, without all reſpect to their evil Deeds, but only of his own Pleaſure; and if he hath alſo decreed long before they were in Being, or in a Capacity to do Good or Evil, that they ſhould walk in thoſe wicked Ways, by which, as by a ſecondary

secondary Means, they are led to that end: Who, I pray, is the first Author and Cause thereof, but God, who so willed and decreed? This is as natural a Consequence as any can be: And therefore, altho' many of the Preachers of this Doctrine have sought out various, strange, strained and intricate Distinctions, to defend their Opinion, and evite this horrid Consequence; yet some, and that of the most Eminent of them, have been so plain in the matter, as they have put it beyond all doubt. Of which I shall instance a few among many Passages. * *I say, That by the Ordination and Will of God,* Adam *fell. God would have Man to fall. Man is blinded by the Will and Commandment of God. We refer the Causes of Hardening us to God. The highest or remote Cause of Hardening is the Will of God. It followeth that the hidden Counsel of God is the Cause of Hardening.* These are *Calvin*'s Expressions. a *God* (saith *Beza*) *hath Predestinated, not only unto Damnation, but also unto the Causes of it, whomsoever he saw meet.* b *The Decree of God cannot be excluded from the Causes of Corruption.* c *It is certain* (saith *Zanchius*) *that God is the first Cause of Obduration. Reprobates are held so fast under God's Almighty Decree, that they cannot but Sin and Perish.* d *It is the Opinion* (saith *Paraus*) *of our Doctors, That God did inevitably Decree the Temptation and Fall of Man. The Creature Sinneth indeed necessarily, by the most just Judgment of God. Our Men do most rightly affirm, That the Fall of Man was necessary and inevitable, by Accident, because of God's Decree.* e *God* (saith *Martyr*) *doth incline and force the Wills of wicked Men into great Sins.* f *God* (saith *Zwinglius*) *moveth the Robber to Kill. He killeth, God forcing him thereunto. But thou wilt say, He is forced to Sin; I permit truly that he is forced.* g *Reprobate Persons* (saith *Piscator*) *are absolutely ordained to this two-fold end; to undergo everlasting Punishment, and necessarily to Sin, and therefore to Sin, that they may be justly Punished.*

* *Calvin* in cap. 3. Gen. *Id.* 1. Inst. c. 18. S. 1. *Id.* lib. de Præd. *Idem* lib. de Provid. *Id.* Inst. cap. 23. S. 1.

a *Beza* lib. de Præd.

b *Id.* de Præd. ad Art. 1.

c *Zanch.* de Excæat. q. 5. *Id.* lib. 5. de Nat. Dei cap. 2. de Præd.

d *Paræus* lib. 3. de Amis. gratiæ c. 2. ibid. c. 1.

e *Martyr* id Rom.

f *Zuing.* lib. de Prov. c. 5.

g *Resp.* ad Forst. part. 1. p. 120.

If these Sayings do not plainly and evidently Import, that God is *the Author of Sin*, we must not then seek these Mens Opinions from their Words, but some way else: It seems as if they had assumed to themselves that monstrous and two-fold Will they feign of God; one by which they declare their Minds openly, and another more secret and hidden, which is quite contrary to the other. Nor doth it at all help them, to say, That Man Sins willingly; since that Willingness, Proclivity, and Propensity to evil, is (according to their Judgment) so necessarily imposed upon him, that he cannot but be Willing, because God hath Willed and Decreed him to be so. Which Shift is just, as if I should take a Child uncapable to resist me, and throw it down from a great Precipice; the weight of the Child's Body indeed makes it go readily down, and the Violence of the fall upon some Rock or Stone, beats out its Brains and Kills it. Now then, I pray, tho' the Body of the Child goes willingly down (for I suppose it, as to its Mind, is uncapable of any Will) and the weight of its Body, and not any immediate stroak of my hand, who perhaps am at a great distance, makes it Dye; Whether is the Child, or I, the proper cause of its Death? Let any Man of Reason judge, if God's part be (with them) as great, yea, more immediate, in the Sins of Men (as by the Testimonies above brought doth appear) whether doth not this make him not only the Author of Sin, but more Unjust, than the unjustest of Men?

2. It makes God delight in the Death of a Sinner.

§. III. Secondly; *This Doctrine is Injurious to God*, because it makes him delight in the Death of Sinners; yea, and to will many to Dye in their Sins, contrary to these Scriptures, *Ezek.* 33. 11. 1 *Tim.* 2. 3. 2. *Pet.* 3. 9. For if he hath created Men only for this very End, that he might shew forth his Justice and Power in them, as these Men affirm; and for effecting thereof, hath not only with-held from

from them the Means of doing Good, but also predestinated the Evil, that they might fall into it; and that he Inclines and Forces them into great Sins; certainly he must necessarily delight in their Death, and will them to Dye; seeing against his own Will he neither doth, nor can do any thing.

§. IV. Thirdly; *It is highly Injurious to Christ our Mediator, and to the Efficacy and Excellency of his Gospel:* for it renders his Mediation ineffectual, as if he had not by his Sufferings throughly broken down the *middle Wall*, nor yet removed the *Wrath* of God, or purchased the Love of God towards all Mankind; if it was afore-decreed, that it should be of no Service to the far greater part of Mankind. It is to no purpose to alledge, that the Death of Christ was of Efficacy enough to have saved all Mankind; if in effect its Vertue be not so far extended, as to put all Mankind into a Capacity of Salvation.

3. *It renders Christ's Mediation Ineffectual.*

Fourthly; It makes the *Preaching of the Gospel a meer Mock and Illusion*, if many of these, to whom it is preached, be by an irrevocable Decree, excluded from being benefitted by it: it wholly makes useless the Preaching of Faith and Repentance, and the whole Tenor of the Gospel-Promises and Threatnings, as being all relative to a former Decree and Means before appointed to such: which, because they cannot Fail, Man needs do nothing but wait for that Irresistible Juncture, which will come, tho' it be but at the last hour of his Life, if he be in the Decree of *Election*: And be his Diligence and Waiting what it can, he shall never Attain it, if he belong to the Decree of *Reprobation*.

4. *It makes the Gospel a Mock.*

Fifthly; It makes the *Coming of Christ, and his Propitiatory Sacrifice*, which the Scripture affirms to have been the Fruit of God's Love to the World, and transacted for the Sins and Salvation of all Men, *to have been rather a Testimony of God's*

5. *It makes the Coming of Christ an Act of Wrath.*

Wrath to the World, and one of the greateſt Judgments, and ſevereſt Acts of God's Indignation towards Mankind; it being only ordain'd to ſave a very few, and for the Hardening, and Augmenting the Condemnation of the far greater number of Men, becauſe they believe not truly in it; the Cauſe of which Unbelief again (as the Divines [ſo called] above aſſert) is the hidden Counſel of God: Certainly the Coming of Chriſt was never to them a Teſtimony of God's Love, but rather of his implacable Wrath: And if the World may be taken for the far greater number of ſuch as live in it, God never loved the World, according to this Doctrine, but rather hated it greatly, in ſending his Son to be Crucified in it.

6. It renders Mankind in a worſe condition than the Devils—

§. V. Sixthly, *This Doctrine is highly Injurious to Mankind*; for it renders them in a far worſe condition, than the Devils in Hell. For theſe were ſometimes in a Capacity to have ſtood, and do ſuffer only for their own Guilt; whereas many Millions of Men are for ever tormented, according to them, for *Adam*'s Sin, which they neither knew of, nor ever were acceſſary to. It renders them worſe than the Beaſts of the Field, of whom the Maſter requires no more than he is able to perform; and if they be killed, Death to them is the end of Sorrow; whereas Man is for ever Tormented, for not doing that which he never was able to do. It puts him into a far worſe condition than *Pharaoh* put the *Iſraelites*: for tho' he with-held Straw from them; yet by much Labour and Pains they could have gotten it: But from Men they make God to with-hold all means of Salvation, ſo that they can by no means attain it. Yea, they place Mankind in that condition, which the Poets feign of *Tantalus*, who oppreſſed with Thirſt, ſtands in Water up to the Chin, yet can by no means reach it with his Tongue; and being tormented with Hunger, hath Fruit hanging at his very

—Than the Iſraelites under Pharaoh.

Tantalus, his Condition.

very Lips, yet so as he can never lay hold on them with his Teeth; and these things are so near him, not to nourish him, but to torment him. So do these Men: They make the outward Creation of the Works of Providence, the Smitings of the Conscience, sufficient to Convince the *Heathens* of Sin, and so to Condemn and Judge them; but not at all to help them to Salvation. They make the Preaching of the Gospel, the Offer of Salvation by Christ, the Use of the Sacraments, of Prayer and good Works, sufficient to Condemn those they account *Reprobates* within the Church; serving only to inform them, to beget a seeming Faith, and vain Hope; yet because of a secret Impotency, which they had from their Infancy, all these are wholly ineffectual to bring them the least step towards Salvation; and do only contribute to render their Condemnation the greater, and their Torments the more violent and intolerable.

Having thus briefly Removed this false Doctrine, (which stood in my way) because they that are desirous, may see it both Learnedly and Piously Refuted by many others; I come to the Matter of our Proposition, which is; That *God out of his infinite Love, who delighteth not in the Death of a Sinner, but that all should live and be saved, hath sent his only Begotten Son into the World, that whosoever believeth in him might be saved:* Which also is again affirmed in the Sixth Proposition, in these words, *Christ then tasted Death for every Man, of all kinds.* Such is the Evidence of this Truth, delivered almost wholly in the express words of Scripture, that it will not need much Probation. Also, because our Assertion herein is common with many others, who have both Earnestly and Soundly, according to the Scripture, pleaded for this *Universal Redemption*; I shall be the more brief in it, that I may come to that, which may seem more singularly and peculiarly ours.

Christ *tasted Death for every Man.*

Christ's Redemption Universal, contrary to the Doctrine of Absolute Reprobation.

§. VI. This Doctrine of *Universal Redemption*, or *Christ's dying for all Men*, is of it self so evident from the Scripture-Testimony, that there is scarce found any other Article of the Christian Faith, so frequently, so plainly, and so positively Asserted. It is that, which maketh the Preaching of Christ to be truly termed the *Gospel*, or an *Annunciation of Glad-Tidings to all*. Thus the Angel declared the Birth and Coming of Christ to the Shepherds to be, *Luke* 2. 10. *Behold, I bring you good Tidings of great Joy, which shall be to All People:* He saith not, *to a Few*. Now if this Coming of Christ, had not brought a possibility of Salvation *to all*, it should rather have been accounted, Bad Tidings of great Sorrow to most People; neither should the Angel have had reason to have sung, *Peace on Earth, and Good Will towards Men*, if the greatest part of Mankind had been necessarily shut out from receiving any benefit by it. How should Christ have sent out His to *Preach the Gospel to every Creature*, Mark 16. 15, (a very Comprehensive Commission) that is, *to every Son and Daughter of Mankind*, without all Exception? He commands them to Preach *Salvation to all, Repentance and Remission of Sins to all; Warning every one, and Exhorting every one*, as *Paul* did, *Col.* 1. 28. Now how could they have preached the Gospel *to every Man*, as became the Ministers of Jesus Christ, in much assurance, if Salvation by that Gospel had not been possible to all? What! if some of those had asked them, or should now ask any of these Doctors, who deny the Universality of Christ's Death, and yet preached it to all promiscuously, *Hath Christ died for me?* How can they, with Confidence, give a certain Answer to this Question? If they give a Conditional Answer, as their Principle obligeth them to do, and say, *If thou Repent, Christ hath died for thee*; doth not the same Question still recur? *Hath Christ died for me, so as to make Repentance possible to me?* To this they can answer nothing;

The Gospel is preached to every Man.

nothing; unless they run in a Circle: Whereas the *Feet of those, that bring the Glad Tidings of the Gospel of Peace*, are said to be *Beautiful*; for that they preach the *Common Salvation*, Repentance unto All; offering a Door of Mercy and Hope to All, through *Jesus Christ*, who *gave himself a Ransom for All*. The Gospel invites All: And certainly by the Gospel *Christ* intended not to deceive and delude the greater Part of Mankind, when he invites, and cryeth, saying; *Come unto me, all ye that are weary and heavy laden, and I will give you rest*. If *All* then ought to seek after him, and to look for Salvation by him, he must needs have made *Salvation possible* to *All*: For who is bound to seek after that, which is impossible? Certainly it were a Mocking of Men, to bid them do so. And such as deny, that by the Death of Christ, *Salvation* is made *possible* to *all Men*, do most Blasphemously make God mock the World, in giving his Servants a Commission to *Preach the Gospel of Salvation unto all*, while he hath before decreed, that it shall not be Possible for them to receive it. Would not this make the Lord to send forth his Servants with a *Lye in their Mouth* (which were Blasphemous to think) commanding them, to bid *all* and *every one* Believe, That Christ died for them, and had purchased Life and Salvation; Whereas it is no such thing, according to the forementioned Doctrine? But seeing Christ, after he arose, and perfected the Work of our Redemption, gave a Commission to preach *Repentance*, *Remission of Sins*, and *Salvation* to all; it is manifest, that he *died for all*. For He, that hath Commissionated his Servants thus to Preach, is a *God of Truth*, and no Mocker of poor Mankind; neither doth he require of any Man, that which is simply impossible for him to do: For that *no Man is bound to do that, which is impossible*, is a Principle of Truth, ingraven in every Man's Mind. And seeing he is both a most Righteous and Mer-

The Absurdity of that Doctrine of Absolute Reprobation.

ciful God, it cannot at all ſtand either with his Juſtice or Mercy, to bid ſuch Men *Repent* or *Believe*, to whom it is impoſſible.

§. VII. Moreover, if we regard the Teſtimony of the Scripture in this matter; where there is not one Scripture, which I know of, that affirmeth, *Chriſt not to die for All*; there are divers, that poſitively and expreſly aſſert, *He did*; as 1 *Tim.* 2. 1, 3, 4, 6. *I exhort therefore, that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all Men*, &c. *For this is good and acceptable in the ſight of God our Saviour, who will have all Men to be ſaved, and to come to the Knowledge of the Truth; who gave himſelf a Ranſom for All, to be teſtified in due time.* Except we will have the Apoſtle here to aſſert quite another thing than he intended, there can be nothing more plain to confirm what we have aſſerted. And this Scripture doth well anſwer to that manner of Arguing, which we have hitherto uſed: For, firſt, the Apoſtle here recommends them to *Pray for all Men*: And to obviate ſuch an Objection, as if he had ſaid with our Adverſaries, *Chriſt prayed not for the World, neither willeth he us to pray for all; becauſe he willeth not that all ſhould be ſaved, but hath ordained many to be damned, that he might ſhew forth his Juſtice in them*; he obviates, I ſay, ſuch an Objection, telling them, that *it is good and acceptable in the ſight of God, who will have all Men to be ſaved.* I deſire to know, what can be more expreſly affirmed, or can any two Propoſitions be ſtated in terms more contradictory, than theſe two; *God willeth not ſome to be ſaved*; and *God willeth all Men to be ſaved*, or *God will have no Man periſh.* If we believe the laſt, as the Apoſtle hath affirmed, the firſt muſt be deſtroyed; ſeeing of contradictory Propoſitions, the one being placed, the other is deſtroyed. Whence (to conclude) he gives us a Reaſon of his willingneſs, that all Men ſhould be ſaved, in theſe words, *Who gave himſelf a Ranſom*

To Pray for all; for Chriſt died for all —

— And will have all Men to be ſaved.

a Ransom for all; as if he would have said; Since Christ Died for all, since he gave himself a Ransom for all, therefore he will have all Men to be saved. This Christ himself gives, as the Reason of God's Love to the World, in these words: *John* 3. 16. *God so loved the World, that he gave his Only Begotten Son, that* whosoever *believeth in him, should not perish, but have Everlasting Life*; compared with 1 *John* 4. 9. This [*whosoever*] is an Indefinite Term, from which no Man is excluded. From all which then I thus Argue:

For whomsoever it is Lawful to Pray, to them Salvation is Possible: Argument 1.

But it's lawful to Pray for every Individual Man in the whole World:

Therefore Salvation is possible unto them.

I prove the *Major Proposition* thus;

No Man is bound to pray for that which is impossible to be attained: Arg. 2.

But every Man is bound and commanded to pray for all Men:

Therefore it is not impossible to be obtained.

I prove also this *Proposition* further, thus;

No Man is bound to pray, but in Faith: Arg. 3.

But he that prayeth for that, which he judges simply impossible to be obtained, cannot pray in Faith:

Therefore, *&c.*

Again:

That which God willeth, is not impossible: Arg. 4.

But God willeth all Men to be saved:

Therefore it is not impossible.

And Lastly;

Those, for whom our Saviour gave himself a Ransom, to such Salvation is possible: Arg. 5.

But our Saviour gave himself a Ransom for all:

Therefore Salvation is possible.

§. VIII. This is very positively affirmed, *Heb.* 2. 9. in these words, *But we see Jesus, who was made a little lower than the Angels, for the suffering of Death,* Proof 1.

crowned

crowned with Glory and Honour, that he by the Grace of God might taſte Death for every Man. He that will but open his Eyes, may ſee this Truth here aſſerted: If he *taſted Death for every Man*, then certainly there is no Man for whom he did not taſte Death; then there is no Man, who may not be made a ſharer of the benefit of it: For *he came not to condemn the World, but that the World through him might be ſaved*, John 3. 17. *He came not to judge the World, but to ſave the World*, John 12. 47. Whereas, according to the Doctrine of our Adverſaries, he rather came to condemn the World, and judge it; and not that it might be ſaved by him, or to ſave it. For if he never came to bring Salvation to the greater part of Mankind, but that his coming, tho' it could never do them good, yet ſhall augment their Condemnation; from thence it neceſſarily follows, that he came not of Intention to Save, but to Judge and Condemn the greater part of the World, contrary to his own expreſs Teſtimony; and as the Apoſtle *Paul*, in the words above-cited, doth aſſert Affirmatively, *That God willeth the Salvation of all*; ſo doth the Apoſtle *Peter* aſſert Negatively, *That he willeth not the periſhing of any*, 2 Pet. 3. 9. *The Lord is not ſlack concerning his Promiſe, as ſome Men count ſlackneſs, but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* And this is Correſpondent to that of the Prophet *Ezekiel*, 33. 11. *As I live, ſaith the Lord, I have no pleaſure in the death of the Wicked, but that the Wicked turn from his way and live.* If it be ſafe to believe God, and truſt in him, we muſt not think, that he intends to cheat us by all theſe Expreſſions through his Servants; but that he was in good earneſt. And that this Will and Deſire of his hath not taken effect, the blame is on our parts, (as ſhall be after ſpoken of) which could not be, if we never were in any capacity of Salvation, or that Chriſt had never died

Our Adverſaries falſe Doctrine of a great part of Mankind being predeſtained for Damnation, Refuted.

Proof 2.

died for us; but left us under an impossibility of Salvation. What means all those earnest Invitations, all those serious Expostulations, all those regretting Contemplations, wherewith the Holy Scriptures are full? As, *Why will ye die, O House of Israel! Why will ye not come unto me, that ye might have Life? I have waited to be gracious unto you: I have sought to gather you: I have knocked at the door of your Hearts; Is not your destruction of your selves? I have called all the day long.* If Men, who are so invited, be under no capacity of being saved, if Salvation be impossible unto them; shall we suppose God in this, to be no other, but like the Author of a *Romance*, or Master of a *Comedy*, who amuses and raises the various Affections and Passions of his Spectators, by divers and strange Accidents; sometimes leading them into Hope, and sometimes into Despair; all those Actions, in effect, being but a meer Illusion, while he hath appointed, what the Conclusion of all shall be.

Thirdly; This Doctrine is abundantly confirmed by that of the Apostle, 1 *John* 2. 1, 2. *And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World.* The way which our Adversaries take to evite this Testimony, is most foolish and ridiculous: *The* [*World*] *here*, say they, *is the World of Believers:* For this *Commentary*, we have nothing but their own Assertion, and so while it manifestly destroys the Text, may be justly rejected. For, first, let them shew me, if they can, in all the Scripture, where the [*whole World*] is taken for *Believers* only; I shall shew them, where it is many times taken for the quite contrary; as, *The World knows me not: The World receives me not: I am not of this World:* Besides all these Scriptures, *Psalm* 17. 14. *Isai.* 13. 11. *Mat.* 18. 7. *John* 7. 7. & 8. 26. & 12. 19. & 14. 17. & 15. 18, 19. & 17. 14. & 18. 20.

Proof 3.

Adversaries Comment upon the Word, the Whole World.

1 *Cor.*

1 *Cor.* 1. 21. & 2. 12. & 6. 2. *Gal.* 6. 14. *James* 1. 27. 2 *Pet.* 2. 20. 1 *John* 2. 15. & 3. 1. & 4. 4, 5. and many more. *Secondly*; The Apoſtle, in this very place, contra-diſtinguiſheth the *World* from the *Saints*, thus; *And not for ours only, but for the Sins of the whole World:* What means the Apoſtle by [*Ours*] here? Is not that the Sins of Believers? Was not he one of thoſe Believers? And was not this an univerſal Epiſtle, written to all the Saints, that then were? So that, according to theſe Men's Comment, there ſhould be a very unneceſſary and fooliſh Redundancy in the Apoſtle's words; as if he had ſaid, *He is a Propitiation not only for the Sins of all Believers, but for the Sins of all Believers:* Is not this to make the Apoſtle's words void of good ſenſe? Let them ſhew us, where-ever there is ſuch a manner of ſpeaking in all the Scripture; where any of the Penmen firſt name the *Believers* in *Concreto* with themſelves, and then contra-diſtinguiſh them from ſome other whole World of Believers? That [*whole World*] if it be of Believers, muſt not be the World we live in. But we need no better Interpreter for the Apoſtle, than himſelf; who uſes the very ſame Expreſſion and Phraſe, in the ſame Epiſtle, *c.* 5. 19. ſaying, *We know that we are of God, and the whole World lieth in Wickedneſs:* There cannot be found in all the Scripture, two places which run more parallel; ſeeing in both, the ſame Apoſtle, in the ſame Epiſtle, to the ſame Perſons, contra-diſtinguiſheth himſelf, and the Saints to whom he writes, from the whole World; which, according to theſe Men's Commentary, ought to be underſtood of *Believers:* As if *John* had ſaid, *We know particular Believers are of God; but the whole World of Believers lieth in Wickedneſs.* What abſurd wreſting of Scripture were this? And yet it may be as well pleaded for, as the other; for they differ not at all. Seeing then that the Apoſtle *John* tells us plainly, That Chriſt not only died for him, and for the Saints, and Members of the

the Church of God, to whom he wrote; but for the *whole World*: Let us then hold it for a certain and undoubted Truth, notwithstanding the Cavils of such as oppose.

This might also be proved from many more Scripture-Testimonies, if it were at this season needful. All the *Fathers*, so called, and *Doctors* of the Church, for the first Four Centuries, preached this Doctrine; according to which they boldly held forth the Gospel of Christ, and Efficacy of his Death; inviting and intreating the *Heathens* to come and be Partakers of the Benefits of it; shewing them, how there was a *Door* open for them *All* to be saved, through Jesus Christ; not telling them, that God had Predestinated any of them to Damnation, or had made Salvation impossible to them, by with-holding Power and Grace, necessary to believe, from them. But of many of their Sayings, which might be alledged, I shall only instance a few.

The Heathens invited to Salvation; none predestinated to Damnation.

Augustine, on the 95th *Psalm*, saith, "The Blood "of Christ is of so great Worth, that it is of no "less value than the whole World.

Proof 4.

Prosper ad *Gall.* c. 9. "The Redeemer of the "World gave his Blood for the World, and the "World would not be Redeemed, because the "Darkness did not receive the Light. He that "saith, the Saviour was not Crucified for the Re-"demption of the whole World, looks not to the "vertue of the Sacrament, but to the part of In-"fidels; since the Blood of our Lord Jesus Christ "is the Price of the whole World; from which "Redemption they are Strangers, who either de-"lighting in their Captivity would not be Redeem-"ed, or after they were Redeemed, returned to "the same Servitude.

The Testimonies of the Doctors and Fathers of the first Church, that Christ died for all.

The same *Prosper*, in his answer to *Vincentius*'s first Objection: "Seeing therefore because of one "common Nature, and cause in Truth, undertaken

"ken by our Lord, all are rightly ſaid to be Re-
"deemed; and nevertheleſs, all are not brought
"out of Captivity: The property of Redempti-
"on, without doubt, belongeth to thoſe, from
"whom the Prince of this World is ſhut out, and
"now are not Veſſels of the Devil, but Members
"of Chriſt; whoſe Death was ſo beſtowed upon
"Mankind, that it belonged to the Redemption
"of ſuch, who were not to be regenerated. But ſo,
"that which was done by the Example of one, for
"all, might, by a ſingular Myſtery, be celebrated in
"every one. For the Cup of Immortality, which
"which is made up of our Infirmity and the Di-
"vine Power, hath indeed that in it, which may
"Profit all; but if it be not Drank, it doth not
"Heal.

The Author *de vocat. Gentium*, lib. 11. cap. 6.
"There is no cauſe to doubt, but that our Lord
"Jeſus Chriſt died for Sinners and wicked Men;
"and if there can be any found, who may be ſaid
"not to be of this Number, Chriſt hath not died
"for all; he made himſelf a Redeemer for the
"whole World.

Chryſoſtom on *John* 1. "If he Inlightens
"every Man coming into the World; How
"comes it, that ſo many Men remain with-
"out Light? For all do not ſo much as acknow-
"ledge Chriſt; How then doth he Inlighten every
"Man? He illuminates indeed ſo far as in him is;
"but if any of their own accord, cloſing the Eyes
"of their Mind, will not direct their Eyes unto
"the Beams of this Light; the cauſe that they
The Cauſe of remaining in Darkneſs. "remain in Darkneſs, is not from the Nature of
"the Light, but through their own Malignity;
"who willingly have rendred themſelves unworthy
"of ſo great a Gift: But, why believed they not?
"Becauſe they would not: Chriſt did his part.

The *Arelatenſian* Synod, held about the Year
490, "Pronounced him accurſed, who ſhould
"ſay,

"say, that Christ hath not died for all, or that "he would not have all Men to be saved.

Ambr. on *Psal.* 118. *Serm.* 8. "The Mystical Son of "Righteousness is arisen to all; he came to all; he "suffered for all; and rose again for all: And there- "fore he suffered, that he might take away the Sin of "the World: But if any one believe not in Christ, "he Robs himself of this general Benefit, even as "if one by closing the Windows, should hold out "the Sun-Beams; the Sun is not therefore not a- "risen to all, because such a one hath so robbed "himself of its heat: But the Sun keeps its Pre- "rogative; it is such a ones Imprudence, that he "shuts himself out from the common Benefit of "the Light. *The Sun-Beams shut out, heat not.*

The same Man in his 11th Book of *Cain* and *Abel*, cap. 13. saith; "Therefore he brought un- "to All the means of Health; that whosoever "should Perish, may ascribe to himself the causes "of his Death, who would not be cured, when "he had the Remedy, by which he might have "escaped.

§. IX. Seeing then, that this Doctrine of the Universality of Christ's Death is so certain and agreeable to the Scripture-Testimony, and to the sense of the purest Antiquity; it may be wonder- ed, how so many, some whereof have been esteem- ed not only Learned, but also Pious, have been capable to fall into so gross and strange an Error. But the cause of this doth evidently appear, in that the Way and Method, by which the Virtue and Efficacy of his Death is communicated to all Men, hath not been rightly understood, or, indeed hath been erroneously Affirmed. The *Pelagians*, ascri- bing all to Man's Will and Nature, denied Man to have any Seed of Sin conveighed to him from *Adam*. And the *Semi-Pelagians* making Grace as a Gift following upon Man's Merit, or Right im- proving of his Nature; according to their known Principle, *Pelagians Errors.*

Principle, *Facienti quod in se est, Deus non denegat gratiam.*

This gave *Auguſtine*, *Proſper*, and ſome others occaſion, labouring, in oppoſition to theſe Opinions, to magnifie the Grace of God, and paint out the Corruptions of Man's Nature (as the Proverb is, of thoſe that ſeek to make ſtraight a crooked Stick) to incline to the other extream. So alſo the Reformers, *Luther*, and others, finding among other Errors, the ſtrange Expreſſions uſed by ſome of the Popiſh Scholaſticks, concerning Free-Will, and how much the tendency of their Principles is to exalt Man's Nature, and leſſen God's Grace; having all thoſe Sayings of *Auguſtine*, and others, for a Pattern, through the like Miſtake run upon the ſame extream: Tho' afterwards the *Lutherans*, ſeeing how far *Calvin* and his Followers drove this matter, (who, as a Man of ſubtile and profound Judgment, fore-ſeeing where it would Land, reſolved above-board to aſſert, that God had decreed the means as well as the end, and therefore had ordained Men to Sin, and excites them thereto; which he labours earneſtly to defend) and that there was no avoiding the making of God the Author of Sin; thereby received occaſion to diſcern the falſity of this Doctrine, and diſclaimed it; as appears by the latter Writings of *Melanchthon*, and the *Mompelgartenſian* Conference, where *Lucas Oſiander*, one of the Collocutors, terms it *Impious*; calls it a making *God the Author of Sin*; and a *horrid and horrible Blaſphemy*. Yet, becauſe none of thoſe who have aſſerted this Univerſal Redemption, ſince the Reformation, have given a clear, diſtinct and ſatisfactory Teſtimony, how it is communicated to all, and ſo have fallen ſhort of fully declaring the Perfection of the Goſpel Diſpenſation: others have been thereby the more ſtrengthned in their Errors: Which I ſhall illuſtrate by one ſingular Example.

Extreams fallen into by ſome, making God the Author of Sin.

Epiſt. Hiſt. Eccl. Lucas Oſiand. Cent. 16. l. 4. cap. 32.

The

The *Arminians* and other Assertors of Universal Grace, use this, as a chief Argument.

That which every Man is bound to believe, is true:
But every Man is bound to believe that Christ died for him:
Therefore, &c.

Of this Argument the other Party deny the Assumption, saying; That *they, who never heard of Christ, are not obliged to believe in him; and seeing the* Remonstrants (as they are commonly called) *do generally themselves acknowledge, that without the outward knowledge of Christ there is no Salvation*; that gives the other Party yet a stronger Argument for their precise Decree of Reprobation. *For*, say they, *seeing we all see really, and in effect, that God hath with-held from many Generations, and yet from many Nations, that Knowledge which is absolutely needful to Salvation, and so hath rendered it simply impossible unto them; Why may he not as well with-hold the Grace necessary to make a saving Application of that Knowledge, where it is preached? For there is no ground to say, That this were Injustice in God, or Partiality, more than his leaving those others in utter Ignorance; the one being but a with-holding Grace to apprehend the Object of Faith; the other a with-drawing the Object it self.* For answer to this, they are forced to draw a Conclusion from their former *Hypothesis*, of Christ dying for all, and God's Mercy and Justice, saying, That *if these* Heathens, *who live in these remote places, where the outward Knowledge of Christ is not, did improve that common Knowledge they have, to whom the outward Creation is for an Object of Faith; by which they may gather, that there is a God; then the Lord would, by some Providence, either send an Angel to tell them of Christ, or convey the Scriptures to them, or bring them some way to an opportunity to meet with such, as might inform them.* Which, as it gives always too much to the Power and Strength of Man's Will

Remonstrants Opinion strengthens the precise Decree of Reprobation.

and Nature, and favours a little of *Socinianism* and *Pelagianism*, or at leaſt of *Semi-Pelagianism*; ſo, ſince it is only built upon probable Conjectures, neither hath it evidence enough to convince any, ſtrongly tainted with the other Doctrine; nor yet doth it make the equity and wonderful Harmony of God's Mercy and Juſtice towards *all*, ſo manifeſt to the Underſtanding. So that I have often obſerved, that theſe Aſſertors of Univerſal Grace, did far more pithily and ſtrongly overturn the falſe Doctrine of their Adverſaries, than they did eſtabliſh and confirm the Truth and Certainty of their own. And tho' they have proof ſufficient from the holy Scriptures to confirm the Univerſality of Chriſt's Death, and that none are preciſely, by any irrevocable Decree, excluded from Salvation; yet I find when they are preſſed, in the reſpects above-mentioned, to ſhew how God hath ſo far equally extended the Capacity to partake of the Benefit of Chriſt's Death unto all, as to communicate unto them a ſufficient way of ſo doing, they are ſomewhat in a ſtrait, and are put more to give us their Conjectures, from the certainty of the former preſuppoſed Truth, to wit, (that becauſe Chriſt hath certainly died for all, and God hath not rendred Salvation impoſſible to any, therefore there muſt be ſome way or other, by which they may be ſaved, which muſt be by improving ſome common Grace, or by gathering from the Works of Creation and Providence) than by really demonſtrating, by convincing and ſpiritual Arguments, what that way is.

None by an irrevocable Decree excluded from Salvation.

§. X. It falls out then, that as Darkneſs, and the great Apoſtaſy, came not upon the Chriſtian World all at once, but by ſeveral Degrees, one thing making way for another; until that thick and groſs Vail came to be overſpread, wherewith the Nations were ſo blindly covered, from the *ſeventh* and *eighth*, until the *ſixteenth Century*; even as the

the Darkneſs of the Night comes not upon the outward Creation at once, but by degrees, according as the Sun declines in each Horizon; ſo neither did that full and clear Light and Knowledge of the glorious Diſpenſation of the Goſpel of Chriſt, appear all at once; the work of the firſt Witneſſes being more to teſtifie againſt, and diſcover the Abuſes of the Apoſtaſy, than to eſtabliſh the Truth in Purity. He that comes to build a new City, muſt firſt remove the old Rubbiſh, before he can ſee to lay a new Foundation; and he that comes to a Houſe greatly Polluted, and full of Dirt, will firſt ſweep away and remove the Filth, before he put up his own good and new Furniture. The dawning of the Day diſpels the Darkneſs, and makes us ſee the things that are moſt Conſpicuous; but the diſtinct diſcovering and diſcerning of things, ſo as to make a certain and perfect Obſervation, is reſerved for the ariſing of the Sun, and its ſhining in full Brightneſs. And we can, from a certain Experience, boldly affirm, that the not waiting for this, but building among, yea, and with the *old Popiſh Rubbiſh*; and ſetting up, before a full Purgation, hath been to moſt Proteſtants, the foundation of many a Miſtake, and an occaſion of unſpeakable Hurt. Therefore the Lord God, who, as he ſeeth meet, doth communicate and make known to Man, the more full, evident and perfect Knowledge of his everlaſting Truth, hath been pleaſed to reſerve the more full Diſcovery of this glorious and Evangelical Diſpenſation, to this our Age; albeit divers Teſtimonies have thereunto been born by ſome noted Men in ſeveral Ages, as ſhall hereafter appear. And for the greater Augmentation of the Glory of his Grace, that no Man might have whereof to boaſt, he hath raiſed up a few *deſpicable and illiterate Men*; and for the moſt part *Mechanicks*, to be the Diſpenſers of it; by which

The more full Diſcovery of the Goſpel reſerved to this our Age.

Goſpel, all the Scruples, Doubts, Heſitations and Objections, above-mentioned, are eaſily and evidently anſwered; and the Juſtice, as well as Mercy of God, according to their divine and heavenly Harmony, are exhibited, eſtabliſhed and confirmed. According to which certain Light and Goſpel, as the knowledge thereof hath been manifeſted to us, by the Revelation of Jeſus Chriſt *in us*, fortified by our own ſenſible Experience, and ſealed by the Teſtimony of the Spirit in our Hearts; we can confidently affirm, and clearly evince, according to the Teſtimony of the Holy Scriptures, the following Points:

Propoſition I. §. XI. *Firſt*; *That God*, who out of his infinite Love, ſent his Son, the Lord Jeſus Chriſt, into the World, who taſted Death for every Man, *hath given to every Man*, whether *Jew* or *Gentile*, *Turk* or *Scythian*, *Indian* or *Barbarian*, of whatſoever Nation, Country or Place, *a certain day or time of Viſitation, during which day or time, it is poſſible for them to be ſaved, and to partake of the Fruit of Chriſt's Death.*

A Day of Viſitation to all.

Prop. II. Secondly; *That for this end God hath communicated and given unto every Man, a Meaſure of the Light of his own Son, a Meaſure of Grace, or a Meaſure of the Spirit*; which the Scripture expreſſes by ſeveral Names; as ſometimes of the *Seed of the Kingdom*, Matth. 13. 18, 19. *The Light that makes all things manifeſt*, Eph. 5. 13. *The Word of God*, Rom. 10. 18. or *Manifeſtation of the Spirit given to profit withal*, 1 Cor. 12. 7. *A Talent*, Matth. 25. 15. *a little Leaven*, Matth. 13. 33. *The Goſpel preached in every Creature*, Col. 1. 23.

A Meaſure of Light in all.

Prop. III Thirdly; *That God, in and by this Light and Seed, invites, calls, exhorts and ſtrives with every Man, in order to ſave him*; which, as it is received and not reſiſted, works the Salvation of *all*, even of thoſe who are ignorant of the Death and Sufferings of Chriſt, and of *Adam*'s Fall, both by bring-

God's Salvation wrought by the Light in all.

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ing them to a sense of their own *Misery*, and to be sharers in the Sufferings of Christ inwardly, and by making them partakers of his Resurrection, in becoming Holy, Pure and Righteous, and recovered out of their Sins. By which also are saved they that have the knowledge of Christ outwardly, in that it opens their Understanding, rightly to use and apply the things delivered in the Scriptures, and to receive the saving use of them: But *that this may be resisted and rejected in both, in which then God is said to be resisted and pressed down, and Christ to be again Crucified, and put to open Shame, in and among Men.* And to those, as thus resist and refuse him, he becomes their Condemnation.

First then; according to this Doctrine, *the Mercy of God is excellently well exhibited*, in that none are necessarily shut out from Salvation; and his Justice is demonstrated, in that he condemns none, but such, to whom he really made offer of Salvation; affording them the means sufficient thereunto. Consequences 1.

Secondly; This Doctrine, if well weighed, will be found to be the *Foundation of Christianity, Salvation and Assurance.* Conf. 2.

Thirdly; It agrees and answers *with the whole Tenor of the Gospel Promises and Threats, and with the Nature of the Ministry of Christ*, according to which, the Gospel, Salvation, Repentance, is commanded to be preached to every Creature, without respect of Nations, Kindreds, Families or Tongues. Conf. 3.

Fourthly; *It magnifies and commends the Merits and Death of Christ*, in that it not only accounts them sufficient to save all; but declares them to be brought so nigh unto all, as thereby to be put into the nearest capacity of Salvation. Conf. 4.

Fifthly; *It exalts above all, the Grace of God*, to which it attributeth all good, even the least and smallest Actions that are so; ascribing thereunto, Conf. 5.

not only the first Beginnings and Motions of Good, but also the whole Conversion and Salvation of the Soul.

Conf. 6. Sixthly; *It contradicts, overturns, and enervates the false Doctrine of the* Pelagians, Semi-Pelagians, Socinians, *and others*, who exalt the Light of Nature, the Liberty of Man's Will; in that it wholly excludes the Natural Man from having any place or portion in his own Salvation, by any acting, moving, or working of his own, until he be first quickned, raised up, and acted by God's Spirit.

Conf. 7. Seventhly; *As it makes the whole Salvation of Man solely and alone to depend upon God; so it makes his Condemnation wholly, and in every respect, to be of himself*; in that he refused, and resisted somewhat, that from God wrestled and strove in his Heart; and forces him to acknowledge God's just Judgment, in rejecting and forsaking of him.

Conf. 8. Eighthly; *It takes away all ground of Despair*; in that it gives every one Cause of Hope, and certain Assurance, that they may be saved: *Neither doth feed any in Security*, in that none are certain, how soon their day may expire: And therefore it is a constant Incitement and Provocation, and lively Incouragement to every Man, to forsake Evil, and close with that which is Good.

Conf. 9. Ninthly; *It wonderfully commends as well the Certainty of the Christian Religion among* Infidels, *as it manifests its own Verity to all*; in that it's confirmed and established by the Experience of all Men: Seeing there was never yet a Man found, in any place of the Earth, however Barbarous and Wild, but hath acknowledged, that at some time or other, less or more, he hath found *somewhat* in his Heart, reproving him for some things Evil, which he hath done; threatning a certain Horror, if he continued in them; as also promising and communicating a certain Peace and Sweetness, as he hath given way to it, and not resisted it.

Tenthly,

Tenthly; *It wonderfully sheweth the excellent Wisdom of God*, by which he hath made the Means of Salvation so Universal and Comprehensive, that it is not needful to recur to those miraculous and strange Ways; seeing, according to this most true Doctrine, the Gospel reacheth All, of whatsoever Condition, Age, or Nation. Conf. 10.

Eleventhly; *It is really and effectively*, tho' not in so many Words, yet by Deeds, *established and confirmed by all the Preachers, Promulgators, and Doctors of the* Christian Religion, *that ever were, or now are, even by those that otherways in their Judgment oppose this Doctrine*; in that they all, whatever they have been, or are, or whatsoever People, Place or Country they come to, do preach to the People, and to every Individual among them, that they may be saved; intreating and desiring them to believe in Christ, who hath died for them. So that, what they deny in the general, they acknowledge of every particular; there being no Man to whom they do not preach, in order to Salvation; telling him, *Jesus Christ calls and wills him to believe and be saved*; and that if he refuse, he shall therefore be condemned, and that his Condemnation is of himself. Such is the Evidence and Virtue of Truth, that it constrains its Adversaries, even against their wills, to plead for it. Conf. 11.

Lastly; According to this Doctrine, the former Argument used by the *Arminians*, and evited by the *Calvinists*, concerning every Man's being bound to believe, that *Christ died for him*, is, by altering the Assumption, *render'd Invincible*; thus, Conf. 12.

That which every Man is bound to believe, is true:

But every Man is bound to believe, that God is merciful unto him:

Therefore, &c.

This Assumption no Man can deny, seeing *His Mercies* are said to be *over all his Works*. And herein the Scripture every way declares the *Mercy*

of God to be, in that he invites and calls Sinners to Repentance, and hath opened a Way of Salvation for them: So that, tho' those Men be not bound to believe the *History of Christ's Death and Passion*, who never came to know of it; yet they are bound to believe, that God will be merciful to them, if they follow his ways; and that he is merciful unto them, in that he reproves them for Evil, and incourages them to Good. Neither ought any Man to believe, that God is unmerciful to him, or that he hath from the beginning ordained him to come into the World, that he might be left to his own Evil Inclinations, and so do wickedly, as a Means appointed by God, to bring him to Eternal Damnation; which, were it true, as our Adversaries affirm it to be of many Thousands, I see no reason, why a Man might not believe; for certainly a Man may believe the Truth.

Our Adversaries unmerciful Assertion of God.

As it manifestly appears, from the thing it self, that these good and excellent Consequences follow, from the Belief of this Doctrine; so from the Probation of them, it will yet more evidently appear. To which, before I come, it is requisit to speak somewhat concerning the State of the Controversie, which will bring great Light to the matter. For, from the not right understanding of a matter under debate, sometimes both Arguments on the one hand, and Objections on the other, are brought, which do no way hit the Case; and hereby also our Sense and Judgment therein will be more fully understood and opened.

Quest. 1. §. XII. First then, by this *Day and Time of Visitation*, which we say God gives unto all, during which they may be saved, *we do not understand the whole time of every Man's Life*; tho' to some it may be extended even to the very Hour of Death, as we see in the example of the Thief converted upon the Cross: But, *such a Season, at least, as sufficiently exonerateth God of every Man's Condemnation*; which

The Stating of the Question.

to

to some may be sooner, and to others later, according as the Lord in his Wisdom sees meet. So that many Men may out-live this Day, after which there may be no possibility of Salvation to them, and God justly suffers them to be hardned, as a just Punishment of their Unbelief, and even raises them up, as Instruments of Wrath, and makes them a Scourge one against another. Whence, to Men in this Condition, may be fitly applied those Scriptures, which are abused to prove, *that God incites Men necessarily to sin:* This is notably expres'd by the Apostle, *Rom.* 1. from verse 17, to the end; but especially verse 28. *And even as they did not like to retain God in their knowledge, God gave them up to a Reprobate Mind, to do those things which are not convenient.* That many may out-live this Day of God's Gracious Visitation unto them, is shewn by the Example of *Esau*, *Heb.* 12. 16, 17. who *sold his Birth-right*; so he had it once, and was capable to have kept it; but afterwards, when he would have inherited the Blessing, he was rejected. This appears also by Christ's weeping over *Jerusalem*, *Luke* 19. 42. saying, *If thou hadst known in this thy day, the things that belong unto thy Peace, but now they are hid from thine Eyes:* Which plainly imports, a time when they might have known them, which now was removed from them, tho' they were yet alive; but of this more shall be said hereafter.

That many may out-live the Day of God's Visitation.

§. XIII. Secondly, *By this Seed, Grace, and Word of God, and Light, wherewith* we say, *every one is enlightned*, and hath a measure of it, which strives with him, in order to save him; and which may, by the stubbornness and wickedness of Man's will, be quenched, bruised, wounded, pressed down, slain and crucified, *we understand not the proper Essence and Nature of God, precisely taken; which is not divisible into Parts and Measures*, as being a *most pure, simple Being, void of all Composition or Division*, and therefore can neither be resisted, hurt, wounded, crucified, Quest. 2.

or

or ſlain, by all the Efforts and Strength of Men: *But we underſtand a Spiritual, Heavenly, and Inviſible Principle, in which God, as Father, Son, and Spirit, dwells*; a meaſure of which Divine and Glorious Life is *in all Men*, as a *Seed*, which of its own Nature draws, invites, and inclines to God; and this ſome call *Vehiculum Dei*, or the *Spiritual Body of Chriſt, the Fleſh and Blood of Chriſt, which came down from Heaven*; of which all the Saints do feed, and are thereby nouriſhed unto Eternal Life. And as every unrighteous Action is witneſſed againſt, and reproved by this *Light* and *Seed*; ſo by ſuch Actions it is hurt, wounded and ſlain, and flees from them, even as the Fleſh of Men flees from that which is of a contrary nature to it. Now, becauſe it is never ſeparated from God nor Chriſt, but where-ever it is, God and Chriſt are as wrapped up therein: Therefore, and in that reſpect, as it is reſiſted, God is ſaid to be reſiſted; and where it is born down, God is ſaid to be preſſed, *as a Cart under Sheaves*; and Chriſt is ſaid to be ſlain and crucified. And on the contrary, as this Seed is received in the Heart, and ſuffered to bring forth its natural and proper Effect, Chriſt comes to be formed and raiſed, of which the Scripture makes ſo much mention, calling it *The New Man, Chriſt within, the Hope of Glory*. This is that *Chriſt within*, which we are heard ſo much to ſpeak and declare of, every where Preaching Him up, and Exhorting People to believe in the *Light*, and obey it, that they may come to know *Chriſt in them*, to deliver them from all Sin.

The Light, what it is, and its Properties deſcribed.

But by this as we do not at all intend to *equal our ſelves* to that Holy Man, the *Lord Jeſus Chriſt*, who was born of the Virgin *Mary*, in whom all the Fulneſs of the Godhead dwells bodily; ſo neither do we *deſtroy the Reality of his preſent Exiſtence*, as ſome have falſly Calumniated us. For, though we affirm that Chriſt dwells in us, yet not immediately,

That the Fulneſs of the Godhead dwells in Chriſt bodily, &c.

mediately, but mediately, as he is in that *Seed*, which is *in us*; whereas he, to wit, the *Eternal Word*, which was with God, and was God, dwelt immediately in that Holy Man. He then is as the Head, and we as the Members; he the Vine, and we the Branches. Now, as the Soul of Man dwells otherwise, and in a far more immediate manner, in the Head and in the Heart, than in the Hands or Legs; and as the Sap, Virtue, and Life of the Vine lodgeth far otherwise in the Stock and Root, than in the Branches; so God dwelleth otherwise in the Man *Jesus*, than in us. We also freely reject the Heresie of *Appollinarius*, who deny'd him to have any Soul, but said, The Body was only acted by the Godhead: As also the Error of *Eutyches*, who made the Manhood to be wholly swallowed up of the Godhead. Wherefore, as we believe he was a true and real Man; so we also believe, that he continues so to be Glorified in the Heavens, in Soul and Body, by whom God shall Judge the World, in the great and general Day of Judgment.

Quest. 3.

That the Light is a Spiritual Substance, which may be felt in the Soul, and apprehended.

XIV. Thirdly, *We understand not this Seed, Light or Grace, to be an Accident, as most Men ignorantly do, but a real Spiritual Substance*, which the Soul of Man is capable to feel and apprehend; from which that real, spiritual, inward Birth in Believers arises, called *the New Creature, the New Man in the Heart*. This seems strange to Carnal-minded Men, because they are not acquainted with it; but we know it, and are sensible of it, by a true and certain Experience; tho' it be hard for Man in his natural Wisdom to comprehend it, until he come to feel it in himself; and if he should, holding it in the meer Notion, it would avail him little. Yet we are able to make it appear to be true, and that our Faith concerning it, is not without a solid Ground: For it is in and by this Inward and Substantial Seed in our Hearts, as it comes to receive Nourishment, and to have a Birth or Geniture *in* us,

us, that we come to have those Spiritual Senses raised, by which we are made capable of *tasting*, *smelling*, *seeing* and *handling* the things of God: For a Man cannot reach unto those things by his natural spirit and senses, as is above declared.

Next; We know it to be a *Substance*, because it subsists *in* the Hearts of wicked Men, even while they are in their Wickedness, as shall be hereafter proved more at large. Now no *Accident* can be in a *Subject*, without it give the Subject its own Denomination; as, where *whiteness* is in a Subject, there the Subject is called *White*. So we distinguish betwixt *Holiness*, as it is an *Accident*, which denominates Man so, as the Seed receives a place *in him*; and betwixt this *Holy*, *Substantial Seed*, which many times lies *in Man's Heart*, as a naked Grain in the Stony Ground. So also, as we may distinguish betwixt *Health* and *Medicine*; *Health* cannot be in a Body, without the Body be called *Heathful*, because *Health* is an Accident; but *Medicine* may be in a Body that is most Unhealthful, for that it is a Substance. And, as when a *Medicine* begins to work, the Body may in some respect be called *healthful*, and in some respect *unhealthful*; so we acknowledge, as this *Divine Medicine* receives place *in Man's Heart*, it may denominate him in some part Holy and Good; tho' there remain yet a corrupted, unmortified part, or some part of the Evil Humours unpurged out; for where two contrary Accidents are in one Subject, as *Health* and *Sickness* in a Body, the Subject receives its Denomination from the Accident which prevails most. So many Men are called Saints, good and holy Men, and that truly, when this Holy Seed hath wrought *in them*, in a good measure, and hath somewhat leavened them into its Nature, tho' they may be yet liable to many Infirmities and Weaknesses, yea, and to some Iniquities. For, as the Seed of Sin, and Ground of Corruption, yea, and the Capacity of yielding thereunto, and some-

The Degrees of its Operation in the Soul of Man.

times

times actually falling, doth not denominate a good and holy Man *impious*; so neither doth the Seed of Righteousness in Evil Men, and the possibility of their becoming one with it, denominate them *good* or *holy*.

§. XV. Fourthly; *We do not hereby intend any ways to lessen or derogate from the Atonement and Sacrifice of Jesus Christ*; but on the contrary, do magnifie and exalt it. For, as we believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures, concerning the *Birth, Life, Miracles, Sufferings, Resurrection and Ascension of Christ*; so we do also believe, that it is the Duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it; yea, we believe it were *Damnable Unbelief* not to believe it, when so declared; but to resist that Holy Seed, which, as minded, would lead and incline every one to believe it, as it is offered unto them; tho' it revealeth not in every one the outward (and explicit Knowledge of it, nevertheless it always assenteth to it, *ubi declaratur*, where it is declared. Nevertheless, as we firmly believe it was necessary, that Christ should come, that by his Death and Sufferings he might offer up himself a Sacrifice to God for our Sins, who his own self *bare our Sins in his own Body on the Tree*; so we believe, that the Remission of Sins, which any partake of, is only in and by Virtue of that most Satisfactory Sacrifice, and no otherwise. For it is *by the Obedience of that One, that the Free-gift is come upon All to Justification*. For we affirm, that as all Men partake of the Fruit of *Adam*'s Fall, in that by reason of that Evil Seed, which through him is communicated unto them, they are prone and inclined unto Evil, tho' Thousands of Thousands be ignorant of *Adam*'s Fall, neither ever knew of the Eating of the Forbidden Fruit; so also many may come to feel the Influence of this Holy and Divine *Seed* and *Light*, and be turned from

Quest. 4.

That Remission of Sins is only and alone by Christ.

from Evil to Good by it, tho' they knew nothing of Christ's coming in the Flesh, through whose Obedience and Sufferings it is purchased unto them. And as we affirm, it is absolutely needful, that those do believe the History of Christ's outward Appearance, whom it pleased God to bring to the Knowledge of it; so we do freely confess, that even that outward Knowledge is very Comfortable to such as are subject to it, and led by the inward *Seed* and *Light*. For, not only doth the sense of Christ's Love and Sufferings tend to humble them, but they are thereby also strengthened in their Faith, and incouraged to follow that Excellent Pattern, which he hath left us, *who suffered for us*, as saith the Apostle *Peter*, 1 Pet. 2. 21. *Leaving us an Example, that we should follow his steps*: And many times, we are greatly edified and refreshed with the Gracious Sayings which proceed out of his Mouth. The *History* then is profitable and comfortable with the *Mystery*, and never without it; but the *Mystery* is and may be profitable, without the explicit and outward knowledge of the *History*.

The History is profitable with the Mistery.

Quest. 5. But *Fifthly*; This brings us to another Question, to wit, *Whether Christ be in all Men or no?* Which sometimes hath been asked us, and Arguments brought against it; because indeed it is to be found in some of our Writings, that *Christ is in all Men*; and we often are heard, in our publick *Meetings* and *Declarations*, to desire every Man to know and be acquainted with *Christ in them*; telling them, that *Christ is in them*. It is fit therefore, for removing of all Mistakes, to say something in this place concerning this matter. We have said before, how that a *Divine, Spiritual and Supernatural Light is in all Men*; how that *that Divine Supernatural Light or Seed is* Vehiculum Dei; how that *God and Christ dwelleth in it, and is never separated from it*; also how that *(as it is received and closed with in the Heart) Christ comes to be formed and brought forth*;

How Christ is in all Men.

forth: But we are far from ever having said, *That Christ is thus formed in all Men*, or *in the Wicked*: For that is a great Attainment; which the Apostle travelled, that it might be brought forth in the *Galatians*. Neither is *Christ in all Men* by way of *Union*, or indeed, to speak strictly, by way of *Inhabitation*; because this *Inhabitation*, as it is generally taken, imports *Union*, or *the manner of Christ's being in the Saints*: As it is written, *I will dwell in them, and walk in them*, 2 Cor. 6. 16. But in regard *Christ is in all Men*, as in a *Seed*, yea, and that he never is, nor can be, separate from that *Holy, pure Seed* and *Light*, which is *in All Men*; therefore may it be said in a larger Sense, that he is *in All*, even as we observed before. The Scripture saith, *Amos* 2. 13. God *is pressed down, as a Cart under Sheaves*: and *Christ crucified in the Ungodly*: Tho' to speak properly and strictly, neither can *God* be *pressed down*, nor *Christ*, as God, be *crucified*. In this respect then, as he is *in the Seed*, which is *in All Men*, we have said, *Christ is in All Men*, and have preached and directed All Men to *Christ in them*; who lies crucified in them, by their Sins and Iniquities; that they may *look upon him, whom they have pierced*, and repent: Whereby He, that now lies as it were slain and buried *in them*, may come to be raised, and have dominion in their Hearts over all. And thus also the Apostle *Paul* preached to the *Corinthians* and *Galatians*, 1 Cor. 2. 2. *Christ crucified in them*, ἐν ὑμῖν, as the Greek hath it: This *Jesus Christ* was that which the Apostle desired to know *in them*, and make known *unto them*, that they might come to be sensible, how they had thus been *Crucifying Christ*; that so they might Repent and be Saved. And forasmuch as Christ is called that *Light, that enlightens every Man, The Light of the World*; therefore the *Light* is taken for *Christ*, who truly is the Fountain of *Light*, and hath his Habitation in it for ever. Thus the *Light of Christ* is sometimes called

Christ crucified in Man by Iniquities.

called *Christ*, i. e. that in which Christ is, and from which he is never separated.

§. XVI. *Sixthly*; It will manifestly appear, by what is above-said, that *we understand not this Divine Principle to be any part of Man's Nature, nor yet to be any Reliques of any good, which* Adam *lost by his Fall*; in that we make it a distinct separate thing from Man's Soul, and all the Faculties of it: Yet such is the *Malice* of our Adversaries, that they cease not sometimes to Calumniate us, as if we preached up a natural Light, or the Light of Man's natural Conscience. Next, There are that lean to the Doctrine of *Socinus* and *Pelagius*, who perswade themselves, through mistake, and out of no ill design to Injure us, as if this which we Preach up, were some natural Power and Faculty of the Soul, and that we only differ in the wording of it, and not in the thing it self: whereas there can be no greater difference, than is betwixt us in that matter: for we certainly know, that this *Light*, of which we speak, is not only distinct, but of a different Nature from the Soul of Man, and its Faculties. Indeed that Man, as he is a rational Creature, hath Reason as a natural Faculty of his Soul, by which he can discern things that are Rational, we deny not; for this is a property natural and essential to him, by which he can know and learn many Arts and Sciences, beyond what any other Animal can do, by the meer animal Principle. Neither do we deny, but by this rational Principle, Man may apprehend in his Brain, and in the Notion, a Knowledge of God, and spiritual things: yet, that not being the right Organ, as in the Second Proposition hath more at length been signified, it cannot profit him towards Salvation; but rather hindreth; and indeed the great cause of the Apostacy hath been, that Man hath sought to fathom the things of God, in and by this natural and rational Principle, and

The Faculties of Mans Reason.

Anti-Christ in the Temple of God.

and to build up a Religion in it, neglecting and over-looking this Principle and Seed of God in the Heart; so that herein, in the most Universal and Catholick Sense, hath *Anti-Christ in every Man set up himself, and sitteth in the Temple of God, as God, and above every thing, that is called God.* For, *Men being the Temple of the Holy Ghost*, as saith the Apostle, 1 *Cor.* 3. 16. when the rational Principle sets it self up there above the Seed of God, to reign and rule as a Prince in Spiritual Things, while the Holy Seed is wounded and bruised; there is *Anti-Christ in every Man*, or somewhat exhalted above and against Christ. Nevertheless, we do not hereby affirm, as if Man had received his Reason to no purpose, or to be of no service unto him, in no wise: We look upon Reason as fit to order and rule Man in things Natural. For as God gave two great Lights to rule the outward World, the Sun and Moon; the greater Light to rule the Day, and the lesser Light to rule the Night: so hath he given Man the Light of his Son, a Spiritual Divine Light, to rule him in things Spiritual; and the Light of Reason, to rule him in things Natural. And even as the Moon borrows her Light from the Sun, so ought Men (if they would be rightly and comfortably ordered in natural things) to have their Reason inlightned by this Divine and Pure Light. Which inlightned Reason, in those that obey and follow this true Light, we confess may be useful to Man, even in spiritual Things, as it is still subservient, and subject to the other; even as the animal Life in Man, regulated and ordered by his Reason, helps him in going about things that are rational. We do further rightly distinguish this from Man's natural Conscience; for Conscience being that in Man which ariseth from the natural Faculties of Man's Soul, may be defiled and corrupted: It is said expressly of the Impure, *Tit.* 1. 15. *That even their*

The Divine Light, and natural Reason distinguished.

The Light distinguished from Man's natural Conscience.

their Mind and Conſcience is defiled. But this Light can never be corrupted, nor defiled; neither did it ever conſent to Evil or Wickedneſs in any; for it is ſaid expreſly, that *it makes all things manifeſt that are reproveable*, Eph. 5. 13. and ſo is a faithful Witneſs for God, againſt every Unrighteouſneſs *in Man*. Now *Conſcience*, to define it truly, comes from [*Conſcire*] and *is that Knowledge, which ariſeth in Man's Heart, from what agreeth, contradicteth, or is contrary to any thing believed by him; whereby he becomes Conſcious to himſelf, that he tranſgreſſeth, by doing that, which he is perſwaded he ought not to do.* So that the Mind being once blinded, or defiled with a wrong Belief, there ariſeth a Conſcience from that Belief, which troubles him, when he goes againſt it.

Conſcience defined.

Example of a Turk. As for Example: A *Turk* who hath poſſeſſed himſelf with a falſe Belief, that it is unlawful for him to drink Wine; if he do it, his Conſcience ſmites him for it: But tho' he keep many Concubines, his Conſcience troubles him not; becauſe his Judgment is already defiled with a falſe Opinion, that it is lawful for him to do the one, and unlawful to do the other. Whereas if the Light of Chriſt in him were minded, it would reprove him, not only for committing Fornication; but alſo, as he became obedient thereunto, inform him that *Mahomet* was an *Impoſtor*; as well as *Socrates* was informed by it, in his day, of the Falſity of the Heathen's Gods.

Example of a Papiſt. So, if a *Papiſt* eat Fleſh in *Lent*, or be not diligent enough in Adoration of Saints and Images, or if he ſhould contemn Images, his Conſcience would ſmite him for it; becauſe his Judgment is already blinded with a falſe Belief concerning theſe things: Whereas the Light of Chriſt never conſented to any of thoſe Abominations. Thus then Man's natural Conſcience is ſufficiently diſtinguiſhed from it; for Conſcience followeth the Judgment, doth not inform it; but this Light, as it is received, removes

removes the blindness of the Judgment, opens the Understanding, and rectifies both the Judgment and Conscience. So we confess also, that Conscience is an excellent thing, where it is rightly informed and inlightned: Wherefore some of us have fitly compared it to the Lanthorn, and the Light of Christ to a Candle: A Lanthorn is useful, when a clear Candle burns and shines in it; but otherwise of no use. To the Light of Christ then, in the Conscience, and not to Man's natural Conscience, it is, that we continually commend Men; this, not that, is it which we preach up, and direct People to, as to a most certain Guide unto Life Eternal.

The natural Conscience *compared to a* Lanthorn, *and the Light of Christ the* Candle.

Lastly, This *Light*, *Seed*, &c. appears to be no Power or natural Faculty of Man's Mind; because a Man that's in his Health, can, when he pleases, stir up, move and exercise the Faculties of his Soul; he is absolute Master of them; and except there be some natural Cause or Impediment in the way, he can use them at his pleasure: But this *Light and Seed of God in Man* he cannot move and stir up when he pleaseth; but it moves, blows, and strives with Man, as the Lord seeth meet. For, tho' there be a possibility of Salvation to every Man, during the day of his Visitation; yet cannot a Man, at any time, when he pleaseth, or hath some sense of his *Misery*, stir up that Light and Grace, so as to procure to himself tenderness of Heart; but he must wait for it: which comes upon all, at certain times and seasons, wherein it works powerfully upon the Soul, mightily tenders it, and breaks it; at which time, if Man resist it not, but closes with it, he comes to know Salvation by it. Even as the Lake of *Bethesda* did not Cure all those, that washed in it; but such only, as washed first, after the Angel had moved upon the Waters; so God moves in Love to Mankind, in this Seed in his Heart, at some

The Waiting upon the Movings of the Light *and* Grace.

ſingular times, ſetting his Sins in order before him, and ſeriouſly inviting him to Repentance, offering to him remiſſion of Sins and Salvation; which, if Man accept of, he may be ſaved. Now there is no Man alive, and I am confident there ſhall be none to whom this Paper ſhall come, who, if they will deal faithfully and honeſtly with their own Hearts, will not be forced to acknowledge, but they have been ſenſible of this in ſome meaſure, leſs or more; which is a thing, that Man cannot bring upon himſelf, with all his Pains and Induſtry. This then, O Man and Woman! is the day of God's gracious Viſitation to thy Soul, which thou ſhalt be happy for ever, if thou reſiſt not. This is the day of the Lord, which, as Chriſt ſaith, *is like the Lightning which ſhineth from the* Eaſt *unto the* Weſt; and the *Wind* or *Spirit, which blows upon the Heart, and no Man knows whither it goes, nor whence it comes.*

Mat. 24. 27.

John 3. 8.

Queſt. 7. §. XVII. And *laſtly*, This leads me to ſpeak concerning the manner *of this Seed*, or *Light's Operation in the Hearts of all Men*, which will ſhew yet more manifeſtly, how we differ vaſtly from all thoſe, that exalt a natural Power or Light in Man; and how our Principle leads above all others, to attribute our whole Salvation to the meer Power, Spirit, and Grace of God.

To them then, that ask us after this manner, *How do ye differ from the* Pelagians *and* Arminians? *For if two Men have equal ſufficient Light and Grace, and the one be ſaved by it, and the other not; is it not, becauſe the one improves it, the other not? Is not then the Will of Man the Cauſe of the one's Salvation, beyond the other?* I ſay, to ſuch we thus Anſwer: That, as the Grace and Light in all, is ſufficient to ſave all, and of its own nature would ſave all; ſo it ſtrives and wreſtles with all, for to ſave them; he that reſiſts its ſtriving, is the cauſe of his own Condemnation; he that reſiſts it not, it becomes his

The Light's Operation in order to Salvation.

his Salvation: So that in him that is saved, the working is of the *Grace*, and not of the *Man*; and it's a Passiveness, rather than an Act; tho' afterwards, as Man is wrought upon, there is a will raised in him, by which he comes to be a coworker with the Grace: For according to that of *Augustine*, *He that made us without us, will not save us without us.* So that the first step is not by Man's working, but by his not contrary working. And we believe, that at these singular Seasons of every Man's Visitation, above-mentioned; as Man is wholly unable of himself to work with the Grace, neither can he move one step out of the natural Condition, until the Grace lay hold upon him; so it is possible to him to be passive, and not to resist it, as it is possible for him to resist it. So we say, the Grace of God works in and upon Man's Nature; which, tho' of it self wholly corrupted and defiled, and prone to Evil; yet is capable to be wrought upon by the Grace of God; even as Iron, tho' a hard and cold Metal of it self, may be warm'd and softned by the heat of the Fire, and Wax melted by the Sun. And as Iron or Wax, when removed from the Fire or Sun, returneth to its former condition of coldness and hardness: So Man's Heart, as it resists, or retires from the Grace of God, returns to its former condition again. I have often had the manner of God's Working, in order to Salvation towards all Men, illustrated to my Mind, by one or two clear Examples, which I shall here add, for the Information of others.

The Example of a Diseased Man and the Physician.

The first is, *of a Man heavily diseased*; to whom I compare Man in his fallen and natural Condition. I suppose God, who is the great Physician, not only to give this Man Physick, after he hath used all the Industry he can for his own Health, by any skill or knowledge of his own: (As those that say, *If a Man improve his Reason, or natural Faculties,*

God will ſuper-add Grace: Or, as others ſay, *that he cometh and maketh offer of a Remedy to this Man outwardly, leaving it to the liberty of Man's will, either to receive it, or reject it.)* But He, even the Lord, this great Phyſitian, cometh, and poureth the Remedy into his Mouth, and as it were layeth him in his Bed; ſo that if the Sick Man be but paſſive, it will neceſſarily work the effect: But if he be ſtubborn and untoward, and will needs riſe up and go forth into the cold, or eat ſuch Fruits as are hurtful to him, while the *Medicine* ſhould operate; then, tho' of its nature it tendeth to cure him; yet it will prove deſtructive to him, becauſe of thoſe Obſtructions, which it meeteth with. Now, as the Man that ſhould thus undo himſelf, would certainly be the cauſe of his own Death; ſo who will ſay, that if cured, he owes not his Health wholly to the Phyſician, and not to any Deed of his own; ſeeing, his part was not any Action, but a Paſſiveneſs?

The Example of Men lying ſtupify'd in a dark Pit, *and their* Deliverer.

The Second Example is, *Of divers Men lying in a dark Pit together, where all their Senſes are ſo ſtupified, that they are ſcarce ſenſible of their own Miſery:* To this I compare Man, in his Natural, Corrupt, Fallen Condition. I ſuppoſe not, that any of theſe Men, wreſtling to deliver themſelves, do thereby ſtir up or engage one able to deliver them, to give them his help; ſaying with himſelf, *I ſee one of theſe Men willing to be delivered, and doing what in him lies, therefore he deſerves to be aſſiſted*; as ſay the *Socinians*, *Pelagians*, and *Semi-Pelagians*. Neither do I ſuppoſe, that this Deliverer comes to the top of the Pit, and puts down a Ladder, deſiring them that will, to come up; and ſo puts them upon uſing their own ſtrength and will to come up; as do the *Jeſuits* and *Arminians:* Yet, as they ſay, ſuch are not delivered without the Grace; ſeeing the Grace is that Ladder, by which they were delivered. But I ſuppoſe, that the Deliverer comes at certain times, and fully diſcovers and informs them of the great Miſery and

and Hazard they are in, if they continue in that Noysom and Pestiferous Place; yea, forces them to a certain Sense of their Misery (for the wickedest Men, at times, are made sensible of their Misery by God's Visitation) and not only so, but lays hold upon them, and gives them a pull, in order to lift them out of their Misery: which if they resist not, will save them; only they may resist it. This being applied as the former, doth the same way illustrate the matter. Neither is the Grace of God frustrated, tho' the effect of it be divers, according to its object; being the *Ministration of Mercy and Love*, in those that reject it not, but receive it, *John* 1. 12. but the *Ministration of Wrath and Condemnation*, in those that do reject it, *John* 3. 19. Even as the Sun, by one Act or Operation, melteth and softneth the Wax, and hardeneth the Clay. The nature of the Sun is to cherish the Creation, and therefore the Living are refreshed by it, and the Flowers send forth a good savour, as it shines upon them, and the Fruits of the Trees are ripened; yet cast forth a dead Carcase, a thing without Life, and the same reflection of the Sun will cause it to stink, and putrifie it; yet is not the Sun said thereby to be frustrated of its proper effect. So every Man, during the Day of his Visitation, is shined upon by the Sun of Righteousness, and capable of being influenced by it, so as to send forth good Fruit, and a good Savour, and to be melted by it; but when he hath sinned out his Day, then the same Sun hardeneth him, as it doth the Clay, and makes his Wickedness more to appear and putrifie, and send forth an evil Savour.

A Simile of the Sun's melting and hardening, &c. power.

§. XVIII. *Lastly*; As we truly affirm, That God willeth no Man to perish, and therefore hath given to all Grace sufficient for Salvation; so we do not deny, but that in a special manner, he worketh in some, in whom Grace so prevaileth, that they necessarily obtain Salvation; neither doth God suffer

All have Grace sufficient for Salvation given them of God.

them to reſiſt. For it were abſurd to ſay, that God had not far otherwiſe extended himſelf towards the Virgin *Mary*, and the Apoſtle *Paul*, than towards many others: Neither can we affirm, that God equally loved the Beloved Diſciple *John*, and *Judas* the Traitor; yet ſo far, nevertheleſs, as none wanted ſuch a meaſure of Grace, by which they might have been ſaved; all are juſtly Inexcuſable. And alſo, God working in thoſe, to whom this prevalency of Grace is given, doth ſo hide himſelf, to ſhut out all Security and Preſumption, that ſuch may be humbled, and the free Grace of God magnified, and all reputed to be of the Free-Gift; and nothing from the ſtrength of Self. Thoſe alſo who periſh, when they remember thoſe Times of God's Viſitation towards them wherein he wreſtled with them by his *Light* and *Spirit*, are forced to confeſs; that there was a Time, wherein the Door of Mercy was open unto them, and that they are juſtly Condemned, becauſe they rejected their own Salvation.

Thus both the Mercy and Juſtice of God are eſtabliſhed, and the Will and Strength of Man are brought down and rejected; his Condemnation is made to be of himſelf, and his Salvation only to depend upon God. Alſo, by theſe Poſitions, two great Objections, which often are brought againſt this Doctrine, are well ſolved.

Object. The firſt is deduced from thoſe places of Scripture, wherein God ſeems preciſely to have decreed and predeſtinated ſome to Salvation; and for that end, to have ordained certain means, which fall not out to others; as in the Calling of *Abraham*, *David*, and others, and in the Converſion of *Paul*; for theſe being numbred among ſuch, to whom this prevalency is given, the Objection is eaſily looſed.

The ſecond is drawn from thoſe places, wherein God ſeems to have ordain'd ſome wicked Perſons to

to Destruction; and therefore, to have obdur'd their Hearts, to force them unto great Sins, and to have raised them up, that he might shew in them his Power; who, if they be number'd amongst those Men, whose Day of Visitation is past over, that Objection is also solved; as will more evidently appear to any one, that will make a particular application of those things, which I at this time, for Brevity's sake, thought meet to pass over.

Predestination to Salvation, and Pre-ordination to Destruction, Answered.

§. XIX. Having thus clearly and evidently stated the Question, and opened our Mind and Judgment in this matter; as divers Objections are hereby prevented, so will it make our Probation both the easier and the shorter.

The first thing to be proved, is, *That God hath given to every Man a Day or Time of Visitation, wherein it is possible for him to be saved.* If we can prove, that there is a Day and Time given, in which those might have been saved that actually perish, the matter is done: For none deny, but those that are saved, have a Day of Visitation. This then appears, by the Regrets and Complaints which the Spirit of God, throughout the whole Scriptures, makes, even to those that did perish; challenging them, for that they did not accept of, nor close with God's Visitation and Offer of Mercy to them. Thus the Lord expresses himself then first of all to *Cain*, Gen. 4. 6, 7. *And the Lord said unto* Cain, *Why art thou wroth? and why is thy countenance fallen? If thou dost well, shalt thou not be accepted? If thou dost not well, sin lieth at the door:* This was said to *Cain*, before he slew his Brother *Abel*, when the Evil Seed began to tempt him, and work in his Heart; we see how God gave warning to *Cain* in season, and in the Day of his Visitation towards him, Acceptance and Remission, if he did well: For this Interrogation, *Shalt thou not be accepted?* imports an Affirmative, *Thou shalt be accepted, if thou dost well.* So that, if we may trust God Almighty, the Fountain

Prop. I. *Proved.*

Proof I.

Those that perish, had a Day of Mercy offered them.

Instances. 1. Cain.

Fountain of all Truth and Equity, it was possible in a Day, even for *Cain* to be accepted. Neither could God have proposed the doing of *Good*, as a condition, if he had not given *Cain* sufficient strength, whereby he was capable to do *good*. This the Lord himself also shews, even that he gave a Day of Visitation to the Old World, *Gen.* 6. 3. *And the Lord said, My Spirit shall not always strive in Man*; for so it ought to be translated. This manifestly implies, that his Spirit did strive with Man, and doth strive with him for a Season; which Season expiring, God ceaseth to strive with him, in order to save him: For the Spirit of God cannot be said to strive with Man, after the Day of his Visitation is expired; seeing it naturally, and without any resistance, works its effect then, to wit, continually to Judge and Condemn him. From this *Day of Visitation*, that God hath given to every one, is it, that he is said to *wait to be Gracious*, Isai. 30. 18. And to be *Long-suffering*, Exod. 34. 6. Numb. 14. 18. Psal. 86. 15. Jer. 15. 15. Here the Prophet *Jeremy*, in his Prayer, lays hold upon the *Long-suffering of God*; and in his Expostulating with God, he shuts out the Objection of our Adversaries, in the 18th verse; *Why is my Pain perpetual, and my Wound incurable, which refuseth to be healed? Wilt thou altogether be unto me as a Lyar, and as Waters that fail?* Whereas, according to our Adversaries Opinion, the Pain of the most part of Men is perpetual, and their Wound altogether incurable: Yea, the Offer of the Gospel, and of Salvation unto them, is as a Lye, and as Waters that fail, being never intended to be of any effect unto them. The Apostle *Peter* saith expresly, that this *Long-suffering of God waited, in the days of* Noah, *for those of the Old World*, 1 Pet. 3. 20. which, being compared with that of *Gen.* 6. 3. before-mentioned, doth sufficiently hold forth our Proposition. And that none may object, that this *Long-suffering*, or

2. *The* Old World.

God is Long-suffering, and long waiting to be Gracious unto all.

-*striving*

striving of the Lord, was not in order to save them; the same Apostle saith expresly, 2 *Pet.* 3. 15. *That the Long-suffering of God is to be accounted Salvation*; and with this *Long-suffering*, a little before in the 9th verse, he couples, *That God is not willing that any should perish*. Where, taking him to be his own Interpreter (as he is most fit) he holdeth forth, That those to whom the Lord is *Long-suffering*, (which he declareth, he was to the Wicked of the Old World, and is now to all, *not willing that any should perish*) they are *to account this Long-suffering of God to them, Salvation*. Now, how or in what respect can they account it *Salvation*, if there be not so much, as a possibility of *Salvation* conveighed to them therein? For it were not *Salvation* to them, if they could not be saved by it. In this matter *Peter* further refers to the Writings of *Paul*, holding forth this, to have been the Universal Doctrine. Where it is observable, what he adds upon this occasion, how *there are some things in* Paul's *Epistles, hard to be understood, which the unstable and unlearned wrest to their own destruction*; insinuating plainly this of those Expressions in *Paul*'s Epistles, as *Rom.* 9. *&c.* which some *unlearned* in spiritual things, did make to contradict the Truth of *God's Long-suffering towards all*, in which he willeth not any of them should perish, and in which they all may be saved. Would to God many had taken more heed than they have done, to this Advertisement! That place of the Apostle *Paul*, which *Peter* seems here most particularly to hint at, doth much contribute also to clear the matter, *Rom.* 2. 4. *Despisest thou the Riches of his goodness, and forbearance, and long-suffering, not knowing that the Goodness of God leadeth thee to Repentance? Paul* speaketh here to the Unregenerate, and to the Wicked, who (in the following *verse* he saith) *Treasure up Wrath unto the Day of Wrath*; and to such he commends the Riches of the Forbearance and Long-suffering of God; shewing, that the

— In order to save them

Some things in Paul's Epistles *hard to be understood.*

the tendency of God's Goodneſs leadeth to Repentance. How could it neceſſarily tend to *lead them to Repentance?* How could it be called *Riches* or *Goodneſs* to them, if there were not a Time, wherein they might Repent by it, and come to be ſharers of the Riches exhibited in it? From all which, I thus Argue:

Arg. If God plead with the Wicked, from the Poſſibility of their being accepted; If God's Spirit ſtrive in them for a ſeaſon, in order to ſave them, who afterwards periſh; If he wait to be Gracious unto them; If he be Long-ſuffering towards them; and if this Long-ſuffering be Salvation to them, while it endureth; during which time God willeth them not to periſh, but exhibiteth to them the Riches of his Goodneſs and Forbearance, to lead them to Repentance; then there is a Day of Viſitation, wherein ſuch might have been, or ſome ſuch now may be ſaved, who have periſhed; and may, if they Repent not, periſh:

God's Spirit ſtrives in the Wicked.

But the Firſt is true; Therefore alſo the Laſt.

Proof II. §. XX. *Secondly*; This appeareth from the Prophet *Iſaiah*, 5. 4. *What could I have done more to my Vineyard?* For in verſe 2. he ſaith; *He hath fenced it, and gathered out the ſtones thereof, and planted it with the Choiceſt Vine: and yet* (ſaith he) *when I looked it ſhould have brought forth Grapes, it brought forth Wild Grapes.* Wherefore he calleth the Inhabitants of *Jeruſalem*, and Men of *Judah*, to Judge betwixt him and his Vineyard, ſaying; *What could I have done more to my Vineyard, than I have done in it? and yet* (as is ſaid) *it brought forth Wild Grapes:* Which was applied to many in *Iſrael*, who refuſed God's Mercy. The ſame Example is uſed by Chriſt, *Mat.* 21. 33. *Mark* 12. 1. *Luke* 20. 9. where *Jeſus* ſhews, how to ſome *a Vineyard was planted*, and all things given neceſſary for them, to get them Fruit to pay or reſtore to their Maſter; and how the Maſter many times waited to be Merciful to them,

The Vineyard planted, brought forth wild Grapes.

in

in ſending Servants after Servants, and paſſing by many Offences, before he determined to deſtroy and caſt them out. *Firſt* then, this cannot be underſtood of the Saints, or of ſuch as Repent and are Saved, for it is ſaid expreſly, *He will Deſtroy them.* Neither would the Parable any ways have anſwered the end for which it is alledged, if theſe Men had not been in a Capacity to have done Good; yea, ſuch was their Capacity, that Chriſt ſaith in the Prophet, *What could I have done more?* So that it is more than manifeſt, that by this Parable, repeated in three ſundry *Evangeliſts*, Chriſt holds forth his long-Suffering towards Men, and their Wickedneſs, to whom Means of Salvation being afforded, do nevertheleſs reſiſt, to their own Condemnation. To theſe alſo are Parallel theſe Scriptures, *Prov.*1.24,25,26. *Jer.*18.9,10. *Mat.* 18.32,33,34. *Acts* 13.46.

Laſtly; That there is a day of Viſitation given to the wicked, wherein they might have been ſaved, and which being expired, they are ſhut out from Salvation, appears evidently by Chriſt's Lamentation over *Jeruſalem*, expreſſed in three ſundry places, *Matth.* 23. 37. *Luke* 13. 34. & 19. 41, 42. *And when he was come near, he beheld the City, and wept over it; ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things that belong to thy Peace; but now they are hid from thine Eyes!* Than which, nothing can be ſaid more evident, to prove our Doctrine. For, *Firſt*, he inſinuates, that there was a day wherein the Inhabitants of *Jeruſalem* might have known thoſe things that belonged to their Peace. *Secondly*, That during that day, he was willing to have gathered them, even as a *Hen gathereth her Chickens.* A familiar Example, yet very ſignificative in this caſe; which ſhews, that the offer of Salvation made unto them, was not in vain on his part, but as really, and with as great chearfulneſs and willingneſs,

Proof III

Chriſt's Lamentation over Jeruſalem.

willingneſs, as a *Hen gathereth her Chickens.* Such as is the Love and Care of the Hen toward her Brood, ſuch is the Care of Chriſt to gather loſt Men and Women, to redeem them out of their corrupt and degenerate State. *Thirdly*, That becauſe they refuſed, the things belonging to their *Peace were hid from their Eyes.* Why were they hid? Becauſe ye would not ſuffer me to *gather you*; ye would not ſee thoſe things that were *good for you*, in the ſeaſon of God's Love towards you; and therefore *now*, that day being expired, *ye cannot ſee them:* And, for a farther Judgment, God ſuffers you to be hardened in Unbelief.

God hardens, when?

So it is after real offer of Mercy and Salvation rejected, that God hardens Men's Hearts, and not before. Thus that ſaying is verified, *To him that hath, ſhall be given; and from him that hath not, ſhall be taken away, even that which he hath.* This may ſeem a Riddle, yet it is according to this Doctrine eaſily ſolved. He hath not, becauſe he hath loſt the ſeaſon of uſing it, and ſo to him it is now as nothing; for Chriſt uſes this Expreſſion, *Matth.* 25. 26. upon the occaſion of the taking the *one Talent* from the *ſloathful Servant*, and giving it to him that was diligent; which *Talent* was no ways inſufficient of it ſelf, but of the ſame nature with thoſe given to the others; and therefore the Lord had reaſon to exact the Profit of it, proportionably, as well as from the reſt: So, I ſay, it is after the rejecting of the day of Viſitation, that the judgment of Obduration is inflicted upon Men and Women, as Chriſt pronounceth it upon the *Jews*, out of *Iſa.* 6. 9. which all the four *Evangeliſts* make mention of, *Matth.* 13. 14. *Mark* 4. 12. *Luke* 8. 10. *John* 12. 40. And laſt of all, the Apoſtle *Paul*, after he had made offer of the Goſpel of Salvation to the *Jews* at *Rome*, pronounceth the ſame, *Acts* 28. 26. after that ſome believed not; *Well ſpake the Holy Ghoſt, by* Iſaiah *the Prophet,*

The one Talent was ſufficient.

unto

unto our Fathers, saying, Go unto this People, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For the Heart of this People is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed; least they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and should be converted, and I should heal them. So it appears, that God would have them to see, but they closed their Eyes; and therefore they are justly hardened. Of this matter *Cyrillus Alexandrinus* upon *John*, lib. 6. cap. 21. speaks well, answering to this Objection. *But some may say, If Christ be come into the World, that those that see may be blinded, their Blindness is not imputed unto them; but it rather seems that Christ is the cause of their Blindness, who saith,* He is come into the World, that those that see may be blinded. *But* (saith he) *they speak not Rationally, who object these things unto God, and are not afraid to call him the Author of Evil. For, as the sensible Sun is carried upon our* Horizon, *that it may communicate the Gift of its Clearness unto all, and make its Light shine upon all; but if any one close his Eye-lids, or willingly turn himself from the Sun, refusing the benefit of its Light, he wants its Illumination, and remains in Darkness, not through defect of the Sun, but through his own fault. So that the true Sun, who came to enlighten those that sate in Darkness, and in the Region of the shadow of Death, visited the Earth, for this cause, that he might communicate unto all the Gift of Knowledge and Grace, and Illuminate the inward Eyes of all by a peculiar Splendor: But many reject the Gift of this Heavenly Light, freely given to them, and have closed the Eyes of their Minds, least so excellent an Illumination or Irradiation of the Eternal Light should shine unto them. It is not then through defect of the true Son, but only through their own Iniquity and Hardness;* For, *as the wise Man saith* (Wisdom 2.) their Wickedness hath blinded them.

Cyrill. Alex.

The Cause of Mans remaining in Darkness, the closing his Eyes.

From

From all which, I thus argue:

The obſtinate Jews had a day. If there was a day, wherein the obſtinate *Jews* might have known the things that *belong to their Peace*, which, becauſe they rejected it, *was hid from their Eyes*; If there was a time wherein Chriſt would have gathered them, who becauſe they refuſed, could not be gathered: Then ſuch as might have been Saved, do actually Periſh, that ſlighted the day of God's Viſitation towards them, wherein they might have been converted and ſaved:

But the Firſt is True: Therefore alſo the Laſt.

Prop. II. *Proved.* §. XXI. *Secondly*, That which comes in the ſecond place to be proved, is, *That whereby God offers to work this Salvation, during the day of every Man's Viſitation*; and that is, *That he hath given to every Man a meaſure of ſaving, ſufficient, and ſupernatural Grace.* This I ſhall do, by God's Aſſiſtance, by ſome plain and clear Teſtimonies of the Scripture.

Proof I. *Firſt*, From that of *John* 1. 9. *That was the true Light, which inlightneth every Man that cometh into the World.* This place doth ſo clearly favour us, that by ſome it is called, *The Quakers Text*; for it doth evidently demonſtrate our Aſſertion; ſo that it ſcarce needs either Conſequence or Deduction, ſeeing it ſelf is a Conſequence of two Propoſitions, aſſerted in the former Verſes, from which it followeth, as a concluſion, in the very Terms of our Faith. The Firſt of theſe Propoſitions is, *The Life that is in him, is the Light of Men*: The Second, *The Light ſhineth in the Darkneſs*; and from theſe two he infers, and *He is the true Light, that lighteth every Man that cometh into the World.*

The Light enlightning every Man, &c.—

Obſerv. 1. From whence, I do in ſhort obſerve, That this Divine Apoſtle calls, *Chriſt the Light of Men*, and giveth us this as one of the chief Properties, at leaſt conſiderably and eſpecially, to be obſerved by us, ſeeing hereby, as he is the *Light*; and as

we

we walk with him in that *Light*, which he communicates to us, we come to have Fellowship and Communion with him; as the same Apostle saith elsewhere, 1 *John* 1. 7. *Secondly*, That *this Light shineth in Darkness, tho' the Darkness comprehend it not.* Thirdly, That *this true Light inlightneth every Man that cometh into the World.* Where the Apostle, being directed by God's Spirit, hath carefully avoided their Captiousness, that would have restricted this to any certain number: Where every one is, there is none excluded. Next, Should they be so obstinate, as sometimes they are, as to say, that this [*every Man*] is only every one of the Elect: These words following, *every Man that cometh into the World*, would obviate that Objection. So that it is plain, there comes no Man into the World, whom Christ hath not *enlightned* in some measure, and in whose dark Heart this *Light* doth not shine; tho' the *Darkness comprehend it not*, yet it shineth there, and the nature thereof is to dispel the Darkness, where Men shut not their Eyes upon it. Now for what end this *Light* is given, is expressed vers. 7. where *John* is said to come for a *Witness, to bear witness to the Light, that all Men through it might believe*; to wit, through the *Light*, δι αὐτοῦ, which doth very well agree with φωτὸς, as being the neareſt Antecedent, tho' most Translators have (to make it suit with their own Doctrine) made it relate to *John*, as if all Men were to believe through *John*. For which, as there is nothing directly in the Text, so it is contrary to the very strain of the Context: For, seeing Christ hath *lighted every Man* with this *Light*, Is it not that they may come to believe through it? All could not believe through *John*, because all Men could not know of *John*'s Testimony; whereas every Man being lighted by this, may come there-through to believe. *John* shined not in *Darkness*; but this *Light* shineth in the *Darkness*,

—Not to a certain number of Men; but every Man.

The Light dispelling Darkness begets Faith.

neſs, that having diſpelled the *Darkneſs*, it may produce and beget Faith. And, *Laſtly*, We muſt believe through that, and become Believers thro' that, by walking in which, Fellowſhip with God is known and enjoyed; but as hath been above-obſerved, it is by walking in this *Light*, that we have this Communion and Fellowſhip, not by walking in *John*, which were non-ſenſe. So that this relative δι' αὐτοῦ, muſt needs be referr'd to the *Light*, whereof *John* bears Witneſs, that through that *Light*, wherewith Chriſt hath *lighted every Man*, all Men might come to believe. Seeing then this *Light* is the *Light* of Jeſus Chriſt, and the *Light*, through which Men come to believe; I think it needs not be doubted, but that it is a Supernatural, Saving, and Sufficient *Light*. If it were not Supernatural, it could not be properly called the *Light* of Jeſus; for tho' all things be his, and of him, and from him; yet thoſe things which are common and peculiar to our Nature, as being a part of them, we are not ſaid in ſo ſpecial a manner to have from Chriſt. Moreover, the *Evangeliſt* is holding out to us here the Office of Chriſt, as Mediator; and the Benefits, which from him as ſuch, do redound unto us.

The Light is Supernatural, Saving, and Sufficient.

Obſerv. 2. *Secondly*, It cannot be any of the Natural Gifts or Faculties of our Soul, whereby we are ſaid here to be enlightned, becauſe this Light is ſaid to *ſhine in the Darkneſs*, and cannot be comprehended by it. Now, this Darkneſs is no other, but Man's natural Condition and State; in which natural State he can eaſily comprehend, and doth comprehend, thoſe things that are peculiar and common to him, as ſuch. That Man in his natural Condition is called *Darkneſs*, ſee *Eph.* 5. 8. *For ye were ſometimes Darkneſs, but now are ye Light in the Lord.* And in other places, as *Acts* 26. 18. *Col.* 1. 3. 1 *Theſſ.* 5. 5. where the Condition of Man in his natural State, is termed *Darkneſs*: Therefore,

The Darkneſs is Man's natural State and Condition.

fore, I say, this *Light* cannot be any Natural Property or Faculty of Man's Soul; but a Supernatural Gift and Grace of Christ.

Thirdly; It is Sufficient and Saving. Observ. 3.

That which is given, *That all Men through it may believe*, must needs be Saving and Sufficient: That, by walking in which, Fellowship with the Saints, and the Blood of Christ, *which cleanseth from all sin*, is possessed, must be Sufficient: Arg. 1.

But such is the *LIGHT*, 1 *John* 1. 7.

Therefore, *&c.*

Moreover;

That, which we are commanded to believe in, *that we may become the Children of the Light*, must be a Supernatural, Sufficient and Saving Principle: Arg. 2.

But we are commanded to *Believe in this Light*:

Therefore, *&c.*

The *Proposition* cannot be denied. The *Assumption* is Christ's own words, *John* 12. 36. *While ye have the Light, believe in the Light, that ye may be the Children of the Light.*

To this they object, *That by* [Light] *here, is understood Christ's outward Person, in whom he would have them believe.* Object.

That they ought to have believed in Christ, that is, that he was the Messiah that was to come, is not denied; but how they evince, that Christ intended *that* here, I see not: Nay, the place it self shews the contrary, by these words, *While ye have the Light*; and by the verse going before, *Walk, while ye have the Light, lest Darkness come upon you*: Which words import, That when that Light, in which they were to believe, was removed, then they should lose the Capacity, or Season of Believing. Now, this could not be understood of Christ's Person, else the *Jews* might have believed in him; and many did savingly believe in him, as all Christians do at this day, when the Person, to wit, his Bodily Presence, or Outward Man, is far *Answ.* *Whether Christ's outward Person was the Light?*

removed from them. So that this Light, in which they were commanded to believe, muſt be that Inward, Spiritual Light, that ſhines in their Hearts for a ſeaſon, even during the Day of Man's Viſitation; which, while it continueth to Call, Invite and Exhort, Men are ſaid to have it, and may believe in it; but when Men refuſe to believe in it, and reject it, then it ceaſeth to be a Light to ſhew them the Way; but leaves the ſenſe of their Unfaithfulneſs as a Sting in their Conſcience; which is a Terror and Darkneſs unto them, and upon them; in which they cannot know where to go, neither can work any ways profitable, in order to their Salvation. And therefore to ſuch Rebellious Ones, the Day of the Lord is ſaid to be *Darkneſs*, and not *Light*, Amos 5. 18.

The Light of Chriſt is not Chriſt's outward Man or Perſon.

From whence it appears, that tho' many receive not the Light, (as many comprehend it not) nevertheleſs this Saving Light ſhines in all, that it may ſave them. Concerning which alſo, *Cyrillus Alexandrinus* ſaith well, and defends our Principle: *With great Diligence and Watchfulneſs* (ſaith he) *doth the Apoſtle* John *endeavour to Anticipate and Prevent the vain Thoughts of Men: For there is here a wonderful Method of* ſublime things, *and Overturning of* Objections. *He had juſt now called the Son the* true Light, *by whom he affirmed, that every Man coming into the World, was enlightned; yea, that he was in the World, and the World was made by him. One may then Object, If the Word of God be the Light, and if this Light enlighten the Hearts of Men, and ſuggeſt unto Men Piety, and the underſtanding of things; if he was always in the World, and was the Creator or Builder of the World, why was he ſo long unknown unto the World? It ſeems rather to follow, becauſe he was unknown to the World, therefore the World was not enlightned by him, nor he totally Light. Leſt any ſhould ſo object, he divinely infers* [*And the World knew him not.*] *Let not the World* (ſaith he) *accuſe the Word of God, and his Eternal*

Cyrillus Alexandrinus *Upon* John *lib.* 1. *chap.* 11.

Eternal Light, but its own Weakneſs; for the Son enlightens, but the Creature rejects the Grace that is given unto it, and abuſeth the Sharpneſs of Underſtanding granted it, by which it might have naturally known God; and, as a Prodigal, *hath turned its ſight to the Creatures, neglected to go forward, and through Lazineſs and Negligence, buried the* Illumination, *and deſpiſed this* Grace. *Which, that the Diſciple of* Paul *might not do, he was commanded to* Watch: *Therefore it is to be imputed to their Wickedneſs, who are Illuminated, and not unto the Light. For as albeit the Sun riſeth upon all, yet he that is blind receiveth no benefit thereby; none thence can juſtly accuſe the brightneſs of the Sun, but will aſcribe the cauſe of not ſeeing, to the Blindneſs: So I judge, it is to be underſtood of the Only Begotten Son of God; for he is the true Light, and ſendeth forth his Brightneſs upon all; but the God of this World, as* Paul *ſaith, hath blinded the Minds of thoſe that believe not,* 2 Cor. 4. 4. *that the Light of the Goſpel ſhine not unto them. We ſay then, that Darkneſs is come upon Men, not becauſe they are altogether deprived of Light; for Nature retaineth ſtill the ſtrength of Underſtanding divinely given it; but becauſe Man is dull'd by an evil habit, and become worſe, and hath made the Meaſure of Grace in ſome reſpect to languiſh. When therefore the like befalls to Man, the* Pſalmiſt *juſtly prays, crying,* Open mine Eyes, that I may behold the wonderful things of thy Law. *For the Law was given, that this Light might be kindled in us; the Bleareдneſs of the Eyes of our Minds being wiped away, and the Blindneſs being removed, which detain'd us in our former Ignorance. By theſe words then, the World is accuſed as Ungrateful and Unſenſible, not knowing its Author, nor bringing forth the good Fruit of the* Illumination; *that it may now ſeem to be ſaid truly of all, which was of Old ſaid by the Prophet of the* Jews; *I expected, that it ſhould have brought forth Grapes, but it brought forth wild Grapes. For the good Fruit of the* Illumination *was the knowledge of the Only Begotten, as a Cluſter hanging from a Fruitful Branch,* &c.

The Son enlightens; but Man through negligence buries Illumination.

Grace no natural Gift

From which it appears, *Cyrillus* believed, that a *Saving Illumination* was given unto all. For as to what he ſpeaks of Nature, he underſtands it not of the common Nature of Man by it ſelf; but of that Nature, which hath the ſtrength of Underſtanding *divinely* given it: For he underſtands this *Univerſal Illumination* to be of the ſame kind with that *Grace*, of which *Paul* makes mention to *Timothy*, ſaying; *Neglect not the Grace that is in thee.* Now, it is not to be believed, that *Cyrillus* was ſo ignorant, as to judge that Grace to have been ſome Natural Gift.

Proof II. §. XXII. That this Saving Light and Seed, or a Meaſure of it is given to all; Chriſt telleth expreſly, in the Parable of the Sower, *Mat.* 13. from verſe 18. *Mark* 4. and *Luke* 8. 11. he ſaith, That this *Seed*, ſown in thoſe ſeveral ſorts of Grounds, is the *Word of the Kingdom*, which the Apoſtle calls the *Word of Faith*, Rom. 10. 8. James 1. 21. ὁ λόγος ἔμφυτος, the *Implanted, Ingrafted Word, which is able to ſave the Soul*; the words themſelves declare, that it is that which is *Saving*, in the nature of it; for in the good Ground it fructified abundantly.

The Seed of the Kingdom is ſown in ſeveral ſorts of Grounds, without diſtinction.

Let us then obſerve, That this Seed of the Kingdom, this Saving, Supernatural, and Sufficient *Word*, was really ſown in the Stony, Thorny Ground, and by the Way-ſide, where it did not profit, but became uſeleſs, as to theſe Grounds: It was, I ſay, the ſame *Seed*, that was ſown in the good Ground. It is then the fear of Perſecution, and deceitfulneſs of Riches (as Chriſt himſelf interpreteth the Parable) which hindereth this Seed to grow in the Hearts of many: Not but that, in its own nature, it is ſufficient; being the ſame with that which groweth up and proſpereth in the Hearts of thoſe who receive it. So that, tho' All are not ſaved by it, yet there is a Seed of Salvation planted and ſown in the Hearts of *All* by God, which would

grow

grow up, and redeem the Soul, if it were not choked and hindered. Concerning this Parable, *Victor Antiochenus* (on *Mark* 4. as he is cited by *Vossius*, in his *Pelagian History*, Book 7.) saith, That *Our Lord Christ hath liberally sown the Divine Seed of the Word, and proposed it to All, without Respect of Persons; and as he that soweth, distinguisheth not betwixt Ground and Ground, but simply casteth in the Seed, without distinction; so our Saviour hath offered the food of the Divine Word, so far as was his part; altho' he was not ignorant what would become of many.* Lastly, *He so behaved himself, as he might justly say, What should I have done, that I have not done?* And to this answereth the Parable of the *Talents*, *Mat.* 25. he that had *two Talents* was accepted, as well as he that had *five*, because he used them to his Master's profit: And he that had *one*, might have done so; his *Talent* was of the same nature with the rest, it was as capable to have proportionably brought forth its interest, as the rest. And so, tho' there be not a like proportion of Grace given to *All*, to some *five Talents*, to some *two Talents*, and to some but *one Talent*; yet there is given to All, that which is sufficient; and no more is required, than according to that which is given: *For unto whomsoever much is given, from him shall much be required*, Luke 12. 48. He that had the *two Talents*, was accepted for giving *four*, nothing less than he that gave the *ten:* So should he also that gave the *one*, if he had given *two*; and no doubt, *one* was capable to have produced *two*, as well as *five* to have produced *ten*, or *two four*.

§. XXIII. *Thirdly*; This Saving, Spiritual Light, is the *Gospel*, which the Apostle saith expressly, is preached *In every Creature under Heaven*; even that very *Gospel, whereof* Paul *was made a Minister*, Col. 1. 23. For the *Gospel* is not a meer Declaration of good things, being the *Power of God unto Salvation, to all those that believe*, Rom. 1. 16. Tho' the out-

Proof III

The Light is the Gospel, the Power of God, preached in every Creature under Heaven.

ward Declaration of the Goſpel be taken ſometimes for the Goſpel; yet it is but Figuratively, and by a *Metonymy*. For, to ſpeak properly, the Goſpel is this Inward Power and Life, which preacheth *Glad Tidings* in the Hearts of all Men, offering Salvation unto them, and ſeeking to Redeem them from their Iniquities; and therefore it is ſaid to be preached *In every Creature under Heaven:* Whereas there are many Thouſands of Men and Women, to whom the outward Goſpel was never preached. Therefore the Apoſtle *Paul*, Rom. 1. where he ſaith, *The Goſpel is the Power of God unto Salvation*, adds, That *therein is revealed the Righteouſneſs of God from Faith to Faith*; and alſo the *Wrath of God againſt ſuch as hold the Truth of God in unrighteouſneſs:* For this reaſon (ſaith he) *becauſe that which may be known of God is manifeſt in them; for God hath ſhewed it unto them.* Now, that which may be known of God, is known by the Goſpel, which was manifeſt in them. For thoſe, of whom the Apoſtle ſpeaks, had no outward Goſpel preached unto them; ſo that it was by the inward Manifeſtation of the Knowledge of God *in them*, which is indeed the Goſpel preached in Man, *that the Righteouſneſs of God is revealed from Faith to Faith*; that is, it reveals to the Soul that which is Juſt, Good and Righteous; and that, as the Soul receiveth it, and believes, Righteouſneſs comes more and more to be revealed, from one degree of Faith to another. For tho' (as the following verſe ſaith) the outward Creation declares the Power of God; yet *that which may be known of him, is manifeſt within:* By which Inward Manifeſtation, we are made capable to ſee and diſcern the Eternal Power and Godhead in the outward Creation; ſo, were it not for this Inward Principle, we could no more underſtand the inviſible things of God, by the outward viſible Creation, than a Blind Man can ſee and diſcern the variety of Shapes and Colours, or judge of the Beauty of the outward

Creation.

Creation. Therefore he saith, First, *That which may be known of God, is manifest in them*; and in and by that, they may read and understand the Power and Godhead in those things, that are outward and visible. And tho' any might pretend, that the outward Creation doth, of it self, without any Supernatural or Saving Principle in the Heart, even declare to the natural Man, that there is a God; yet, what would such a Knowledge avail, if it did not also communicate to me what the Will of God is, and how I shall do that which is acceptable to him? For the outward Creation, tho' it may beget a Perswasion, that there is some Eternal Power or Virtue, by which the World hath had its beginning; yet it doth not tell me, nor doth it inform me, of that which is Just, Holy and Righteous, how I shall be delivered from my Temptations and Evil Affections, and come unto Righteousness: That must be from some inward Manifestation in my Heart. Whereas those *Gentiles*, of whom the Apostle speaks, knew by that *inward Law*, and Manifestation of the Knowledge of God in them, to distinguish betwixt Good and Evil, as in the next Chapter appears, of which we shall speak hereafter. The Prophet *Micah*, speaking of Man indefinitely, or in general, declares this, *Mic.* 6. 8. *He hath shewed thee, O Man, what is good. And what doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk Humbly with thy God?* He doth not say, God requires, till he hath first assured, that he hath shewed unto them. Now, because this is shewed unto All Men, and manifest *in them*; therefore saith the Apostle, is the *Wrath of God revealed against them, for that they hold the Truth in Unrighteousness*; that is, the Measure of Truth, the Light, the Seed, the Grace *in them*; for that they *hide the Talent in the Earth*; that is, in the earthly and unrighteous part in their Hearts, and suffer it not to bring forth Fruit, but to be choked with

The outward Creation may beget a Perswasion in Man of an Eternal Power or Virtue.

with the ſenſual Cares of this Life, the Fear of Reproach, and the Deceitfulneſs of Riches; as by the Parables above-mentioned doth appear. But the Apoſtle *Paul* opens and illuſtrates this matter yet more, *Rom.* 10. where he declares, *That the Word, which he preached*, (now the Word, which he preached, and the Goſpel which he preached, and whereof he was a Miniſter, is one and the ſame) *is not far off, but nigh, in the Heart, and in the Mouth*; which done, he frameth as it were the Objection of our Adverſaries, in the 14*th* and 15*th verſes*; *How ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a Preacher?* This he anſwers in the 18*th verſe*, ſaying; *But (I ſay) have they not heard? Yes verily, their ſound went into all the Earth, and their words unto the ends of the World*; inſinuating, that this Divine Preacher hath ſounded in the Ears and Hearts of *all Men*; for of the *Outward Apoſtles*, that ſaying was not true, neither then, nor many hundred years after; yea, for ought we know, there may be yet great and ſpacious Nations and Kingdoms, that never have heard of *Chriſt* nor his *Apoſtles*, as outwardly. This Inward and Powerful *Word of God*, is yet more fully deſcribed in the Epiſtle to the *Hebrews*, c. 4. v. 12, 13. *For the Word of God is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart.* The Virtues of this Spiritual Word are here enumerated: It is *Quick*, becauſe it *ſearches* and *tries the Hearts of All*; no Man's Heart is exempt from it; for the Apoſtle gives this reaſon of its being ſo, in the following verſe; *But all things are naked, and opened unto the Eyes of him, with whom we have to do: And there is not any Creature that is not manifeſt in his ſight.* Tho' this ultimately and mediately be referr'd to God, yet nearly and immediately it relates to the *Word* or *Light*; which, as hath been before

The Divine Preacher (the Word nigh) hath ſounded in the Ears and Hearts of all Men.

Before whom all things are manifeſt.

fore proved, is *in the Hearts of all*, else it had been improper to have brought it in here. The Apostle shews how *every Intent and Thought of the Heart is discerned by the Word of God*, because all things are naked before God; which imports nothing else, but it is in and by this Word, whereby God sees and discerns Man's Thoughts; and so must needs be in all Men, because the Apostle saith, *There is no Creature that is not manifest in his sight*. This then is that faithful *Witness* and *Messenger* of God, that bears witness for God, and for his Righteousness *in* the Hearts of all Men: *For he hath not left Man without a Witness*, Acts 14. 17. and he is said to be *given for a Witness to the People*, Isai. 55. 4. And as this Word beareth witness for God, so it is not placed in Men, only to condemn them: For as he is given for a *Witness*, so saith the Prophet, *He is given for a Leader and a Commander. The Light is given, that all through it may believe*, John 1. 7. *For Faith cometh by Hearing, and Hearing by this Word of God*; which is placed in Man's Heart, both to be a Witness for God, and to be a Means to bring Man to God, through Faith and Repentance: It is therefore *Powerful*, that it may divide betwixt the Soul and the Spirit: It is like a *Two-edged Sword*, that it may cut off Iniquity from him, and separate betwixt the Precious and the Vile; and because Man's Heart is cold and hard, like Iron naturally, therefore hath God placed this Word *in him*, which is said to be like a *Fire*, and like a *Hammer*, Jer. 23. 29. that like as by the heat of the Fire, the Iron (of its own nature cold) is warm'd, and by the strength of the Hammer, is softned and framed, according to the mind of the Worker: So the cold and hard Heart of Man is, by the Virtue and Powerfulness of this Word of God, *near* and *in* the Heart, as it resists not, warmed and softned, and receiveth a Heavenly and Cœlestial Impression and Image. The most part of the

And every Thought and Intent of the Heart.

The Faithful Witness.

A Leader and Commander.

A two-edged Sword.

A Fire and a Hammer.

the Fathers have ſpoken at large, touching this *Word, Seed, Light*, and *ſaving Voice*, calling all unto Salvation, and able to ſave.

Clem. Alex. *Clemens Alexandrinus* ſaith, *lib.* 2. *Stromat. The Divine Word hath cried, calling all, knowing well thoſe that will not obey; and yet, becauſe it is in our power, either to obey, or not to obey, that none may have a pretext of Ignorance, it hath made a righteous Call, and requireth but that which is according to the ability and ſtrength of every one.* The ſelf-ſame, in his *Warning to the* Gentiles. *For, as* (ſaith he) *that Heavenly Ambaſſador of the Lord,* The Grace of God, that brings Salvation, hath appeared unto all, *&c. This is the new Song, coming, and manifeſtation of the Word, which now ſhews it ſelf in us, which was in the beginning, and was firſt of all.* And again, *Hear therefore, ye that are a-far off, hear ye who are near; the Word is hid from none, the Light is common to all, and ſhineth to all. There is no Darkneſs in the* Word; *let us haſten to Salvation, to the New Birth, that we being many, may be gathered into the One alone Love.* Ibid. he ſaith, *That there is infuſed into all, but principally into thoſe that are trained up in Doctrine, a certain* Divine Influence, τὶς ἀπόῤῥοια θεῖα. And again, he ſpeaks concerning the *innate Witneſs, worthy of belief, which of it ſelf doth plainly chuſe that which is moſt honeſt.* And again, he ſaith, *That it is not impoſſible to come unto the Truth, and lay hold of it, ſeeing it is moſt near to us, in our own Houſes, as the moſt wiſe* Moſes *declareth, living in three parts of us,* viz. *in our Hands, in our Mouth, and in our Heart; this,* ſaith he, *is a moſt true Badge of the Truth, which is alſo fulfilled in three things,* namely, *in Counſel, in Action, in Speaking.* And again he ſaith alſo unto the unbelieving Nations; *Receive Chriſt, receive Light, receive Sight, to the end thou may'ſt rightly know both God and Man. The Word that hath inlightned us, is more pleaſant than Gold, and the Stone of great Value.* And again, he ſaith,

The Gathering unto the one and alone Love.

The Inlightning Word.

saith, *Let us receive the Light, that we may receive God; let us receive the Light, that we may be the Scholars of the Lord.* And again he saith to those Infidel Nations, *The Heavenly Spirit helpeth thee to resist and flee Pleasure.* Again, *lib. Strom.* 5. (he saith) *God forbid that Man be not a partaker of Divine Acquaintance,* θείας ἐννοίας, *who in* Genesis *is said to be a partaker of Inspiration.* And *Paed. lib.* 1. *cap.* 3. *There is* (saith he) *some lovely and some desirable thing in Man, which is called, the in-breathing of God,* ἐμφύσημα Θεοῦ. The same Man, *lib.* 10. *Strom.* directeth Men unto the *Light* and *Water* in themselves, who have the Eye of the Soul darkned or dimmed through Evil up-bringing and Learning: Let them enter in unto their own *Domestick Light,* or unto the *Light,* which is in their own House, πρὸς τὸ οἰκεῖον φῶς βαδιζέτω, unto the *Truth,* which manifests accurately and clearly these things, that have been written.

Justin Martyr, in his first *Apology* saith, That *the Word, which was, and is, is in all; even that very same Word, which through the Prophets, foretold things to come.* Just. Martyr.

The Writer of the *Calling of the Gentiles,* saith, *lib.* 1. *cap.* 2. *We believe according to the same* (viz. Scripture) *and most Religiously confess, that God was never wanting in care to the generality of Men: Who, altho' he did lead by particular Lessons, a People gathered to himself unto Godliness; yet he with-drew from no Nation of Men, the Gifts of his own Goodness, that they might be convinced that they had received the Words of the Prophets, and Legal Commands, in Services and Testimonies of the first Principles.* Cap. 7. he saith, *That he believes, that the help of Grace hath been wholly with-drawn from no Man.* Lib. cap. 1. *Because, albeit Salvation is far from Sinners, yet there is nothing void of the Presence and Virtue of his Salvation.* Cap. 2. *But seeing none of that People, over whom was set both the Doctrines, were justified, but* Auth. de voc. Gent.

through

through Grace, by the Spirit of Faith; who can queſtion, but that they, who of whatſoever Nation, in whatſoever times, could pleaſe God, were ordered by the Spirit of the Grace of God; which, albeit in fore-time, it was more ſparing and hid, yet denied it ſelf to no Ages; being in Virtue one, in Quantity different, in Counſel unchangeable, in Operation multifarious.

Prop. III. Proved.

§. XXIV. The third Propoſition which ought to be proved, is, *That it is by this Light, Seed, or Grace, that God works the Salvation of all Men; and many come to partake of the Benefit of Chriſt's Death, and Salvation purchaſed by him.* By the inward and effectual Operations of which, as many *Heathens* have come to be partakers of the Promiſes, who were not of the Seed of *Abraham* after the Fleſh; ſo may ſome now, to whom God hath rendred the knowledge of the Hiſtory impoſſible, come to be ſaved by Chriſt. Having already proved, that *Chriſt* hath *died for All*; that there is a *Day* of *Viſitation* given to *All*, during which Salvation is poſſible to them; and that God hath actually given a Meaſure of *Saving Grace* and *Light* unto *All*, preached the Goſpel *to* and *in* them, and placed the *Word of Faith* in their Hearts; the matter of this Propoſition may ſeem to be proved. Yet ſhall I a little (for the farther ſatisfaction of all, who deſire to know the Truth, and hold it as it is in Jeſus) prove this from two or three clear Scripture-Teſtimonies, and remove the moſt common, as well as the more ſtrong Objections uſually brought againſt it.

God's Salvation wrought by the Light in all.

1 Part.

Our *Theam* then hath two parts; Firſt, *That thoſe that have the Goſpel, and Chriſt outwardly preached unto them, are not ſaved, but by the working of the Grace and Light in their Hearts.*

2 Part.

Secondly, *That by the Working and Operation of this, many have been, and ſome may be ſaved, to whom the Goſpel hath never been outwardly Preached, and who*

who are utterly ignorant of the outward History of Christ.

As to the first, tho' it be granted by most, yet because its more in Words than Deeds (the more full discussing of which, will fall in, in the next Proposition, concerning *Justification*) I shall prove it in few words. And first from the words of Christ to *Nicodemus*, John 3. 3. *Verily, verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.* Now this Birth cometh not by the outward preaching of the Gospel, or Knowledge of Christ, or Historical Faith in him; seeing many have that, and firmly believe it, who are never thus renewed. The Apostle *Paul* also goes so far, while he commends the necessity and excellency of this *New Creation*, as in a certain respect, to lay aside the outward Knowledge of Christ, or the Knowledge of him after the Flesh, in these words, 2 *Cor.* 5. 16, 17. *Wherefore henceforth know we no Man after the Flesh; yea, tho' we have known Christ after the Flesh, yet now henceforth know we him no more. Therefore if any Man be in Christ, he is a New Creature, old things are passed away, behold all things are become new.* Whence it manifestly appears, that he makes the Knowledge of Christ after the Flesh, but, as it were, the Rudiments which young Children learn; which after they are become better Scholars, are of less use to them; because they have, and possess the very substance of those first Precepts in their Minds. As all Comparisons halt in some part, so shall I not affirm this to hold in every respect; yet so far will this hold, that as those, that go no farther than the Rudiments, are never to be accounted Learned; and as they grow beyond these things, so they have less use of them; even so such, as go no farther than the outward Knowledge of Christ, shall never inherit the Kingdom of Heaven. But such as come to know this *New Birth*, to

1 Part. Proved.

The New Birth (or Regeneration) cometh not by the outward Knowledge of Christ.

to be in Christ indeed, to be a *New Creature*, to have *Old things past away, and all things become New*, may safely say with the Apostle, *Tho' we have known Christ after the Flesh, yet now henceforth know we him no more.* Now this *New Creature* proceeds from the work of this *Light* and *Grace* in the Heart: It is that Word, which we speak of, that is sharp and piercing, that *implanted Word*, able to save the Soul, by which this Birth is begotten; and therefore Christ hath purchased unto us this Holy Seed, that thereby this Birth might be brought forth *in* us; which is therefore also called, *The manifestation of the Spirit, given to every one to profit withall*; for it is written, that *by One Spirit we are all Baptized into one Body.* And the Apostle *Peter* also ascribeth this Birth to the Seed and Word of God, which we have so much declared of, saying, 1 *Pet.* 1. 23. *Being Born again not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth for ever.* Tho' then this Seed be small in its Appearance, so that Christ compares it to a *Grain of Mustard-Seed, which is the least of all Seeds*, Matth. 13. 31, 32. and that it be hid in the earthly part of Man's Heart: yet therein is Life and Salvation towards the Sons of Men wrap'd up; which comes to be revealed, as they give way to it. And in this Seed, in the Hearts of all Men, is the *Kingdom of God*, as in Capacity to be produced, or rather exhibited, according as it receives depth, is nourished and not choaked: Hence Christ saith, that *the Kingdom of God was in the very Pharisees*, Luke 17. 20, 21. who did oppose and resist him, and were justly accounted as *Serpents*, and a *Generation of Vipers.* Now the *Kingdom of God* could be no other ways in them, than in a *Seed*, even as the *Thirty-fold* and the *Hundred-fold* is wrapt up in a small Seed, lying in a barren Ground, which springs not forth because it wants Nourishment: And as the whole Body of a great Tree

—But by the Work of Light and Grace in the Heart.

The Kingdom of God is in the Seed, in the Hearts of all Men.

Tree is, wrap'd up potentially in the Seed of the Tree, and so is brought forth in due season; and as the Capacity of a Man or Woman is not only in a Child, but even in the very *Embryo*; even so the *Kingdom of Jesus Christ*, yea *Jesus Christ* himself, *Christ within, who is the Hope of Glory*, and becometh *Wisdom, Righteousness, Sanctification* and *Redemption*, is in every Man and Woman's Heart, in that little *Incorruptible Seed*, ready to be brought forth, as it is cherished and received in the Love of it. For there can be no Men worse, than those Rebellious and Unbelieving *Pharisees* were; and yet this *Kingdom* was thus *within them*, and they were directed to look for it there: So it is neither *lo here*, nor *lo there*, in this or the other Observation, that this is known; but as this Seed of God in the Heart is minded and entertained. And certainly hence it is (even because this Light, Seed and Grace, that appears in the Heart of Man, is so little regarded, and so much over-looked) that so few know Christ brought forth in them. The one sort, to wit, the *Calvinists*, they look upon Grace as an irresistible Power, and therefore neglect and despise this Eternal Seed of the Kingdom in their Hearts, as a low, insufficient useless thing, as to their Salvation. On the other hand, the *Papists*, *Arminians* and *Socinians*, they go about to set up their natural Power and Will, with one consent, denying that this little Seed, this small Appearance of the Light, is that Supernatural Saving Grace of God given to every Man, to save him. And so upon them is verified that saying of the Lord Jesus Christ, *This is the Condemnation of the World, that Light is come into the World, but Men love Darkness rather than Light*; the reason is added, *because their Deeds are Evil.* All confess they feel this, but they will not have it to be of that Virtue. Some will have it to be *Reason*; some a *Natural Conscience*; some *certain Reliques of God's*

Calvinists, Papists, Arminians and Socinians Errors, denying the Light to be Saving.

 Image,

Image, that remained in Adam. So Christ, as he met with Opposition from all kinds of Professors in his Outward Appearance, so doth he now in his Inward. It was the meanness of his Outward Man that made many despise him, saying, *Is not this the Son of the Carpenter? Are not his Brethren and Sisters among us? Is not this a* Galilean? *And came there ever a Prophet out of* Galilee? And such like Reasonings. For they expected an outward Deliverer, who as a Prince, should deliver them with great ease from their Enemies; and not such a Messiah as should be crucified Shamefully, and as it were lead them into many Sorrows, Troubles and Afflictions. So the meanness of this Appearance makes the Crafty *Jesuits*, the pretended rational *Socinians*, and the learned *Arminians*, over-look it; desiring rather something, that they might exercise their Subtilty, Reason and Learning about, and use the Liberty of their own Wills. And the secure *Calvinists*, they would have a Christ to Save them without any Trouble, to Destroy all their Enemies for them, without them, and nothing or little within; and in the mean while be at ease to live in their Sins secure. Whence, when all is well examined, the cause is plain, it is *Because their Deeds are Evil*, that with one consent they reject this *Light*: For it checks the Wisest of them all, and the Learnedst of them all in secret, it reproves them; neither can all their *Logick* silence it, nor can the secureſt among them stop its Voice from crying, and reproving them within, for all their confidence in the outward Knowledge of Christ, or of what he hath suffered outwardly for them. For, as hath been often said, *in a Day it strives with all, wrestles with all*; and it's the Unmortified Nature, the first Nature, the old *Adam*, yet alive in the Wisest, in the Learnedst, in the most Zealous for the outward Knowledge of Christ, that denies this, that despises

The Meanness of Christ's Appearance in the Flesh.

The nature of the Light.

deſpiſes it, that ſhuts it out, to their own Condemnation. They come all under this deſcription, *Every one that doth Evil, hateth the Light, neither cometh to the Light, leaſt his Deeds ſhould be reproved*, John 3. 20. So that it may be ſaid now, and we can ſay, from a true and certain Experience, as it was of old, *Pſal.* 118. 22. *Matth.* 21. 42. *Mark* 12. 10. *Luke* 20. 17. *Acts* 4. 11. *The Stone which the Builders, of all kinds, have rejected, the ſame is become unto us the Head of the Corner.* Glory to God for ever! who hath choſen us a firſt-Fruits to himſelf in this Day, wherein he is ariſen to plead with the Nations; and therefore hath ſent us forth to Preach this Everlaſting Goſpel unto All, Chriſt nigh to All, the Light in All, the Seed Sown in the Hearts of All, that Men may come and apply their Minds to it. And we rejoice, that we have been made to lay down our Wiſdom and Learning (ſuch of us, as have had ſome of it) and our carnal Reaſoning, to Learn of Jeſus; and ſit down at the Feet of Jeſus in our Hearts, and hear him, who there makes all things manifeſt, and reproves all things by his Light, *Eph.* 5. 13. For many are Wiſe and Learned in the Notion, in the Letter of the Scripture, as the *Phariſees* were, and can ſpeak much of Chriſt, and plead ſtrongly againſt *Infidels*, *Turks* and *Jews*, and it may be alſo againſt ſome *Hereſies*; who in the mean time are Crucifying Chriſt in the ſmall Appearance of his Seed in their Hearts. O! better were it to be ſtripp'd naked of all, to account it as Droſs and Dung, and become a Fool for Chriſt's ſake, thus knowing him to Teach thee in thy Heart, ſo as thou may'ſt witneſs him raiſed there, feel the Virtue of his Croſs there, and ſay with the Apoſtle, *I glory in nothing, ſave in the Croſs of Chriſt, whereby I am crucified to the World, and the World unto me.* This is better than to write Thouſands of Commentaries, and to preach many Sermons.

The Wiſe and Learned in the Notion, Crucifiers of Chriſt.

None are saved by the Knowledge of the History, but by the Operation of the Light of Christ in the Mystery.

And it is thus to preach Christ, and direct People to his pure Light in the Heart, that God hath raised us up, and for which the wise Men of this World account us Fools; because by the Operation of this Cross of Christ in our Hearts, we have denied our own Wisdom and Wills in many things, and have forsaken the vain Worships, Fashions and Customs of this World. For these divers *Centuries* the World hath been full of a dry, fruitless and barren Knowledge of Christ, feeding upon the Husk, and neglecting the Kernel; following after the Shadow, but Strangers to the Substance. Hence the Devil matters not how much of that Knowledge abounds; provided, he can but possess the Heart, and rule in the Will, crucifie the Appearance of Christ there, and so keep the Seed of the Kingdom from taking Root. For he has led them abroad, *lo here*, and *lo there*, and has made them wrestle in a false Zeal, so much one against another, contending for this outward Observation, and for the other outwarn Observation, seeking Christ in this and the other external Thing, as in *Bread* and *Wine*; contending one with another how he is there, while some will have him to be present therein this way, and some the other way; and some in Scriptures, in Books, in Societies, and Pilgrimages, and Merits. But some confiding in an external barren Faith, think all is well, if they do but firmly believe, that he died for their Sins past, present and to come; while in the mean time, Christ lies crucified and slain, and is daily resisted and gainsaid in his Appearance in their Hearts. Thus from a sense of this Blindness and Ignorance, that is come over *Christendom*, it is, that we are led and moved of the Lord, so constantly and frequently to call All, invite All, request All, to turn to the Light in them, to mind the Light in them, to believe in Christ, as he is in them: And that in

Contentions about outward Observations and Lo here's.

The Call of God to blinded Christendom

the

the Name, Power and Authority of the Lord, not in School-Arguments and Distinctions (for which many of the wise Men of this World account us Fools and Mad-Men) we do charge and command them to lay aside their Wisdom, to come down out of that Proud, Airy, Brain-Knowledge, and to stop that Mouth, how Eloquent soever to the worldly Ear it may appear, and to be silent, and sit down as in the Dust, and to mind the Light of Christ in their own Consciences: Which if minded, they would find as a *sharp two-edged Sword* in their Hearts, and as a *Fire* and a *Hammer*, that would knock against and burn up all that carnal, gathered, natural Stuff, and make the stoutest of them all Tremble, and become *Quakers* indeed. Which those, that come not to feel now, and kiss not the Son, while the Day lasteth, but harden their Hearts, will feel to be a certain Truth, when it is too late. To conclude, as saith the Apostle, *All ought to Examine themselves, whether they be in the Faith indeed; and try their own selves: for except Jesus be in them, they are certainly Reprobates*, 2 Cor. 13. 5.

§. XXV. *Secondly*; That which remains now to be proved, is, *That by the Operation of this Light and Seed, some have been, and may yet be saved, to whom the Gospel is not outwardly preached, nor the History of Christ outwardly known.* To make this the easier, we have already shewn how that Christ hath died for all Men; and consequently these are inlightned by Christ, and have a measure of Saving Light and Grace; yea, that the Gospel, tho' not in any outward Dispensation, is preached to them, and in them: So, that thereby they are stated in a possibility of Salvation. From which I may thus argue:

2. Part. *Proved.*

That many by the Light may be saved, that have not the outward Knowledge of Christ.

To whom the Gospel, the Power of God unto Salvation is manifest, they may be saved, whatever outward Knowledge they want. Arg.

But this Goſpel is preached *in every Creature*; in which is certainly comprehended many, that have not the outward Knowledge:

Therefore of thoſe, many may be ſaved.

But to thoſe Arguments, by which it hath been proved, *That all Men have a meaſure of Saving Grace*, I ſhall add one, and that very obſervable, not yet mentioned, *viz.* that excellent Saying of the Apoſtle *Paul* to *Titus*, c. 2. v. 11. *The Grace of God, that brings Salvation, hath appeared to all Men; teaching us, that denying Ungodlineſs and Worldly Luſts, we ſhould live Soberly, Righteouſly, and Godlily in this preſent World:* Than which, there can be nothing more clear, it comprehending both the parts of the Controverſie. Firſt; it teſtifies, that it is no Natural Principle or Light, but ſaith plainly, *It brings Salvation.* Secondly; it ſays not, that it hath appeared to a *Few*, but *unto All Men.* The Fruit of it declares alſo how Efficacious it is, ſeeing it comprehends the whole Duty of Man: It both teacheth us, firſt, to forſake Evil, to deny Ungodlineſs and Worldly Luſts; and then it teacheth us our whole Duty. Firſt, to live *Soberly*; that comprehends Temperance, Chaſtity, Meekneſs, and thoſe things that relate unto a Man's ſelf. Secondly, *Righteouſly*; that comprehends Equity, Juſtice and Honeſty, and thoſe things which relate to our Neighbours. And Laſtly, *Godlily*; which comprehends Piety, Faithfulneſs and Devotion; which are the Duties relating to God. So then there is nothing required of Man, or is needful to Man, which this Grace teacheth not. Yet I have heard a publick Preacher (one of thoſe that are accounted Zealous Men) to evite the ſtrength of this Text, deny this Grace to be Saving, and ſay; *It was only intended of common Favours and Graces, ſuch as is the heat of the Fire, and outward light of the Sun.* Such is the Darkneſs and Ignorance of thoſe that oppoſe the Truth; whereas the Text ſaith expreſly, that

The Saving Grace of God teaching the whole Duty of Man.

it

it is *Saving*. Others, that cannot deny, but it is *Saving*, alledge; This [*All*] comprehends not every Individual, but only all Kinds: But is a bare Negation sufficient to overturn the strength of a positive Assertion? If the Scriptures may be so abused, what so absurd, as may not be pleaded for from them? or what so manifest, as may not be denied? But we have no reason to be staggered by their denying, so long as our Faith is found in express terms of the Scripture; they may as well seek to perswade us, that we do not intend that which we affirm (tho' we know the contrary) as make us believe, that when the Apostle speaks forth our Doctrine in plain words, yet he intends theirs, which is the quite contrary. And indeed, can there be any thing more absurd, than to say, Where the word is plainly [*All*] *Few* is only intended? For they will not have [*All*] taken here for the *greater Number*. Indeed, as the Case may be sometimes, by a Figure [*All*] may be taken, of two numbers, for the greater number; but let them shew us, if they can, either in Scripture, or Profane or Ecclesiastical Writings, that any Man that wrote sense, did ever use the word [*All*] to express, of two numbers, the lesser. Whereas they affirm, that the far lesser number have received Saving Grace; and yet will they have the Apostle, by [*All*] to have signified so. Tho' this might suffice; yet to put it further, beyond all question, I shall instance another Saying of the same Apostle, that we may use him as his own Commentator; *Rom.* 5. 18. *Therefore as by the Offence of One, Judgment came upon all Men to Condemnation, even so by the Righteousness of One, the Free-Gift came upon all Men unto Justification of Life.* Here no Man of Reason, except he will be obstinately ignorant, will deny, but this similitive Particle [*As*] makes the [*All*] which goes before, and comes after, to be of one and the same extent: Or else let them

The Absurdity of our Adversaries Comment upon the word All, *denying Grace to be Saving.* Tit. 2. 11.

ſhew us one Example, either in Scripture or elſewhere, among Men that ſpeak proper Language, where it is otherwiſe. We muſt then either affirm, that this Loſs, which leads to Condemnation, hath not come upon *All*; or ſay, that this Free-Gift is come upon *All* by Chriſt. Whence I thus argue: Firſt;

Arg. If All Men have received a Loſs from *Adam*, which leads to Condemnation; then All Men have received a Gift from *Chriſt*, which leads to Juſtification.

But the Firſt is true; Therefore alſo the Laſt.

Even the Heathens may be ſaved by the Light.

From all which it naturally follows, that All Men, even the *Heathens*, may be ſaved: For *Chriſt* was given, as a *Light to enlighten the Gentiles*, Iſai. 49. 6. Now, to ſay that tho' they might have been ſaved, yet none were; is to judge too Uncharitably. I ſee not what Reaſon can be alledged for it; yea, tho' it were granted, which never can be, that none of the *Heathens* were ſaved; it will not from thence follow, that they could not have been ſaved; or that none now in their Condition can be ſaved. For, *A non eſſe ad non poſſe non datur ſequela*; *i. e.* That Conſequence is falſe, that concludes a thing cannot be, becauſe it is not.

Object. But if it be objected, (which is the great Objection) *That there is no Name under Heaven, by which Salvation is known, but by the Name* JESUS: *Therefore they (not knowing this) cannot be ſaved.*

Anſw. I anſwer; Tho' they know it not outwardly, yet if they know it inwardly, by feeling the Virtues and Power of it, the Name JESUS indeed, (which ſignifies a *Saviour*) to free them from Sin and Iniquity in their Hearts, they are ſaved by it. I confeſs, there is no other Name to be ſaved by: But Salvation lieth not in the literal, but in the experimental Knowledge; albeit thoſe that have the literal Knowledge, are not ſaved by it, without this real experimental Knowledge: Yet thoſe that

The Literal Knowledge of Chriſt is not Saving, but the Real, Experimental.

that have the Real Knowledge, may be saved without the External; as by the Arguments hereafter brought will more appear. For, if the outward distinct Knowledge of him, by whose means I receive benefit, were necessary for me, before I could reap any Fruit of it; then, by the Rule of *Contraries*, it would follow, that I could receive no hurt, without I had also the distinct Knowledge of him that occasioned it; whereas Experience proves the contrary. How many are injured by *Adam*'s Fall, that know nothing of ever there being such a Man in the World, or of his eating the Forbidden Fruit? Why may they not then be saved by the Gift and Grace of *Christ* in them, making them Righteous and Holy, tho' they know not distinctly, how that was purchased unto them by the Death and Sufferings of *Jesus*, that was Crucified at *Jerusalem*; especially seeing God hath made that Knowledge simply impossible to them? As many Men are killed, by Poison infused into their Meat, tho' they neither know what the Poison was, nor who infused it: So also on the other hand, how many are cured of their Diseases, by good Remedies, who know not how the Medicine is prepared, what the Ingredients are, nor often-times who made it? The like may also hold in Spiritual Things, as we shall hereafter prove.

§. XXVI. First; If there were such an absolute necessity for this outward Knowledge, that it were even of the Essentials of Salvation, then none could be saved without it; whereas our Adversaries deny not, but readily confess, that many Infants and Deaf Persons are saved without it: So that here they break that General Rule, and make Salvation possible without it. Neither can they alledge, that it is because such are free from Sin; seeing they also affirm, that all Infants, because of *Adam*'s Sin, deserve Eternal Condemnation, as being really guilty in the sight of God; and of Deaf People, it is not

The outward Knowledge not Essential to Salvation: Instance Infants and Deaf Persons.

not to be doubted, and Experience ſhews us, that they are ſubject to many common Iniquities, as well as other Men.

Object. 1 If it be ſaid, *That theſe Children are the Children of Believing Parents.*

Anſw. What then? They will not ſay, that they tranſmit Grace to their Children. Do they not affirm, that the Children of Believing Parents are guilty of Original Sin, and deſerve Death, as well as others? How prove they, that that makes up the loſs of all explicit Knowledge?

Object. 2 If they ſay, *Deaf People may be made ſenſible of the Goſpel by Signs:*

Anſw. All the Signs cannot give them any explicit Knowledge of the Hiſtory of the Death, Sufferings, and Reſurrection of Chriſt. For what Signs can inform a deaf Man, *That the Son of God took on him Man's Nature, was born of a Virgin, and ſuffered under* Pontius Pilate?

Object. 3 And if they ſhould further alledge, *That they are within the Boſom of the viſible Church, and partakers of the Sacraments:*

Anſw. All that gives no certainty of Salvation; for (as the *Proteſtants* confeſs) they confer not Grace *ex opere operato.* And will they not acknowledge, that many are in the Boſom of the Church, who are viſibly no Members of it? But if this Charity be extended towards ſuch, who are where the Goſpel is preached, ſo that they may be judged capable of Salvation, becauſe they are under a ſimple impoſſibility of diſtinctly knowing the means of Salvation; what reaſon can be alledged, why the like Charity may not be had to ſuch, as tho' they can hear, yet are under a ſimple impoſſibility of Hearing, becauſe it is not ſpoken unto them. Is not a Man in *China*, or in *India*, as much to be excuſed for not knowing a thing which he never heard of, as a deaf Man here, who cannot hear? For as the deaf Man is not to be blam'd, becauſe God hath

A Chinees or Indian excuſable for not knowing the Hiſtory of the Death of Chriſt, &c.

hath been pleased to suffer him to lie under this Infirmity; so is the *Chinees* or the *Indian* as excusable, because God hath with-held from him the opportunity of Hearing. He that cannot hear a thing, as being necessarily absent, and he that cannot hear it, as being naturally deaf, are to be placed in the same Category.

Answ. 2. Secondly; This manifestly appears by that saying of *Peter*, Acts 10. 34. *Of a Truth I perceive, that God is no Respecter of Persons; but in every Nation, he that feareth him, and worketh Righteousness, is accepted of him.* *Peter* was before liable to that mistake, that the rest of the *Jews* were in; judging that all were Unclean, except themselves, and that no Man could be saved, except they were Proselyted to their Religion, and Circumcised. But God shewed *Peter* otherways in a Vision, and taught him to call nothing *common* or *unclean*; and therefore, seeing that God regarded the Prayers of *Cornelius*, who was a stranger to the Law, and to Jesus Christ, as to the outward; yet *Peter* saw that God had accepted him; and he is said to *fear God*, before he had this outward knowledge: therefore *Peter* concludes, that every one, that in every Nation, without respect of Persons, feareth God, and worketh Righteousness, is accepted of him. So he makes the Fear of God, and the Working of Righteousness, and not an outward Historical Knowledge, the *Qualification*: They then, that have this, wherever they be, they are saved. Now we have already proved, that to every Man that Grace is given, whereby he may live Godlily and Righteously; and we see, that by this Grace *Cornelius* did so, and was accepted, and his Prayers came up for a Memorial before God, before he had this outward knowledge. Also, was not *Job* a *perfect and upright Man, that feared God, and eschewed Evil?* Who taught *Job* this? How knew *Job Adam*'s Fall? And from what Scripture learned he that excellent Knowledge

God regarded the Prayers of Cornelius, a stranger to the Law.

From what Scripture did Job learn his excellent Knowledge?

Knowledge he had, and that Faith, by which he knew his *Redeemer lived?* (For many make him as old as *Moſes*) Was not this by an inward Grace in the Heart? Was it not that inward Grace, that taught *Job* to eſchew Evil, and to fear God? And was it not by the workings thereof, that he became a juſt and upright Man? How doth he reprove the Wickedneſs of Men, *Chap.* 24? And after he hath number'd up their Wickedneſs, doth he not condemn them, *verſe* 13. for *Rebelling* againg this *Light*, for not knowing the Way thereof, nor abiding in the Paths thereof? It appears then, *Job* believed that Men had a Light, and that becauſe they Rebelled againſt it, therefore they knew not its Ways, and abode not in its Paths: even as the *Phariſees*, who had the Scriptures, are ſaid to *Err*, not knowing the Scriptures. And alſo *Job*'s Friends, tho' in ſome things wrong; yet who taught them all thoſe excellent Sayings and Knowledge which they had? Did not God give it them, in order to ſave them? or was it meerly to condemn them? Who taught *Elihu*, That *the Inſpiration of the Almighty giveth Underſtanding; that the Spirit of God made him, and the Breath of the Almighty gave him Life?* And did not the Lord accept a Sacrifice for them? And who dare ſay, that they are Damned? But further, the Apoſtle puts this Controverſie out of doubt; for, if we may believe his plain Aſſertions, he tells us, *Rom.* 2. That *the Heathens did the things contained in the Law.* From whence I thus argue;

Job's Friends, their excellent Sayings.

Arg.

In every Nation, he that feareth God, and worketh Righteouſneſs, is accepted:

But many of the Heathens feared God, and wrought Righteouſneſs:

Therefore they were accepted.

The *Minor* is proved from the Example of *Cornelius*: But I ſhall further prove it thus;

He that doth the things contained in the Law, feareth God, and worketh Righteouſneſs:

But

But the *Heathens* did the things *contained in the Law*:
Therefore they feared God, and wrought Righteousness.

Can there be any thing more clear? For if to do the things contained in the Law, be not to fear God, and work Righteousness, then what can be said to do so, seeing the Apostle calls the Law *spiritual, holy, just* and *good?* But this appears manifestly by another *Medium*, taken out of the same *Chapter*, *v.* 13. So that nothing can be more clear: The words are, *The doers of the Law shall be justified.* From which I thus argue, without adding any word of my own;

The doers of the Law shall be justified: Arg.
But the *Gentiles* do the things contained in the Law.

The Gentiles Justified doing the Law.

All, that know but a Conclusion, do easily see what follows from these express Words of the Apostle. And indeed, he through that whole *Chapter* labours, as if he were Contending now with our Adversaries, to confirm this Doctrine, vers. 9, 10, 11. *Tribulation and Anguish upon every Soul of Man that doth evil, to the* Jew *first, and also to the* Gentile: *For there is no respect of Persons with God.* Where the *Apostle* clearly *homologates*, or confesses to the Sentence of *Peter* before-mentioned; and shews, that *Jew* and *Gentile*, or as he himself explains in the following *verses*, both they that have an outward Law, and they that have none, when they *do good*, shall be *justified.* And to put us out of all doubt, in the very following *verses*, he tells, That *the doers of the Law are justified*; and that the *Gentiles did the Law.* So that except we think, he spake not what he intended, we may safely conclude, that such *Gentiles* were Justified, and did partake of that Honour, Glory and Peace, which comes upon every one that doth *good*; even the *Gentiles*, that are without the Law, when they *work good*; seeing with God there is no *Respect of Persons.* So as we see, that it is not the having the Outward Know-

Knowledge that doth ſave, without the Inward; ſo neither doth the want of it, to ſuch to whom God hath made it impoſſible, who have the Inward, bring Condemnation. And many that have wanted the Outward, have had a knowledge of this Inwardly, by Virtue of that inward Grace and Light given to every Man, working in them, by which they forſook Iniquity, and became Juſt and Holy, as is above-proved; who, tho' they knew not the Hiſtory of *Adam*'s Fall, yet were ſenſible in themſelves of the Loſs that came by it, feeling their Inclinations to Sin, and the Body of Sin in them: And tho' they knew not the Coming of Chriſt, yet were ſenſible of that inward Power and Salvation which came by him, even before, as well as ſince his Appearance in the Fleſh. For I queſtion whether theſe Men can prove, that all the *Patriarchs* and *Fathers*, before *Moſes*, had a diſtinct Knowledge either of the one or the other, or that they knew the Hiſtory of the Tree of Knowledge of Good and Evil, and of *Adam*'s eating the forbidden Fruit; far leſs that Chriſt ſhould be Born of a Virgin, ſhould be Crucified, and treated in the manner he was. For it is juſtly to be believed, that what *Moſes* wrote of *Adam*, and of the Firſt Times, was not by Tradition, but by Revelation; yea, we ſee that not only after the writing of *Moſes*, but even of *David* and all the *Prophets*, who propheſied ſo much of Chriſt; how little the *Jews*, that were expecting and wiſhing for the *Meſſiah*, could thereby diſcern him when he came, that they Crucified him as a *Blaſphemer*, not as a *Meſſiah*, by miſtaking the Prophecies concerning him; for *Peter* ſaith expreſly, *Acts* 3. 17. to the *Jews*, *That both they and their Rulers did it through Ignorance.* And *Paul* ſaith, 1 *Cor.* 2. 8. *That had they known it, they would not have Crucified the Lord of Glory.* Yea *Mary* her ſelf, to whom the Angel had ſpoken, and who had laid up all the miraculous

Many wanting the Hiſtory, were ſenſible of the Loſs by Adam, and Salvation come by Chriſt in themſelves.

How little the Jews knew Chriſt, miſtaking the Prophets.

miraculous Things accompanying his Birth in her Heart, she did not understand how, when *he disputed with the Doctors in the Temple, that he was about his Father's Business.* And the Apostles that had believed him, conversed daily with him, and saw his Miracles, could not understand, neither believe those things which related to his *Death, Sufferings* and *Resurrection,* but were in a certain respect stumbled at them.

§. XXVII. So we see, how that it is the inward work, and not the outward History and Scripture, that gives the true Knowledge; and by this inward *Light,* many of the *Heathen Philosophers* were sensible of the Loss received by *Adam,* tho' they knew not the outward History: Hence *Plato* asserted, That *Man's Soul was fallen into a dark Cave, where it only conversed with Shadows. Pythagoras* saith, *Man wandereth in this World as a Stranger, banished from the Presence of God.* And *Plotinus* compareth *Man's Soul, fallen from God, to a Cinder, or dead Coal, out of which the Fire is extinguished.* Some of them said, That *the Wings of the Soul were clipped or fallen off, so that they could not flee unto God.* All which, and many more such Expressions, that might be gathered out of their Writings, shew, that they were not without a sense of this Loss. Also, they had a Knowledge and Discovery of Jesus Christ inwardly, as a Remedy *in* them, to deliver them from that Evil Seed, and the Evil Inclinations of their own Hearts, tho' not under that particular Denomination.

The Heathens were sensible of the Loss received by Adam.

Heathen-Philosphers *Divine Knowledge* Plato. Pythag. Plotin.

Some called him a *Holy Spirit,* as *Seneca,* Epist. 41. who said, *There is a Holy Spirit in us, that treateth us as we treat him. Cicero* calleth it an *Innate Light,* in his Book *De Republica,* cited by *Lactantius, 6 Instit.* where he calls this *Right Reason, given unto all, Constant and Eternal, calling unto Duty by Commanding, and deterring from Deceit by Forbidding.* Adding, *That it cannot be abrogated, neither can any be*

Cicero *calls it an Innate Light.* Lactan. *In Sect.*

be freed from it, neither by Senate nor People; that it is one Eternal, and the ſame always to all Nations; ſo that there is not one at Rome, *and another at* Athens: *Whoſo obeys it not, muſt flee from himſelf, and in this is greatly tormented, altho' he ſhould eſcape all other Puniſhments.* *Plotinus* alſo calls him *Light*, ſaying, That *as the Sun cannot be known, but by its own Light, ſo God cannot be known, but with his own Light: And as the Eye cannot ſee the Sun, but by receiving its Image, ſo Man cannot know God, but by receiving his Image; and that it behoveth Man to come to Purity of Heart, before he could know God*; calling him alſo *Wiſdom*, a Name frequently given him in Scripture; ſee *Prov.* 1. 20. to the end; and *Prov.* 8. 9, 34. where *Wiſdom* is ſaid to Cry, Intreat, and Invite all, to come unto her, and learn of her: And what is this *Wiſdom* but Chriſt? Hence ſuch as came among the *Heathen*, to forſake Evil, and cleave to Righteouſneſs, were called *Philoſophers*, that is, Lovers of *Wiſdom*. They knew this *Wiſdom* was nigh unto them, and that *the beſt Knowledge of God, and divine Myſteries, was by the Inſpiration of the Wiſdom of God.* *Phocylides* affirmed, that *the Word of the Wiſdom of God was beſt.* His words in the Greek are, Τῆς δὲ Θεοπνεύστης σοφίας Λόγος ἐστὶν ἄριστος.

Philoſophers *Whence ſo called?*

Phocylides.

And much more of this kind might be inſtanced, by which it appears they knew Chriſt; and by his working *in* them, were brought from Unrighteouſneſs to Righteouſneſs, and to love that Power by which they felt themſelves redeemed; ſo that, as ſaith the Apoſtle, *They ſhew the work of the Law written in their Hearts*, and *did the things contained in the Law*; and therefore, as *all doers of the Law are, were no doubt Juſtified*, and ſaved thus by the Power of Chriſt *in* them. And as this was the Judgment of the Apoſtle, ſo was it of the Primitive Chriſtians. Hence *Juſtin Martyr* ſtuck not to call *Socrates a Chriſtian*, ſaying, that *all ſuch*

Socrates a *Chriſtian*, &c.

as

as lived according to the Divine Word in them, which was in all Men, were Christians, such as Socrates *and* Heraclitus, *and others among the Greeks,* &c. *That such as live with the Word, are Christians without Fear or Anxiety.*

Clemens Alexandrinus saith, *Apol.* 2. *Strom. lib.* 1. That *this Wisdom or Philosophy was necessary to the* Gentiles, *and was their* School-master *to lead them unto Christ, by which of old the Greeks were justified.* Clem. Alex.

Nor do I think, saith *Augustine,* in his Book of the *City of God,* (lib. 18. cap. 47.) *that the* Jews *dare affirm, that none belonged unto God, but the Israelites.* Upon which place *Ludovicus Vives* saith, That *thus the* Gentiles *not having a Law, were a Law unto themselves, and the Light of so living is the Gift of God, and proceeds from the Son; of whom it is written, that he* inlightneth every Man, that cometh into the World. Augustin. *de Civ. Dei.* Ludov. Vives

Augustine also testifies in his Confessions, *l.* 7. *c.* 9. That *he had read in the Writings of the* Platonists, *tho' not in the very same Words, yet that, which by many and multiplied Reasons did perswade, that in the beginning was the Word, and the Word was with God; this was in the beginning with God, by which all things were made, and without which nothing was made, that was made: In him was Life, and the Life was the Light of Men: And the Light shined in the Darkness, and the Darkness did not comprehend it. And, albeit the Soul gives Testimony concerning the Light; yet it is not the* Light, *but the* Word of God: *for* **God** *is the true* **Light**, *which inlightneth every Man that cometh into the World*; and so repeats to verse 14. of *John* 1. adding, *These things have I there read.* *The* Platonists *saw the Word in the beginning; which was Light.*

Yea, there is a Book translated out of the *Arabick*, which gives an account of one *Hai Eben Yokdan*; who, without converse of Man, living in an Iland alone, attained to such a profound Know- Hai Eben Yokdan.

ledge of God, as to have immediate converſe with him, and to affirm, *That the beſt and moſt certain Knowledge of God, is not that which is attained by Premiſſes premiſed, and Concluſions deduced; but that which is enjoyed by Conjunction of the Mind of Man, with the ſupream Intellect, after the Mind is purified from its Corruptions, and is ſeparated from all Bodily Images, and is gathered into a profound Stilneſs.*

The Supream Intellect enjoyed by the Mind of Man.

§. XXVIII. Seeing then, it is by this inward Gift, Grace and Light, that both thoſe that have the Goſpel preached unto them, come to have Jeſus brought forth *in* them, and to have the ſaving and ſanctified uſe of all outward Helps and Advantages: And alſo by this ſame Light, that all may come to be ſaved; and that God Calls, Invites, and Strives with all, in a Day, and ſaveth many, to whom he hath not ſeen meet to convey this outward Knowledge; therefore we having the Experience of the Inward aud Powerful Work of this Light *in* our Hearts, even *Jeſus* revealed *in* us, cannot ceaſe to Proclaim the Day of the Lord, that is ariſen in it, crying out with the Woman of *Samaria*; *Come and ſee one that hath told me all that ever I have done*; *Is not this the Chriſt?* That others may come, and feel the ſame *in* themſelves, and may know, that that little ſmall thing that reproves them in their Hearts, however they have deſpiſed, and neglected it, is nothing leſs than the Goſpel preached *in* them; *Chriſt*, the *Wiſdom* and *Power of God*, being *in* and *by* that Seed, ſeeking to ſave their Souls.

The Day of the Lord proclaimed.

Of this *Light* therefore *Auguſtine* ſpeaks in his *Confeſſions*, lib. 11. cap. 9. *In this beginning, O God! thou madeſt the Heavens and the Earth, in thy Word, in thy Son, in thy Virtue, in thy Wiſdom, wonderfully ſaying, and wonderfully doing, Who ſhall comprehend it? Who ſhall declare it? What is that that ſhineth in unto me, and ſmites my Heart without Hurt, at which I both Tremble, and am Inflamed? I Tremble, in ſo far as*

Auguſtine Trembled at the In-ſhinings of the Light unto him; and why?

as I am unlike unto it; and I am Inflamed, in so far as I am like unto it: It is Wisdom which shineth in unto me, and dispelleth my Cloud, which had again covered me, after I was departed from that Darkness, and Rampier of my Punishments. And again, he saith, lib. 10. cap. 27. *It is too late that I have loved thee, O thou Beautifulness, so Antient and so New! late have I loved thee, and behold thou wast within, and I was without, and there was seeking thee! thou didst call, thou didst cry, thou didst break my Deafness, thou glancedst, thou didst shine, thou chasedst away my Darkness.*

Of this also our Country-Man *George Buchanan* speaketh thus, in his Book, *De Jure regni apud Scotos: Truly, I understand no other thing at present than that* Light, *which is divinely infused into our Souls: for when God formed Man, he not only gave him Eyes to his Body, by which he might shun those things that are hurtful to him, and follow those things that are profitable; but also hath set before his Mind, as it were, a certain Light, by which he may discern things that are Vile, from things that are Honest: Some call this Power,* Nature, *others the* Law of Nature; *I truly judge it to be Divine, and am perswaded, that Nature and Wisdom never say different things. Moreover God hath given us a Compend of the Law, which in few words comprehends the whole; to wit, that we should love him from our Hearts, and our Neighbours as our selves. And of this Law all the Books of the Holy Scriptures, which pertain to the forming of Manners, contain no other, but an Explication.*

Buchanan testifying to the Light.

This is that Universal, Evangelical Principle, in and by which this Salvation of Christ is exhibited to *All* Men, both *Jew* and *Gentile*, *Scythian* and *Barbarian*, of whatsoever Country or Kindred he be: And therefore God hath raised up unto himself, in this our Age, faithful Witnesses and Evangelists, to preach again his *Everlasting Gospel*, and to direct *All*, as well the High Professors, who

Jew and Gentile, Scythian and Barbarian, partakers of the Salvation of Christ.

Boaſt of the *Law* and the *Scripture*, and the *outward Knowledge of Chriſt*, as the *Infidels* and *Heathens* that know not him that way, that they may all come to mind the Light *in* them, and know Chriſt *in* them, *the Juſt One*, τὸν Δίκαιον, *whom they have* ſo long *killed, and made merry over, and he hath not reſiſted*, James 5. 6. And give up their Sins, Iniquities, falſe Faith, Profeſſions, and outſide Righteouſneſs, to be crucified by the Power of his Croſs *in* them; ſo as they may know *Chriſt within* to be the *Hope of Glory*, and may come to walk in his Light, and be ſaved, who is that *True Light, that enlightneth every Man that cometh into the World.*

PROPOSITION VII.

Concerning Juſtification.

As many as reſiſt not this Light, *but receive the ſame, it becomes in them a Holy, Pure and Spiritual Birth, bringing forth Holineſs, Righteouſneſs, Purity, and all thoſe other Bleſſed Fruits, which are acceptable to* God; *by which Holy Birth, to wit,* Jeſus Chriſt formed within us, *and working his Works in us, as we are Sanctified, ſo are we Juſtified in the ſight of God, according to the Apoſtles Words*; But ye are Waſhed, but ye are Sanctified, but ye are Juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God, 1 Cor. 6. 11. *Therefore it is not by our Works wrought in our Will, nor yet by good Works, conſidered as of themſelves; but by* Chriſt, *who is both the* Gift *and the* Giver, *and the Cauſe producing the Effects in us; who as he hath reconciled us, while we were Enemies, doth alſo in his Wiſdom Save us, and Juſtifie us after this manner, as ſaith the ſame Apoſtle elſewhere*; According to his Mercy he ſaved us, by the waſhing of Regeneration, and the renewing of the Holy Ghoſt, *Tit.* 3. 5. §. I.

§. I. THE *Doctrine of Juſtification* comes well in order after the diſcuſſing of the extent of Chriſt's Death, and of the Grace thereby communicated; ſome of the ſharpeſt Conteſts concerning this, having from thence their Riſe. Many are the Diſputes among thoſe called *Chriſtians*, concerning this Point; and indeed, if all were truly minding that which Juſtifieth, there would be leſs Noiſe about the *Notions of Juſtification*. I ſhall briefly review this Controverſie, as it ſtands among others, and as I have often ſeriouſly obſerved it; then in ſhort ſtate the Controverſie, as to us, and open our Senſe and Judgment of it: And *laſtly*, prove it (if the Lord will) by ſome Scripture-Teſtimonies, and the certain Experience of all, that ever were truly Juſtified.

§. II. That this *Doctrine of Juſtification* hath been, and is greatly vitiated in the Church of *Rome*, is not by us queſtioned; tho' our Adverſaries (who for want of better Arguments, do often make Lyes their Refuge) have not ſpared in this reſpect to Stigmatize us with Popery; but how untruly, will hereafter appear. For to ſpeak little of their *Meritum ex Condigno*, which was (no doubt) a very common Doctrine of the *Romiſh Church*, eſpecially before *Luther*; tho' moſt of their Modern Writers, eſpecially in their Controverſies with Proteſtants, do partly deny it, partly qualifie it, and ſeem to ſtate the matter only, as if they were Propagaters and Pleaders for good Works, by the others denyed. Yet if we look to the effects of this Doctrine among them, as they appear in the generality of their Church-Members, not in things diſapproved, but highly approved and commended by their Father the *Pope*, and all his *Clients*, as the moſt beneficial Caſualty of all his Revenue; we ſhall find, that *Luther* did not without great ground oppoſe himſelf to them in this matter; and, if he had not run himſelf into another extream

Obſerv. 1. *The Method of Juſtification taken by the Church of Rome.*

The Pope's *Doctrine of* Merits, *the moſt beneficial of all his* Revenues.

extream (of which hereafter) his Work would have ſtood the better. For in this, as in moſt other things, he is more to be commended, for what he pull'd down of *Babylon*, than for what he built of his own. Whatever then the *Papiſts* may pretend, or even ſome good Men among them may have thought, Experience ſheweth, and it is more than manifeſt, by the univerſal and approved Practice of their People, that they place not their *Juſtification* ſo much in Works that are truly and morally Good, and in the being truly renewed and ſanctified in the Mind, as in ſuch things as are either nor Good nor Evil, or may truly be called Evil, and can no otherways be reckoned Good, than becauſe the *Pope* pleaſes to call them ſo. So that if the matter be well ſifted, it will be found, that the greateſt part of their *Juſtification* depends upon the Authority of his *Bulls*, and not upon the Power, Virtue and Grace of Chriſt, revealed in the Heart, and renewing of it; as will appear, *Firſt*, From their Principle concerning their *Sacraments*, which they ſay, *confer Grace, ex opere operato*. So that if a Man partake but of them, he thereby obtains Remiſſion of Sin, tho' he remains as he was; the Virtue of the *Sacraments* making up the want that is in the Man. So that this act of Submiſſion and Faith to the Laws of the Church, and not any real inward Change, is that which juſtifieth him. As for Example; if a Man make uſe of the *Sacrament* (as they call it) *of Pennance*, ſo as to tell over his Sins to a Prieſt, tho' he have not true *Contrition* (which the Lord hath made abſolutely neceſſary for Penitent Sinners) but only *Attrition* (a Figment of their own) that is, If he be ſorry he hath ſinned, not out of any love to God, or his Law, which he hath tranſgreſſed, but for fear of Puniſhment; yet doth the Virtue of the *Sacrament* (as they affirm) procure to him Remiſſion of Sins; ſo that being abſolved by the Prieſt,

Papiſts Juſtification depends upon the Pope's Bulls.

Proof I.

Their Sacraments.

Papiſts Pennance.

Priest, he stands accepted and justified in the sight of God. This Man's Justification then proceedeth not from his being truly Penitent, and in any measure inwardly changed and renewed, by the working of God's Grace in his Heart; but meerly from the Virtue of the *Sacrament*, and Authority of the *Priest*, who hath pronounced him *Absolved*; so that his Justification is from somewhat without him, and not within him.

Secondly; This will yet more appear in the matter of *Indulgences*, where Remission of all Sins, not only past, but for years to come, is annexed to the visiting such and such *Churches* and *Reliques*, saying such and such *Prayers*; so that the Person that so doth, is presently cleared from the guilt of his Sin, and justified and accepted in the sight of God. As for Example: 'He that in the great *Jubilee*, will 'go to *Rome*, and present himself before the Gate 'of *Peter* and *Paul*, and there receive the *Pope*'s 'Blessing; or he that will go a Pilgrimage to *James*'s 'Sepulchre in *Spain*, or to *Mary* of *Loretto*, is upon 'the performance of those things, promised for-'giveness of Sins. Now if we ask them the Rea-'son, how such things, as are not morally good in 'themselves, come to have Virtue? they have no 'other answer, but *because of the Church and Pope's* 'Authority; who, being the great Treasurer of the 'Magazine of *Christ's Merits*, lets them out upon 'such and such Conditions. Thus also the inven-'tion of saying *Mass* is made a chief Instrument of 'Justification; for in it they pretend to offer *Christ* 'daily to the Father, a *Propitiatory Sacrifice* for the 'sins of the Living and Dead: So that a Man, for 'Money, can procure *Christ* thus to be offer'd for him 'when he pleases; by which Offering he is said to 'obtain Remission of Sins, and to stand Justified in 'the sight of God. From all which, and much more 'of this nature which might be mentioned, it doth 'appear, that the *Papists* place their Justification,

Proof II.

Papist-Indulgences.

Papists-Mass, what it is?

'not ſo much in any work of Holineſs, really 'brought forth in them, and real forſaking of Iniquity, as in the meer Performance of ſome Ceremonies, and a blind belief which their Teachers 'have begotten in them; that the *Church* and the '*Pope*, having the abſolute Diſpenſation of the *Merits of Chriſt*, have power to make theſe Merits 'effectual for the Remiſſion of Sins, and Juſtification of ſuch, as will perform thoſe Ceremonies. This is the true and real Method of *Juſtification*, taken by the generality of the Church of *Rome*, and highly commended by their publick Preachers, eſpecially the *Monks*, in their Sermons to the People; of which I my ſelf have been an Ear and an Eye-witneſs: However ſome of their modern Writers have laboured to qualifie it in their Controverſies. This Doctrine *Luther* and the *Proteſtants* then had good Reaſon to deny and oppoſe; tho' many of them ran into another Extream, ſo as to deny *Good Works to be neceſſary to Juſtification*; and to preach up, *not only Remiſſion of Sins, but Juſtification by Faith alone, without all Works, however good.* So that Men do not obtain their *Juſtification*, according as they are inwardly Sanctified and Renewed; but are Juſtified meerly by Believing that *Chriſt died for them*; and ſo ſome may perfectly be Juſtified, tho' they be lying in groſs Wickedneſs; as appears by the Example of *David*, who they ſay was fully and perfectly Juſtified, while he was lying in the groſs Sins of *Murder* and *Adultery*. As then the *Proteſtants* have ſufficient ground to quarrel and confute the *Papiſts*, concerning thoſe many Abuſes in the matter of *Juſtification*; ſhewing how the *Doctrine of Chriſt* is thereby vitiated and overturned, and the *Word of God* made void by many and uſeleſs Traditions, the *Law of God* neglected, while fooliſh and needleſs *Ceremonies* are prized and followed, through a falſe Opinion of being Juſtified by the performance of them; and the *Merits* and

Luther and the Proteſtants oppoſing the Pope's Doctrine of Works, fell into the other Extream, of no good Works neceſſary to Juſtification.

Sufferings

Sufferings of Christ (which is the only *Sacrifice* appointed of God for Remission of Sins) derogated from, by the setting up of a daily *Sacrifice*, never appointed by God, and chiefly devised out of Covetousness to get Money by: So the *Protestants*, on the other hand, by not rightly establishing and holding forth the *Doctrine of Justification*, according as it is delivered in the Holy Scriptures, have opened a Door for the *Papists* to accuse them, as if they were Neglecters of Good Works, Enemies to Mortification and Holiness, such as esteem themselves Justified, while lying in great Sins: by which kind of Accusations (for which too great ground hath been given out of the Writings of some *rigid Protestants*) the Reformation hath been greatly defamed and hindered, and the Souls of many insnared. Whereas who will narrowly look into the matter, may observe these Debates to be more *in specie*, than *in genere*, seeing both do upon the matter *land in one*, and like two Men in a Circle, who tho' they go sundry ways, yet meet at last in the same Centre.

Papists Device to get Money.

For the *Papists*, they say; *They obtain Remission of Sins, and are Justified by the Merits of Christ, as the same are applied unto them in the use of the Sacraments of the Church; and are dispensed in the Performance of such and such Ceremonies, Pilgrimages, Prayers and Performances, tho' there be not an inward Renewing of the Mind, nor knowing of Christ inwardly formed; yet they are remitted, and made Righteous,* ex opere operato, *because of the Power and Authority accompanying the Sacraments, and the Dispensers of them.*

Papists Belief of Justification meets in the same Centre with the —

The *Protestants* say; *That they obtain Remission of Sins, and stand Justified in the sight of God, by Virtue of the* Merits *and* Sufferings *of Christ, not by infusing Righteousness into them, but by pardoning their Sins, and by accounting and accepting their Persons as righteous; they resting on Him and his Righteousness by* Faith; *which* Faith, *the Act of Believing, is not imputed unto them for Righteousness.*

— Protestants Belief.

So saith the Westminster Confession of Faith, Chap. 11. Sect. 1.

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So the *Juſtification* of neither here is placed in any Inward Renewing of the Mind, or by Virtue of any Spiritual Birth, or Formation of Chriſt in them; but only by a bare Application of the Death and Sufferings of Chriſt, outwardly performed for them: whereof the one lays hold on a Faith reſting upon them, and hoping to be Juſtified by them alone; the other, by the ſaying of ſome outward Prayers and Ceremonies, which they judge makes the Death of Chriſt effectual unto them. I except here (being unwilling to wrong any) what things have been ſaid, as to the neceſſity of inward Holineſs, either by ſome *modern Papiſts*, or ſome *modern Proteſtants*, who in ſo far as they have laboured after a Midſt betwixt theſe two Extreams, have come near to the Truth; as by ſome Citations out of them, hereafter to be mentioned, will appear: Tho' this Doctrine hath not ſince the Apoſtaſie (ſo far as ever I could obſerve) been ſo diſtinctly and evidently held forth, according to the Scriptures-Teſtimony, as it hath pleaſed God to reveal it, and preach it forth in this Day, by the Witneſſes of his Truth, whom he hath raiſed to that end. Which *Doctrine*, tho' it be briefly held forth and comprehended in the *Theſis* it ſelf; yet I ſhall a little more fully explain the State of the Controverſie, as it ſtands betwixt us, and thoſe that now oppoſe us.

State of the Controverſie

Expl. 1. §. III. Firſt then, as by the Explanation of the former *Theſis* appears, We Renounce all Natural Power and Ability in our ſelves, in order to bring us out of our loſt and fallen Condition, and firſt Nature; and confeſs, that of our ſelves we are able to do nothing that is good; ſo neither can we procure Remiſſion of Sins, or Juſtification, by any Act of our own, ſo as to merit it, or draw it as a debt from God, due unto us: but we acknowledge all to be *of*, and *from* his *Love*, which is the Original and Fundamental Cauſe of our Acceptance.

Juſtification ſprings of, and from the Love of God.

Secondly;

Secondly; God manifested this *Love* towards us, in the sending of his Beloved Son the Lord *Jesus Christ* into the World, who gave himself for us an *Offering* and a *Sacrifice* to God, for a *sweet-smelling Savour*; and having made peace through the Blood of his *Cross*, that he might reconcile us unto himself, and by the Eternal Spirit offered himself without Spot unto God, and suffered for our Sins, the *Just* for the *Unjust*, that he might bring us unto God. Expl. 2. *Christ giving himself a Sacrifice for us.*

Thirdly then; Forasmuch as all Men, who have come to Man's Estate, (the Man *Jesus* only excepted) have sinned, therefore All have need of this Saviour, to remove the Wrath of God from them, due to their Offences; in this respect he is truly said, to *have born the Iniquities of us All, in his Body on the Tree*; and therefore is the *Only Mediator*, having qualified the Wrath of God towards us; so that our former Sins stand not in our way, being by Virtue of his most Satisfactory Sacrifice removed and pardoned. Neither do we think, that Remission of Sins is to be expected, sought, or obtained any other way, or by any Works or Sacrifice whatsoever, (Tho' as has been said formerly, they may come to partake of this Remission, that are ignorant of the History.) So then Christ, by his Death and Sufferings, hath Reconciled us to God, even while we are Enemies; that is, he offers Reconciliation unto us; we are put into a capacity of being Reconciled; God is willing to forgive us our Iniquities, and to accept us; as is well expressed by the Apostle, 2 *Cor.* 5. 19. *God was in Christ, reconciling the World unto himself, not imputing their Trespasses unto them, and hath put in us the Word of Reconciliation.* And therefore the Apostle, in the next verses, intreats them in *Christ's stead to be Reconciled to God*; intimating that the Wrath of God being removed by the Obedience of *Christ Jesus*, he is willing to be Reconciled unto them, and ready Expl. 3. *To Remission of Sins.* *The only Mediator betwixt God and Man.*

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dy to remit the Sins that are paſt, if they Repent.

A Twofold Redemption. We conſider then our Redemption in a twofold reſpect or ſtate; both which in their own nature are perfect, tho' in their application to us, the one is not, nor cannot be, without reſpect to the other.

I. *The Redemption of Chriſt without us.* The *Firſt* is, the Redemption performed and accompliſhed by *Chriſt for us*, in his Crucified Body, without us: The other is the Redemption wrought by *Chriſt in us*; which no leſs properly is called and accounted a Redemption than the former. The *firſt* then is that whereby a Man, as he ſtands in the Fall, is put into a capacity of Salvation, and hath conveyed unto him a meaſure of that Power, Virtue, Spirit, Life and Grace, that was in *Chriſt Jeſus*; which, as the Free Gift of God, is able to counter-ballance, overcome, and root out the Evil Seed, wherewith we are naturally, as in the Fall, leavened.

II. *The Redemption wrought by Chriſt in us.* The *Second* is that, whereby we witneſs and know this pure and perfect Redemption *in our ſelves*, purifying, cleanſing and redeeming us from the power of Corruption, and bringing us into Unity, Favour and Friendſhip with God. By the *firſt* of theſe two, we that were loſt in *Adam*, plunged in the bitter and corrupt Seed, unable of our ſelves to do any good thing, but naturally joyned and united to Evil, forward and propenſe to all Iniquity, ſervants and ſlaves to the power and ſpirit of Darkneſs, are notwithſtanding all this, ſo far Reconciled to God by the Death of his Son, while Enemies, that we are put into a capacity of Salvation; having the Glad-Tidings of the Goſpel of Peace offered unto us; and God is Reconciled unto us in Chriſt, calls and invites us to himſelf; in which reſpect we underſtand theſe Scriptures: * *He ſlew the Enmity in himſelf. He loved us firſt; ſeeing us in our blood, he ſaid unto us Live; he, who did*

*Eph. 2. 15. 1 John 4. 10. Ezek. 16. 6. 1 Pet. 2. 22, 24. & 3. 18.

did not sin his own self, bare our sins in his own Body on the Tree; and he died for our sins, the Just for the Unjust.

By the *second*, we witness this capacity brought into Act; whereby receiving, and not resisting, the purchase of his Death, to wit, the Light, Spirit, and Grace of *Christ* revealed to us, we witness and possess a real, true, and inward Redemption from the power and prevalency of Sin; and so come to be truly and really Redeemed, Justified, and made Righteous, and to a sensible Union and Friendship with God. Thus *he died for us, that he might Redeem us from all Iniquity*; and thus *we know him and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable to his Death.* This last follows the first in order, and is a consequence of it, proceeding from it, as an *Effect* from its *Cause*; so as none could have enjoyed the last, without the first had been, (such being the Will of God;) so also can none now partake of the first, but as he witnesseth the last. Wherefore as to us, they are both Causes of our Justification: The first the *Procuring Efficient*, the other the *Formal Cause.* Tit. 2. 14. Phil. 3. 10.

Fourthly; We understand not by this *Justification by Christ*, barely the *good works, even as wrought by the Spirit of Christ*; for they, as *Protestants* truly affirm, are rather an Effect of *Justification*, than the Cause of it: But we understand the *Formation of Christ in us, Christ born and brought forth in us*; from which, good works as naturally proceed, as Fruit from a fruitful Tree. It is this *Inward Birth in us, bringing forth Righteousness and Holiness in us, that doth Justifie us*; which, having removed and done away the contrary nature and spirit, that did bear Rule, and bring Condemnation, now is in dominion over all *in* our Hearts. Those then that come to know *Christ* thus formed in them, do enjoy him wholly and undivided, who is *the LORD our RIGHTEOUSNESS*, Jer. 23. 6. This is to be Clothed Expl. 4. *The Formation of Christ in us begets good Works.*

Clothed with *Christ*, and to have put him on, whom *God* therefore truly accounted Righteous and Juſt. This is ſo far from being the Doctrine of *Papiſts*, that as the generality of them do not underſtand it; ſo the Learned among them oppoſe it, and diſpute againſt it, and particularly *Bellarmine*. Thus then, as I may ſay, the Formal Cauſe of Juſtification is not the Works, to ſpeak properly, they being but an Effect of it; but this Inward Birth, this *Jeſus* brought forth in the Heart: who is the Well-beloved, whom the Father cannot but accept, and all thoſe, who thus are ſprinkled with the *Blood of Jeſus*, and waſhed with it. By this alſo comes that Communication of the goods of *Chriſt* unto us, *by which we come to be made partakers of the Divine Nature*, as ſaith *Peter*, 2 Pet. 1. 4. and are made one with him, as the Branches with the Vine, and have a title and right to what he hath done and ſuffered for us: So that his Obedience becomes ours, his Righteouſneſs ours, his Death and Sufferings ours. And by this Nearneſs we come to have a ſenſe of his Sufferings, and to ſuffer with his Seed, that yet lies preſſed and crucified in the Hearts of the Ungodly; and ſo travel with it, and for its Redemption, and for the Repentance of thoſe Souls, that in it are Crucifying as yet the *Lord of Glory*. Even as the Apoſtle *Paul*, *who by his Sufferings* is ſaid to *fill up that which is behind of the Afflictions of Chriſt for his Body, which is the Church*: Tho' this be a Myſtery, ſealed up from all the wiſe Men, that are yet ignorant of this Seed in themſelves, and oppoſe it; nevertheleſs ſome *Proteſtants* ſpeak of this Juſtification by *Chriſt* inwardly put-on; as ſhall hereafter be recited in its place.

Chriſt's Obedience, Righteouſneſs, Death and Sufferings are ours.

Expl. 9. *Laſtly*; Tho' we place Remiſſion of Sins' in the *Righteouſneſs and Obedience of Chriſt performed by him in the Fleſh*, as to what pertains to the remote procuring Cauſe; and that we hold our ſelves *formally Juſtified by Chriſt Jeſus formed and brought forth in us*;

us: yet can we not (as some *Protestants* have unwarily done) *Exclude* Works *from Justification*. For, tho' properly we be not Justified *for them*, yet are we Justified *in them*; and they are necessary, even as *Causa sine quâ non*, i. e. *the Cause, without which none are Justified*. For the denying of this, as it is contrary to the Scriptures Testimony; so it hath brought a great scandal to the Protestant Religion, opened the Mouths of *Papists*, and made many too secure, while they have believed to be Justified without Good Works. Moreover, tho' it be not so safe to say, *They are Meritorious*; yet seeing they are Rewarded, many of those called the *Fathers*, have not spared to use the word [*Merit*] which some of us have perhaps also done, in a qualified sense; but no ways to infer the *Popish Abuses* abovementioned. And *lastly*, if we had that Notion of *Good Works*, which most *Protestants* have, we could freely agree to make them, not only not necessary, but reject them as hurtful: viz. *That the best Works, even of the Saints, are defiled and polluted*. For tho' we judge so of the best Works performed by Man, endeavouring a Conformity to the outward Law, by his own strength, and in his own will; yet we believe, that such *Works* as naturally proceed from this Spiritual Birth, and Formation of Christ in us, are *Pure* and *Holy*, even as the *Root* from which they come; and therefore God Accepts them, Justifies us in them, and Rewards us for them, of his own *Free Grace*. The State of the Controversie being thus stated, these following *Positions* do hence-from arise, in the next place to be proved.

Good Works are not excluded Justification.

§. IV. First; *That the Obedience, Sufferings and Death of Christ is that, by which the Soul obtains Remission of Sins, and is the procuring Cause of that Grace, by whose inward workings* Christ *comes to be formed inwardly, and the Soul to be made conformable unto him, and so just and justified*. And that therefore, in respect of this Capacity and Offer of Grace, *God* is

Position I.

is ſaid to be *Reconciled*; not as if he were actually *Reconciled*, or did actually Juſtifie, or account any Juſt, ſo long as they remain in their Sins, really impure and unjuſt.

Poſition II. Secondly; *That it is by this Inward Birth of Chriſt in Man, that Man is made juſt, and therefore ſo accounted by God:* Wherefore, to be plain, we are thereby, and not till that be brought forth in us, *formally* (if we muſt uſe that word) *Juſtified* in the ſight of God; becauſe *Juſtification* is both more properly and frequently in Scripture, taken in its proper ſignification, for making one Juſt, and not reputing one meerly ſuch, and is all one with *Sanctification.*

Poſition III. Thirdly; That ſince *Good Works* as naturally follow from this Birth, as heat from Fire; therefore are they of *Abſolute Neceſſity to Juſtification*, as *Cauſa ſine quâ non*, i. e. tho' not as the Cauſe *for which*; yet as that *in which* we are, and without which we cannot be Juſtified. And tho' they be not *Meritorious*, and draw no debt upon God, yet he cannot but accept and reward them; for it is contrary to his Nature to deny his own; ſince they may be perfect in their kind, as proceeding from a Pure, Holy Birth and Root. Wherefore their Judgment is falſe, and againſt the Truth, that ſay, *That the holieſt Works of the Saints are defiled and ſinful in the ſight of God:* For theſe *Good Works* are not the Works of the Law, excluded by the Apoſtle from Juſtification.

Good Works are Cauſa ſine qua non *of Juſtification.*

Poſition I. §. V. As to the firſt, I prove it from *Rom.* 3. 25. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the forbearance of God.* Here the Apoſtle holds forth the Extent and Efficacy of *Chriſt Death*, ſhewing, that thereby, and by Faith therein, Remiſſion of Sins that are paſt is obtained; as being that, wherein the Forbearance of God is exerciſed towards Mankind.

Proof I.

The Efficacy of Chriſt's Death to redeem Man out of Evil.

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So that, tho' Men, for the Sins they daily commit, deſerve Eternal Death, and that the Wrath of God ſhould lay hold upon them; yet by virtue of that moſt *ſatisfactory Sacrifice* of *Chriſt Jeſus*, the Grace and Seed of God moves in love towards them, during the Day of their Viſitation; yet not ſo, as not to ſtrike againſt the Evil (for that muſt be burned up and deſtroyed) but to redeem Man out of the Evil.

Secondly; If God were perfectly Reconciled with Men, and did eſteem them Juſt, while they are actually Unjuſt, and do continue in their Sins; then ſhould God have no Controverſie with them: * How comes he then ſo often to Complain, and to Expoſtulate ſo much throughout the whole Scripture with ſuch, as our Adverſaries confeſs to be Juſtified, telling them, *That their Sins ſeparate betwixt him and them?* Iſai. 59. 2. For where there is a perfect and full Reconciliation, there is no Separation. Yea, from this Doctrine it neceſſarily follows, either that ſuch, for whom *Chriſt* died, and whom he hath thus Reconciled, never Sin; or that, when they do ſo, they are ſtill Reconciled, and their Sins make not the leaſt Separation from God; yea, that they are Juſtified in their Sins. From whence alſo would follow this abominable Conſequence, That the good Works and greateſt Sins of ſuch are alike in the ſight of God; ſeeing neither the one ſerves to Juſtifie them, nor the other to break their Reconciliation; which occaſions great Security, and opens a door to every lewd Practice. Proof II.

* *I* do not only ſpeak concerning Men before *Converſion*, who afterwards are Converted, whom yet ſome of our Antagoniſts called *Antinomians*, do aver were Juſtified from the beginning; but alſo touching thoſe, who (according to the common Opinion of *Proteſtants*) have been Converted: whom albeit they confeſs, they perſiſt always in ſome *Miſdeeds*, and ſometimes in *hainous Sins*, as is manifeſt in *David's* Adultery and Murder; yet they aſſert to be perfectly and wholly Juſtified.

Thirdly; This would make void the whole Practical Doctrine of the Goſpel, and make Faith it ſelf needleſs. For if Faith and Repentance, and the other Conditions called for throughout the Goſ- Proof III.

pel, be a Qualification upon our part neceſſary to be performed; then, before this be performed by us, we are either fully Reconciled to God, or but in a capacity of being Reconciled to God, he being ready to Reconcile and Juſtifie us, as theſe Conditions are performed: Which latter, if granted, is according to the Truth we profeſs. And if we are already perfectly Reconciled and Juſtified, before theſe Conditions are performed, (which Conditions are of that Nature, that they cannot be performed at one time, but are to be done all one's Life-time) then can they not be ſaid to be abſolutely needful: Which is contrary to the very expreſs Teſtimony of Scripture, which is acknowledged by all Chriſtians: *For without Faith it is impoſſible to pleaſe God: They that believe not, are condemn'd already, becauſe they believe not in the Only Begotten Son of God: Except ye Repent, ye cannot be ſaved: For if ye live after the Fleſh, ye ſhall die.* And of thoſe that were Converted: *I will remove your Candleſtick from you, unleſs ye Repent.* Should I mention all the Scriptures, that poſitively and evidently prove this, I might tranſcribe much of all the Doctrinal Part of the *Bible*. For ſince Chriſt ſaid, *It is finiſhed*, and did *finiſh his Work* Sixteen Hundred Years ago, and upwards; if he ſo fully perfected Redemption then, and did actually Reconcile every one, that is to be ſaved; not ſimply opening a Door of Mercy for them, offering the Sacrifice of his Body, by which they may obtain Remiſſion of their Sins, when they Repent, and communicating unto them a meaſure of his Grace, by which they may ſee their Sins, and be able to Repent; but really make them to be reputed as Juſt, either before they believe (as ſay the *Antinomians*) or after they have aſſented to the Truth of the Hiſtory of Chriſt, or are ſprinkled with the Baptiſm of Water, while nevertheleleſs they are actually Unjuſt, ſo that no part of their Redemption is to be wrought by him now, as to their

Heb. 11. 6. John 3. 18. Luke 13. 3. Rom. 8. 13.

Apoc. 2. 5.

A Door of Mercy opened by Chriſt, upon Repentance.

The Antinomians Opinion of Reconciliation and Juſtification

their *Reconciliation* and *Justification*; then the whole Doctrinal Part of the *Bible* is useless, and of no profit: In vain were the Apostles sent forth to preach Repentance and Remission of Sins; and in vain do all the Preachers bestow their *Labour*, spend their *Lungs*, and give forth *Writings*; yea, much more in vain do the People spend their Money, which they give them for Preaching; seeing it is all but *Actum agere*, but a vain and ineffectual Essay, to do that which is already perfectly done without them.

But *lastly*; To pretermit their Humane Labours, as not worth the disputing, whether they be needful or not, since (as we shall hereafter shew) themselves confess, the *best* of them is *Sinful*; this also makes void the present Intercession of Christ for Men. What shall become of that great Article of Faith, by which we Affirm, *That he sits at the Right Hand of God, daily making Intercession for us; and for which end the Spirit it self maketh Intercession for us with Groanings, which cannot be uttered?* For Christ maketh not Intercession for those, that are not in a Possibility of Salvation; that is absurd. Our Adversaries will not admit that he prayed for the World at all; and to pray for those, that are already Reconciled, and perfectly Justified, is to no purpose: To pray for Remission of Sins is yet more needless, if all be remitted, past, present, and to come. Indeed there is not any solid Solving of this, but by acknowledging according to the *Truth*, That Christ by his Death removed the Wrath of God, so far as to obtain Remission of Sins for as many as receive that *Grace* and *Light*, that he communicates unto them, and hath purchased for them by his *Blood*: Which, as they believe in, they come to know Remission of Sins past, and Power to save them from Sin, and to wipe it away, so often as they may fall into it by unwatchfulness or weakness, if applying themselves to this Grace, they truly Repent. For *to as many as receive him,*

Proof IV.

Christ's daily making Intercession for us.

he gives Power to become the Sons of God: So none are *Sons*, none are *Justified*, none *Reconciled*, until they thus receive him in that little *Seed* in their Hearts: *And Life Eternal is offered to those, who by patient continuance in well-doing, seek for Glory, Honour, and Immortality: For if the Righteous Man depart from his Righteousness, his Righteousness shall be remembred no more.* And therefore on the other part, none are longer Sons of God, and Justified, than they patiently continue in Righteousness and Well-doing. And therefore Christ lives always making Intercession, during the Day of every Man's Visitation, that they may be Converted: And when Men are in some measure Converted, he makes Intercession, that they may continue and go on, and not faint, nor go back again. Much more might be said to confirm this Truth; but I go on to take notice of the common Objections against it, which are the Arguments made use of to propagate the *Errors* contrary to it.

§. VI. The *first* and *chief* is drawn from that Saying of the Apostle before-mentioned, 2 *Cor.* 5. 18, 19. *God hath reconciled us to himself by Jesus Christ: God was in Christ reconciling the World unto himself, not imputing their Trespasses unto them.*

Object. 1 From hence they seek to infer, *That Christ fully perfected the Work of Reconciliation, while he was on Earth.*

Answ. I answer; If by [*Reconciliation*] be understood the Removing of Wrath, and the Purchase of that Grace, by which we may come to be Reconciled, we agree to it; but that that place speaks no more, appears from the place it self: For when the Apostle speaks in the *Perfect Time*, saying, *He hath Reconciled us*, he speaks of himself and the Saints; who having received the Grace of God purchased by Christ, were through Faith in him actually Reconciled. But as to the *World*, he saith [*Reconciling*] not [*Reconciled*] which *Reconciling*, tho' it denotes a time somewhat past; yet it is by the *Imperfect Time*,

The difference between Reconciled *to Christ, and* Reconciling.

Time, denoting, that the thing begun was not perfected. For this Work *Chriſt* began towards All in the Days of his Fleſh, yea, and long before; for *He was the Mediator from the beginning, and the Lamb ſlain from the Foundation of the World*: But in his Fleſh, after he had perfectly *fulfilled the Law*, and the *Righteouſneſs* thereof, and rent the *Vail*, and made way for the more clear and univerſal Revelation of the Goſpel to All, both *Jew* and *Gentile*; he *gave up himſelf a moſt ſatisfactory Sacrifice for ſin*; which becomes effectual to as many as receive him in his Inward Appearance, in his *Light* in the Heart. Again, This very place ſheweth, that no other Reconciliation is intended, but the Opening of a Door of Mercy, upon God's part, and a Removing of Wrath for Sins that are paſt; ſo as Men, notwithſtanding their Sins, are ſtated in a capacity of Salvation: For the Apoſtle, in the following verſe, ſaith, *Now then we are Ambaſſadors for Chriſt, as tho' God did beſeech you by us; we pray you in Chriſt's ſtead, be ye Reconciled to God.* For if their *Reconciliation* had already been perfectly accompliſhed, what need any Intreating then to be Reconciled? *Ambaſſadors* are not ſent after a *Peace* already Perfected, and Reconciliation made, to intreat for a Reconciliation; for that implies a manifeſt Contradiction.

Secondly; They object, *verſe* 21. of the ſame Chapter, *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.*

From whence they argue; *That as our Sin is imputed to Chriſt, who had no Sin; ſo Chriſt's Righteouſneſs is imputed to us, without our being Righteous.* Object. 2

But this Interpretation is eaſily rejected; for tho' *Chriſt bare our Sins*, and *ſuffered for us*, and was among Men, *accounted a Sinner*, and *numbred among Tranſgreſſors*; yet that God reputed him a Sinner, is no where proved. For it is ſaid, *he was found before him Holy, Harmleſs, and Undefiled, neither was there* *Anſw.* Heb. 7. 26. 1 Pet. 2. 22.

there found any guile in his Mouth. That we deſerved theſe things, and much more for our Sins, which he indured in Obedience to the Father, and according to his Counſel, is true; but that ever God reputed him a *Sinner*, is denied: Neither did he ever die, that we ſhould be reputed Righteous; tho' no more really ſuch, than he was a Sinner (as hereafter appears.) For indeed, if this Argument hold, it might be ſtretched to that length, as to become very pleaſing to wicked Men, that love to abide in their Sins: For if we be made *Righteous, as Chriſt was made a Sinner, meerly by Imputation, then as there was no Sin, not in the leaſt in Chriſt*; ſo it would follow, *that there needed no more Righteouſneſs, no more Holineſs, no more inward Sanctification in us, than there was Sin in him.* So then, by his [*being made Sin for us*] muſt be underſtood, his Suffering for our Sins, that we might be made partakers of the Grace purchaſed by him; by the Workings whereof we are made the Righteouſneſs of God in him. For that the Apoſtle underſtood here a being made really Righteous, and not meerly a being reputed ſuch, appears by what follows, ſeeing in *verſ.* 14, 15, 16. of the following Chapter, he argues largely againſt any ſuppoſed *Agreement of Light and Darkneſs, Righteouſneſs and Unrighteouſneſs*; which muſt needs be admitted, if Men are to be reckon'd Ingrafted in Chriſt, and real Members of him, meerly by an Imputative Righteouſneſs, wholly without them, while they themſelves are actually Unrighteous. And indeed, it may be thought ſtrange, how ſome Men have made this ſo Fundamental an Article of their Faith, which is ſo contrary to the whole ſtrain of the Goſpel: A thing, Chriſt in none of all his *Sermons* and *Gracious Speeches* ever willed any to rely upon; always recommending to us Works, as Inſtrumental in our Juſtification. And the more 'tis to be admired at, becauſe that Sentence or Term (ſo frequently in their Mouths,

Men's Imputed Righteouſneſs ſolidly Refuted.

Mouths, and so often pressed by them, as the very *Basis* of their Hope and Confidence) to wit, *The Imputed Righteousness of Christ*, is not to be found in all the *Bible*, at least as to my Observation. Thus have I past through the first part, and that the more briefly, because many, who assert this *Justification* by bare Imputation, do nevertheless confess, That even the Elect are not Justified, until they be Converted; that is, not until this Imputative Justification be apply'd to them by the Spirit.

Christ's Imputed Righteousness not found in all the Bible.

§. VII. I come then to the second thing proposed by me, which is; *That it is by this inward Birth, or Christ formed within, that we are* (so to speak) *formally Justified in the sight of God.* I suppose, I have said enough already to demonstrate, how much we ascribe to the *Death* and *Sufferings* of *Christ*, as that, whereby Satisfaction is made to the Justice of God, Remission of Sins obtained, and this *Grace* and *Seed* purchased; by and from which this Birth proceeds. The thing now to be proved is, *That by Christ Jesus formed in us, we are Justified, or made Just.* Let it be marked, I use *Justification* in this sense upon this occasion.

Position II.

By Christ formed within we are Justified.

First then, I prove this by that of the Apostle *Paul*, 1 Cor. 6. 11. *And such were some of you; but ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God.* First, This [*Justified*] here understood, must needs be *a being really made Just*, and not *a being meerly imputed such*; else [*Sanctified*] and [*Washed*] might be reputed a being *esteemed* so, and not a being *really* so; and then it quite overturns the whole intent of the Context. For the Apostle shewing them in the preceding *verses*, how the *Unrighteous cannot inherit the Kingdom of God*; and descending to the several *Species of Wickedness*, subsumes, *That they were sometimes such, but now are not any more such.* Wherefore, as they are now *Washed* and *Sanctified*, so are they *Justified*:

Proof I.

Justified, *i.e.* being made Just really, not by Imputation.

For if this *Juſtification* were not *Real*, then it might be alledged, that the *Corinthians* had not forſaken theſe Evils, but tho' they ſtill continued in them, were notwithſtanding *Juſtified*: Which as in it ſelf it is moſt abſurd, ſo it luculently overturneth the very Import and Intent of the place; as if the *Corinthians*, turning *Chriſtians*, had not wrought any real Change in them; but had only been a Belief of ſome barren Notions, which had wrought no alteration in their Affections, Will, or Manner of Life. For my own part, I neither ſee any thing, nor could ever yet hear or read any thing, that with any colour of Reaſon did evince [*Juſtified*] in this place to be underſtood any other ways, than in its own proper and genuine Interpretation of being made *Juſt*. And for the more clear underſtanding hereof, let it be conſidered, that this word [*Juſtifie*] is derived either from the Subſtantive *Juſtice*, or the Adjective *Juſt*: Both which words import the *Subſtantive*, that true and real *Virtue in the Soul*, as it is in it ſelf, to wit, it ſignifies *really*, and not *ſuppoſitively*, that Excellent Quality expreſſed and underſtood among Men by the word [*Juſtice*;] and the Adjective [*Juſt*] as applied, ſignifies a Man or Woman, who is *Juſt*, that is, in whom this Quality of *Juſtice* is ſtated: For it would not only be great Impropriety, but alſo manifeſt Falſity, to call a Man *Juſt*, meerly by *ſuppoſition*; eſpecially if he were really *Unjuſt*. Now this word [*Juſtify*] formed from *Juſtice*, or *Juſt*, doth beyond all queſtion ſignifie a *making Juſt*; it being nothing elſe, but a Compoſition of the Verb *facio*, and the Adjective *Juſtus*, which is nothing elſe than thus, *Juſtifico*, i. e. *Juſtum facio*, I make Juſt; and [*Juſtified*] of *juſtus* and *fio*, as *juſtus fio*, I become Juſt, and *juſtificatus*, i. e. *juſtus factus*, I am made Juſt. Thus alſo is it with Verbs of this kind, as *ſanctifico*, from *ſanctus* holy, and *facio*; *honorifico* from

The Derivation of the word Juſtifie *conſidered*, &c.

from *honor* and *facio*; *sacrifico* from *sacer* and *facio*: All which are still understood of the Subject really and truly endued with that Virtue and Quality, from which the Verb is derived. Therefore as none are said to be *Sanctified*, that are really *Unholy*, while they are such; so neither can any be truly said to be *Justified*, while they actually remain *Unjust*. Only this Verb *Justify* hath, in a Metaphorical and Figurative sense, been otherwise taken, to wit, in a *Law*-sense; as when a Man really guilty of a Crime is freed from the Punishment of his Sin, he is said to be *justified*; that is, put in the place, as if he were *Just*. For this use of the word hath proceeded from that true supposition, *That none ought to be acquitted, but the Innocent*. Hence also that manner of speaking, *I will justify such a Man*, or *I will justifie this or that*, is used from the supposition, that the person and thing is really justifiable: And where there is an Error and Abuse in the matter, so far there is also in the Expression:

Justified *none are, while they actually remain* Unjust.

This is so manifest and apparent, that *Paræus*, a chief Protestant (and a *Calviniſt* also in his Opinion) acknowledges this; *We never at any time said* (saith he) *nor thought, that the Righteousness of Christ was imputed to us, that by him we should be named* formally Just, *and be so, as we have divers times already shewed; for that would no less soundly fight with right Reason, than if a guilty Man absolved in Judgment should say, that he himself was* formally Just *by the Clemency of the Judge granting him his Life.* Now is it not strange, that Men should be so facile in a matter of so great Concernment, as to build the Stress of their Acceptance with God, upon a meer borrowed and metaphorical Signification, to the excluding, or at least esteeming that not necessary, without which the Scripture saith expressly, *No Man shall ever see God?* For if *Holiness* be requisite and necessary, of which this is said,

Paræus *de* Just. *cont.* Bell. *l.* 2. *c.* 7. *p.* 469.

Holiness *required; therefore* good Works *are.*

ſaid, then muſt *good Works* alſo; unleſs our Adverſaries can ſhew us a *holy Man* without *good Works*. But moreover, [*Juſtified*] in this Figurative ſenſe is uſed for *Approved*; and indeed for the moſt part, if not always in Scripture, when the word [*Juſtifie*] is uſed, it is taken in the worſt part; that is, that as the uſe of the word that way is an Uſurpation, ſo it is ſpoken of ſuch as uſurp the thing to themſelves, while it properly doth not belong unto them; as will appear to thoſe that will be at the pains to Examine theſe places, *Exod.* 23. 7. *Job* 9. 20. & 27. 5. *Prov.* 17. 15. *Iſai.* 5. 23. *Jer.* 3. 11. *Ezek.* 16. 51, 52. *Luke* 10. 29. & 16. 15. which are all ſpoken of Men *juſtifying the Wicked*, or of *wicked Men juſtifying themſelves*; that is, approving themſelves in their Wickedneſs. If it be at any time in this ſignification taken in good part, it is very ſeldom, and that ſo obvious and plain by the Context, as leaves no ſcruple. But the Queſtion is not ſo much of the uſe of the *word*, where it is paſſingly or occaſionally uſed; as where the very Doctrine of *Juſtification* is handled. Where indeed to miſtake it, *viz.* in its proper place, ſo as to content our ſelves with an *Imaginary Juſtification*, while God requires a *Real*, is of moſt dangerous Conſequence. For the Diſquiſition of which, let it be conſidered, that in all theſe places to the *Romans*, *Corinthians*, *Galatians*, and elſewhere, where the Apoſtle handles this Theam, the word may taken in its own proper Signification without any abſurdity. As, where it is often aſſerted in the above-mentioned Epiſtles to the *Romans* and *Galatians*, That *a Man cannot be juſtified by the Law of* Moſes, *nor by the Works of the Law*: There is no abſurdity nor danger in underſtanding It, according to its own proper ſignification, to wit, that a Man cannot be made *Juſt* by the *Law* of *Moſes*; ſeeing this ſo well agrees with that ſaying of the ſame Apoſtle, That *the Law makes nothing perfect*. And alſo where it is ſaid, *We are Juſtified by*

Juſtified, its proper ſignification.

by Faith, it may be very well understood of being *made Just*; seeing it is also said, That *Faith purifies the Heart*; and no doubt the *Pure in Heart* are Just; and *the Just live by Faith*. Again, where it is said, *We are justified by Grace*, *We are justified by Christ*, *We are justified by the Spirit*; it is no ways absurd to understand it of being *made Just*, seeing by his Spirit and Grace he doth make Men *just*. But to understand it universally, the other way, meerly for *Acceptance* and *Imputation*, would infer great Absurdities, as may be proved at large; but because I judged it would be acknowledged, I forbear at present for Brevity's sake. But further, in the most weighty places, where this word *Justifie* is used in Scripture, with an immediate relation to the Doctrine of *Justification*, our Adversaries must needs acknowledge it to be understood of *making Just*, and not barely in the Legal Acceptation: As first, in that of 1 *Cor.* 6. 11. *But ye are Washed, but ye are Sanctified, but ye are Justified*, as I before have proved; which also many Protestants are forced to acknowledge. *Neither diffide we* (saith *Thysius*) *because of the most great and strict Connexion, that* Justification *doth sometimes seem also to comprehend* Sanctification, *as a Consequence, as in* Rom. 8. 30. Tit. 3. 7. 1 Cor. 6. 11. *And such sometimes were ye, but ye are washed*, &c. *Zanchius* having spoken concerning this sense of Justification, adds, saying; *There is another signification of the word*, viz. *for a Man from* Unjust *to be made* Just, *even as* Sanctified *signifies from* Unholy *to be made* Holy: *In which signification, the Apostle said* (in the place above-cited) *And such were some of you*, &c. that is, *of Unclean ye are made Holy, and of Unjust ye are made Just by the Holy Spirit, for Christ's sake, in whom ye have believed. Of this signification is that*, Rev. 22. 11. *Let him that is Just, be Just still*; that is, *really from Just become more Just, even as from Unjust he became Just. And according to this signification the* Fathers, *and*

Justification *signifies a making Just*

Thysius *Disp. de* Just. *Thes.* 3.

Zanchius *in c. p. 2. ad* Eph. *ver.* 4. *loc. de* Just.

and especially Augustine, *have interpreted this word.* Thus far he. *H. Bullinger*, on the same place, 1 *Cor.* 6. speaketh thus; *By divers words* (saith he) *the Apostle signifies the same thing, when he saith, Ye are Washed, ye are Sanctified, ye are Justified.*

H. Bullinger.

Proof II. *Secondly*; In that excellent saying of the Apostle, so much observed, *Rom.* 8. 30. *Whom he called, them he also justified, and whom he justified, them he also glorified:* This is commonly called the *Golden Chain*, as being acknowledged to comprehend the Method and Order of Salvation. And therefore, if [*Justified*] were not understood here in its proper signification, of being *made Just*, Sanctification would be excluded out of this Chain, And truly it is very worthy of Observation, that the Apostle, in this succinct and compendious Account, makes the word [*Justified*] to comprehend all betwixt *Calling* and *Glorifying*; thereby clearly insinuating, that the being really *Righteous*, is that only *Medium*, by which from our *Calling* we pass to *Glorification.* All for the most part do acknowledge the word to be so taken in this place; and not only so, but most of those, who oppose, are forced to acknowledge, that as this is the most proper, so the most common Signification of it: Thus divers famous *Protestants* do acknowledge. *We are not* (saith D. *Chamierus*) *such impertinent Esteemers of Words, as to be ignorant, nor yet such importunate Sophists, as to deny, that the words of* Justification *and* Sanctification *do infer one another*; *yea, we know, that the Saints are chiefly for this reason so called, because that in Christ they have received Remission of Sins: And we read in the* Revelation, Let him that is just, be just still; *which cannot be understood, except of the fruit of Inherent Righteousness. Nor do we deny, but perhaps in other places they may be promiscuously taken, especially by the* Fathers. *I take* (saith *Beza*) *the name of* Justification *largely, so as it comprehends whatsoever we acquire from Christ, as well by Imputation,*

Righteousness, *the only Medium, by which from our* Calling *we pass to* Glorification.

D. Chamier. *Tom.* 3. *de Sanct. l.* 10. *c.* 1.

Beza *in cap.* 3. *ad* Tit. *vers.* 7.

tion, as by the Efficacy of the Spirit in sanctifying us. So likewise is the word of Justification taken, Rom. 8. 30. *Melancthon* saith, *That to be justified by Faith, signifies in Scripture, not only to be pronounced Just, but also of Unrighteous to be made Righteous.* Melancht. *in Apol. Conf. Aug.* Also some chief *Protestants*, tho' not so clearly, yet in part, hinted at our Doctrine, whereby we ascribe unto the *Death of Christ* Remission of Sins, and the work of Justification unto the *Grace of the Spirit* acquired by his Death. *Martinus Boræus*, explaining that place of the Apostle, *Rom.* 4. 25. *Who was given for our Sins, and rose again for our Justification*, saith: *There are two things beheld in Christ, which are necessary to our* Justification; *the one is his Death, the other is his Arising from the Dead. By his Death, the sins of this World behoved to be expiated: By his Rising from the Dead, it pleased the same Goodness of God to give the Holy Spirit, whereby both the Gospel is believed, and the Righteousness lost by the fault of the first* Adam, *is restored.* And afterwards he saith; *The Apostle expresseth both parts in these words,* Who was given for our sins, *&c. In his Death is beheld the satisfaction for sin; in his Resurrection, the Gift of the Holy Spirit, by which our Justification is perfected.* And again, the same Man saith elsewhere; *Both these kinds of Righteousness are therefore contained in* Justification, *neither can the one be separate from the other. So that in the Definition of* Justification, *the Merit of the Blood of Christ is included, both with the Remission of Sins, and with the Gift of the Holy Spirit of Justification and Regeneration.* Boræus, *in* Gen. *c.* 15. *ad verb.* Credidit Abraham Deo. *p.* 161. *Idem. lib.* 3. *Reg. cap.* 9. *v.* 4. *p.* 681. *Martinus Bucerus* saith; *Seeing by One Sin of* Adam *the World was lost, the Grace of Christ hath not only abolished that One Sin, and Death which came by it; but hath together taken away those infinite sins, and also led into full Justification, as many as are of Christ; so that God now not only remits unto them* Adam's *sin, and their own, but also gives them therewith the Spirit of a solid and perfect Righteousness, which renders us Conform unto the Image of the First-Begotten.* Bucerus, *in* Rom. 4. *ad ver.* 16. Righteousness, *a Conformity to the Image of the First-Begotten.*

Begotten. And upon these words [*by Jesus Christ*] he saith; *We always judge, that the whole benefit of Christ tends to this, that we might be strong through the Gift of Righteousness, being rightly and orderly adorned with all Virtue, that is, Restored to the Image of God.* And lastly, *William Forbes*, our Country-man, Bishop of *Edinburgh*, saith; *Whensoever the Scripture makes mention of the Justification before God, as speaketh* Paul, *and from him (besides others)* Augustine, *it appears, that the word* [Justifie] *necessarily signifies not only to pronounce Just in a Law-sense; but also really and inherently to make Just, because that God doth otherwise justifie a wicked Man, than Earthly Judges. For he, when he justifies a wicked or unjust Man, doth indeed pronounce him, as these also do; but by pronouncing him Just, because his Judgment is according to Truth, he also makes him really of Unjust to become Just.* And again, the same Man, upon the same occasion, answering the more rigid *Protestants*, who say, That *God first Justifies, and then makes Just*; he adds: *But let them have a care, lest by too great and empty subtilty, unknown both to the Scriptures and the Fathers, they lessen and diminish the weight and dignity of so great and divine a Benefit, so much celebrated in the Scripture, to wit,* Justification *of the Wicked. For if to the formal Reason of* Justification *of the Ungodly, doth not at all belong his* Justification, *(so to speak)* i. e. *his being made Righteous; then in the Justification of a Sinner, altho' he be justified, yet the stain of Sin is not taken away, but remains the same in his Soul as before Justification: And so, notwithstanding the benefit of Justification, he remains as before, Unjust and a Sinner; and nothing is taken away, but the guilt and obligation to pain, and the offence and enmity of God through Non-Imputation. But both the Scriptures and Fathers do affirm, that in the* Justification *of a Sinner, their sins are not only remitted, forgiven, covered, not imputed, but also taken away, blotted out, cleansed, washed, purged, and very far removed from us; as*

W. Forbes in Considerat. Modest. de Just. lib. 2. Sect. 8.

How God justifies the Wicked.

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§. VIII. Having thus sufficiently proved, that by *Justification* is to be understood, a really being *made Righteous*: I do boldly affirm, and that not only from a *Notional Knowledge*, but from a *real inward Experimental Feeling* of the thing, That the *immediate, neareſt*, or *formal Cause* (if we must, in condescendence to some, use this word) of a Man's Justification in the sight of God, is, the *Revelation of Jesus Christ in the Soul*, changing, altering and renewing the Mind, by whom (even the Author of this Inward Work) thus formed and revealed, we are truly Justified and Accepted in the sight of God. For it is, as we are thus covered and clothed with him, in whom the Father is always well pleased, that we may *draw near to God,*

Assert. I.

Christ revealed and formed in the Soul of a Man, is the formal Cause of Man's Justification.

Proof I.

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God, and ſtand with Confidence before his Throne, being purged by the *Blood of Jeſus* inwardly poured into our Souls, and clothed with his Life and Righteouſneſs therein revealed. And this is that Order and Method of Salvation, held forth by the Apoſtle in that Divine Saying, *Rom.* 5. 10. *For if when we were Enemies, we were reconciled to God by the Death of his Son; much more, being reconciled, we ſhall be ſaved by his Life.* For the Apoſtle firſt holding forth the Reconciliation wrought by the Death of Chriſt, wherein God is near to receive and redeem Man, holds forth his *Salvation* and *Juſtification* to be by the *Life of Jeſus.* Now, that this *Life* is an *Inward, Spiritual* thing revealed in the Soul, whereby it is renewed and brought forth out of *Death*, where it naturally has been by the *Fall*, and ſo quickned and made alive unto God, the ſame Apoſtle ſhews, *Eph.* 2. 5. *Even when we were dead in ſins and treſpaſſes, he hath quickned us together in Chriſt (by whoſe Grace ye are ſaved) and hath raiſed us up together.* Now, this none will deny to be the Inward Work of Renovation, and therefore the Apoſtle gives that reaſon, of their being *ſaved by Grace*; which is the Inward Virtue and Power of Chriſt in the Soul: But of this place more hereafter. Of the Revelation of this *Inward Life*, the Apoſtle alſo ſpeaketh, 2 *Cor.* 4. 10. *That the Life alſo of Jeſus might be made manifeſt in our Bodies*; and verſ. 11. *That the Life alſo of Jeſus might be made manifeſt in our mortal Fleſh.* Now this inward *Life of Jeſus*, is that, *whereby*, as is before obſerved, he ſaid, *We are ſaved.*

Proof II. Secondly; *That it is by this Revelation of Jeſus Chriſt, and the new Creation in us, that we are juſtified*, doth evidently appear from that Excellent Saying of the Apoſtle, included in the Propoſition it ſelf, *Tit.* 3. 5. *According to his Mercy he hath ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt*, &c. Now that, whereby we are ſaved, that

that we are also no doubt justified by; which words are in this respect synonymous. Here the Apostle clearly ascribes the *immediate* cause of Justification to this inward work of Regeneration, which is *Jesus Christ revealed in the Soul*, as being that, which formally states us in a capacity of being Reconciled with God; the Washing or Regeneration, being that inward Power and Virtue, whereby the Soul is cleansed, and clothed with the Righteousness of Christ, so as to be made fit to appear before God.

The Immediate Cause of Justification is the Inward Work of Regeneration.

Thirdly; This Doctrine is manifest from 2 *Cor.* 13. 5. *Examine your own selves, whether ye be in the Faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates? First*, it appears here how earnest the Apostle was, that they should know *Christ in them*; so that he presses this Exhortation upon them, and inculcates it three times. *Secondly*, he makes the cause of Reprobation, or not-Justification, the want of Christ thus revealed and known in the Soul: Whereby it necessarily follows, by the Rule of *Contraries*, where the Parity is alike (as in this case it is evident) that, where Christ is inwardly known, there the Persons subjected to him are approved and justified. For there can be nothing more plain than this, That if we must know *Christ in us*, except we be Reprobates, or unjustified Persons; if we know him *in us*, we are not Reprobates, and consequently Justified Ones. Like unto this is that other Saying of the same Apostle, Gal. 4. 19. *My little Children, of whom I travel in Birth again, until Christ be formed in you*; and therefore the Apostle terms this, *Christ within, the Hope of Glory*, Col. 1. 27, 28. Now that which is the *Hope of Glory*, can be no other, than that which we *immediately* and *most nearly* relie upon for our Justification, and that whereby we are really and truly made Just. And as we do not hereby deny, but

Proof III.

The Cause of Reprobation is Christ not known by inward Revelation.

the Original and Fundamental Cauſe of our Juſtification, is the Love of God manifeſted in the Appearance of *Jeſus Chriſt* in the Fleſh; who by his Life, Death, Sufferings and Obedience, made a way for our Reconciliation, and became a Sacrifice for the Remiſſion of Sins that are paſt, and purchaſed unto us this *Seed* and *Grace*, from which this Birth ariſes, and in which Jeſus Chriſt is inwardly received, formed, and brought forth in us, in his own pure and holy Image of Righteouſneſs; by which our Souls live unto God, and are clothed with him, and have put him on, even as the Scripture ſpeaks, *Eph.* 4. 23, 24. *Gal.* 3. 27. We ſtand Juſtified and Saved in and by him, and by his Spirit and Grace. *Rom.* 3. 24. 1 *Cor.* 6. 11. *Tit.* 3. 7. So again, *Reciprocally*, we are hereby made partakers of the fulneſs of his *Merits*, and his cleanſing *Blood* is near, to waſh away every Sin and Infirmity, and to heal all our Backſlidings, as often as we turn towards him by unfeigned Repentance, and become renewed by his Spirit. Thoſe then, that find him thus raiſed, and ruling in them, have a true ground of Hope to believe, that they are Juſtified by his Blood. But let not any deceive themſelves, ſo as to foſter themſelves in a vain Hope and Confidence; that by the Death and Sufferings of Chriſt they are Juſtified, ſo long as *Sin lies at their door*, Gen. 4. 7. Iniquity prevails, and they remain yet unrenewed and unregenerate; leſt it be ſaid unto them, *I know you not*. Let that Saying of Chriſt be remember'd, *Not every one, that ſaith Lord, Lord, ſhall enter, but he that doth the Will of my Father*, Mat. 7. 21. To which let theſe Excellent Sayings of the Beloved Diſciple be added; *Little Children, let no Man deceive you, he that doth Righteouſneſs is Righteous, even as he is Righteous. He that committeth Sin is of the Devil; becauſe if our Heart condemn us, God is greater than our Heart, and knoweth all things*, 1 John 3. 7. and 20.

Chriſt by his Death and Sufferings has open'd a way for our Reconciliation.

Many

Many famous Protestants bear witness to this inward Justification by Christ inwardly revealed and formed in Man. As, 1. *M. Borhæus:* "In the Im- Borhæus *in* Gen. *p.*162.
"putation (saith he) wherein Christ is ascribed
"and imputed to Believers for Righteousness, the
"Merit of his Blood, and the Holy Ghost given
"unto us, by Virtue of his Merits, are equally in-
"cluded. And so it shall be confessed, *that Christ*
"*is our Righteousness*, as well from his Merit, Satis- *The Testimonies of Famous Protestants of Inward Justification.*
"faction, and Remission of Sins obtained by him,
"as from the Gifts of the Spirit of Righteousness.
"And if we do this, we shall consider the whole
"Christ, proposed to us for our Salvation, and
"not any single part of him. The same Man, p.
"169. In our Justification then Christ is consider-
"ed, who breathes and lives in us, to wit, by his
"Spirit put on by us; concerning which putting
"on, the Apostle saith, *Ye have put on Christ.* And
"again, p. 171. We endeavour to treat in Justifi-
"cation, not of part of Christ, but him wholly,
"in so far as he is our Righteousness every way.
"And a little after: As then blessed *Paul*, in our
"Justification, when he saith, *Whom he Justified,*
"*them he Glorified*, comprehends all things which
"pertains to our being Reconciled to God the Fa-
"ther, and our Renewing, which fits us for at-
"taining unto Glory, such as Faith, Righteousness,
"Christ, and the Gift of Righteousness exhibited
"by him, whereby we are Regenerated, to the
"fulfilling of the Justification which the Law re-
"quires: So we also will have all things compre-
"hended in this cause, which are contained in the
"recovery of Righteousness and Innocency. And
"p. 181. The form (saith he) of our Justification
"is the Divine Righteousness it self, by which we
"are formed Just and Good. This is *Jesus Christ*,
"who is esteem'd our Righteousness, partly from
"the forgiveness of Sins, and partly from the re-
"newing and the restoring of that Integrity, which

" was loſt by the fault of the firſt *Adam*: So that " this New and Heavenly *Adam* being put on by " us, (of which the Apoſtle ſaith, *Ye have put on* " *Chriſt*) ye have put him on, I ſay, as the Form, " ſo the Righteouſneſs, Wiſdom, and Life of God.

Iunctinanus. So alſo affirmeth *Claudius Albertus Iunctinanus*; ſee his *Orat. Apodict. Lauſaniæ Excuſ.* 1587. *Orat.* 2. p.

Zuinglius. 86, 87. *Zuinglius* alſo in his Epiſtle to the Princes of *Germany*, as cited by *Himmelius*, c. 7. p. 60. ſaith; *That the Sanctification of the Spirit is true Juſtification, which alone ſuffices to Juſtifie.*

Eſtius. *Eſtius* upon 1 *Cor.* 6. 11. ſaith, *Leſt Chriſtian Righteouſneſs ſhould be thought to conſiſt in the* Waſhing *alone, that is, in the Remiſſion of Sins, he addeth the other degree or part,* [*but ye are* Sanctified] *that is, ye have attain'd to Purity, ſo that ye are now truly Holy before God. Laſtly, expreſſing the ſum of the benefit received in one word, which includes both the parts; But ye are* Juſtified *(the Apoſtle adds) in the Name of the Lord* Jeſus Chriſt, *(that is, by his Merits) and in the Spirit of our God, (that is, the Holy Spirit proceeding from God, and communica-*

R. Baxter. *ted to us by Chriſt.)* And laſtly, *Richard Baxter*, a famous Engliſh Preacher, in his Book called *Aphoriſms of Juſtification*, p. 80. ſaith, *That ſome ignorant Wretches gnaſh their Teeth at this Doctrine, as if it were flat* Popery, *not underſtanding the nature of the Righteouſneſs of the New Covenant; which is all out of Chriſt in our ſelves, tho' wrought by the Power of the Spirit of Chriſt in us.*

Poſition III. §. IX. The *Third* thing propoſed to be conſidered is, concerning *the neceſſity of Good Works to Juſtification.* I ſuppoſe there is enough ſaid before to clear us, from any Imputation of being *Popiſh* in this matter.

Object. But if it be queried, *Whether we have not ſaid, or will not affirm, that a Man is juſtified by Works?*

Anſw. I anſwer; I hope none need, neither ought to take Offence, if in this matter we uſe the plain Language of the Holy Scripture, which ſaith expreſly

presly in answer hereunto, *James* 2. 24. *Ye see then how that by Works a Man is justified, and not by Faith only.* I shall not offer to prove the Truth of this saying, since what is said in this Chapter by the Apostle is sufficient to Convince any Man, that will read and believe it; I shall only from this derive this one Argument: *That Works are necessary to Justification.*

If no Man can be Justified without Faith, and no Faith be living, nor yet available to Justification without Works, Then Works are necessary to *Justification:* Arg.

But the First is true; Therefore also the Last.

For this Truth is so apparent and evident in the Scriptures, that for the Proof of it, we might transcribe most of the Precepts of the Gospel. I shall Instance a few, which of themselves do so clearly assert the thing in question; that they need no Commentary, nor further Demonstration. And then I shall answer the Objections made against this, which indeed are the Arguments used for the contrary Opinion, *Heb.* 12. 14. *Without Holiness no Man shall see God.* Mat. 7. 21. *Not every one, that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.* John 13. 17. *If ye know these things, happy are ye if ye do them.* 1 Cor. 7. 19. *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God.* Rev. 22. 14. *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City:* And many more that might be instanced. From all which I thus Argue: *Not the Sayers, but the Doers are blessed.*

If those only can *enter into the Kingdom, that do the Will of the Father*; If those be accounted only the *Wise Builders* and *happy*, that do the Sayings of Christ; If no Observation avail, but only the *keeping of the Commandments*; and if they be blessed, that *do the Commandments*, and thereby have right Arg.

to the *Tree of Life*, and entrance through the Gate into the City; Then *Works* are abſolutely *neceſſary* to *Salvation* and *Juſtification*:

But the Firſt is true; and *therefore* alſo the Laſt.

The Conſequence of the *Antecedent* is ſo clear and evident, that I think no Man of ſound Reaſon will call for a Proof of it.

Object. 1 §. X. But they object, *That Works are not neceſſary to Juſtification*: Firſt, becauſe of that ſaying of *Chriſt*, Luke 17. 10. *When ye ſhall have done all theſe things that are commanded you, ſay, We are unprofitable Servants*, &c.

Unprofitable Servants.

Anſw. *Anſwer*; As to God, we are indeed unprofitable, for he needeth nothing, neither can we add any thing unto him: But as to our ſelves, we are not unprofitable; elſe it might be ſaid, that it is not profitable for a Man to keep *God's Commandments*; which is moſt abſurd, and would contradict Chriſt's Doctrine throughout. Doth not Chriſt, *Mat.* 5. through all thoſe Beatitudes, pronounce Men bleſſed for their *Purity*, for their *Meekneſs*, for their *Peaceableneſs*, &c? And is not then that, for which Chriſt pronounceth Men bleſſed, profitable unto them? Moreover, *Mat.* 25. 21, 23. Doth not Chriſt pronounce the Men *good and faithful Servants*, that improved their *Talents?* Was not their doing of that then profitable unto them? And *verſe* 30. it is ſaid of him that hid his *Talent*, and did not improve it, *Caſt ye the unprofitable Servant into utter darkneſs*. If then their not improving of the *Talent*, made the Man *unprofitable*, and he was therefore *Caſt into utter Darkneſs*; it will follow, by the Rule of *Contraries*, ſo far at leaſt, that the improving made the other profitable; ſeeing, if our Adverſaries will allow us to believe Chriſt's Words, this is made a *Reaſon*, and ſo at leaſt a *Cauſe Inſtrumental* of their Acceptance; *Well done good and faithful Servant, thou haſt been faithful over a few things, I will make thee Ruler over many things; enter thou into the Joy of thy Lord.* Secondly;

God needeth nothing.

Thoſe that had improved their Talents, were called good and faithful Servants.

Secondly; They object thoſe Sayings of the A- Object. 2
poſtle, where he excludes the Deeds of the Law from Juſtification; as firſt, *Rom.* 3. 20. *Becauſe by the Deeds of the Law there ſhall be no Fleſh juſtified in his ſight.* And verſe 28. *Therefore we conclude, that a Man is juſtified by Faith, without the Deeds of the Law.*

Anſw. We have ſhewn already, what place we *Anſw.* 1.
give to *Works*, even to the *beſt* of *Works*, in *Juſtification*; and how we aſcribe its immediate and formal Cauſe to the *Worker* brought forth in us, but not to the *Works*. But in Anſwer to this Objection, I ſay, there is a great difference betwixt the *Works* of the *Law*, and thoſe of *Grace*, or of the *Goſpel*. The firſt are excluded, the ſecond not, but are neceſſary. The firſt are thoſe, which are performed in Man's own will, and by his ſtrength, in a conformity to the outward Law and Letter; and therefore are Man's own imperfect works, or works of the Law, which *makes nothing perfect*: And to this belong all the Ceremonies, Purifications, Waſhings, and Traditions of the *Jews*. The ſecond are the works of the Spirit of Grace in the Heart, wrought in conformity to the Inward and Spiritual Law; which Works are not wrought in Man's will, nor by his power and ability, but in and by the power and Spirit of Chriſt *in us*, and therefore are *pure* and *perfect* in their kind (as ſhall hereafter be proved) and may be called *Chriſt's Works*, for that he is the immediate Author and Worker of them: Such *Works* we affirm abſolutely *neceſſary to Juſtification*, ſo that a Man cannot be Juſtified without them; and all *Faith* without them is dead and uſeleſs, as the Apoſtle *James* ſaith. Now, that ſuch a diſtinction is to be admitted, and that the *Works* excluded by the Apoſtle, in the matter of Juſtification, are of the firſt kind, will appear, if we conſider the occaſion of the Apoſtle's mentioning this, as well here, as throughout in his Epiſtle to the *Galatians*,

The Works of the Goſpel or Grace diſtinguiſh'd from that of the Law.

where he ſpeaks of this matter, and to this purpoſe at large: which was this, That whereas many of the *Gentiles*, that were not of the Race or Seed of *Abraham*, as concerning the Fleſh, were come to be Converted to the *Chriſtian Faith*, and believe in him, ſome of thoſe that were of the *Jewiſh Proſelytes*, thought to ſubject the Faithful and Believing *Gentiles* to the legal Ceremonies and Obſervations, as neceſſary to their Juſtification: This gave the Apoſtle *Paul* occaſion at length, in his Epiſtle to the *Romans*, *Galatians*, and elſewhere, to ſhew the uſe and tendency of the Law, and of its Works, and to contra-diſtinguiſh them from the Faith of Chriſt, and the Righteouſneſs thereof; ſhewing how the former was ceaſed, and become ineffectual; the other remaining, and yet neceſſary. And that the Works excluded by the Apoſtle are of this kind of Works of the Law, appears by the ſtrain of his Epiſtle to the *Galatians*, Chap. 1, 2, 3, & 4. For after (in *Chap.* 4.) he upbraideth them for their returning unto the Obſervation of *Days* and *Times*, and that (in the beginning of *Chap.* 5.) he ſheweth them their Folly, and the Evil Conſequence of adhering to the Ceremonies of Circumciſion; then he adds, *v.* 6. *For in Chriſt Jeſus neither Circumciſion nor Uncircumciſion availeth, but Faith, which worketh by love*; and thus he concludes again, chap. 6. v. 15. *For in Chriſt Jeſus neither Circumciſion availeth, nor Uncircumciſion, but a new Creature.* From which places appeareth that diſtinction of Works before-mentioned, whereof the one is excluded, the other neceſſary to Juſtification. For the Apoſtle ſheweth here, that *Circumciſion* (which word is often uſed to comprehend the whole Ceremonies and Legal Performances of the *Jews*) is not neceſſary, nor doth avail. Here are then the *Works* which are excluded, by which *no Man is Juſtified*; but *Faith*, which *worketh by love*, but the *new Creature*, this is that which *availeth*, which is *abſolutely neceſſary*:

The occaſion of the Apoſtle's ſpeaking of the Works of the Law, which are excluded.

necessary: For *Faith*, that *worketh by love*, cannot be without *Works*; for, as it is said in the same 5*th* Chapter, *v.* 22. *Love is a Work of the Spirit:* Also the *New Creature*, if it avail and be necessary, cannot be without Works; seeing it is natural for it to bring forth Works of Righteousness. Again, that the Apostle no ways intends to exclude such good Works, appears, in that in the same Epistle he exhorts the *Galatians* to them, and holds forth the usefulness and necessity of them, and that very plainly, *c.* 6. *v.* 7, 8, 9. *Be not deceived*, saith he, *God is not mocked; for whatsoever a Man soweth, that shall he also reap: for he that soweth to the Flesh, shall of the Flesh reap Corruption; but he that soweth in the Spirit, shall of the Spirit reap Life Everlasting. And let us not be weary of well-doing, for in due season we shall reap if we faint not:* Doth it not hereby appear, how necessary the Apostle would have the *Galatians* know, that he esteemed good Works to be? To wit, not the outward Testimony and Tradition of the Law, but the fruits of the Spirit, mentioned a little before; by which Spirit he would have them to be led, and walk in those good Works: As also, how much he ascribed to these good Works, by which he affirms *Life Everlasting* is reaped. Now, that cannot be useless to Man's Justification, which capacitates him to reap so rich a Harvest.

The usefulness and necessity of good Works.

But *lastly*; For a full Answer to this Objection, and for the establishing of this Doctrine of *good Works*, I shall instance another Saying of the same Apostle *Paul*, which our Adversaries also in the blindness of their minds make use of against us; to wit, *Tit.* 3. 5. *Not by Works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.* It is generally granted by all, that [*Saved*] is here all one as if it had been said [*Justified.*] Now there are two kinds of *Works* here mentioned:

Answ. 2.

Justified *not by our* legal Performances, *but the fruit of the* Spirit.

one

one, by which we are not ſaved, that is, not Juſtified; and another, by which we are ſaved, or juſtified. The firſt, the Works of Righteouſneſs which we have wrought, that is, which we in our firſt, fallen Nature, by our own ſtrength, have wrought, our own *legal Performances*; and therefore may truly and properly be called ours, whatever ſpecious appearances they may ſeem to have. And that it muſt needs, and ought to be ſo underſtood, doth appear from the other part, *By the waſhing of Regeneration, and renewing of the Holy Ghoſt*; ſeeing *Regeneration* is a Work, comprehenſive of many *good Works*, even of all thoſe which are called, *the Fruits of the Spirit*.

Object. Now, in caſe it ſhould be objected, *That theſe may alſo be called ours, becauſe wrought in us, and alſo by us many times, as Inſtruments.*

Anſw. I anſwer; It is far otherwiſe than the former: for in the firſt we are yet alive in our own natural ſtate, unrenewed, working of our ſelves, ſeeking to ſave our ſelves, by imitating and endeavouring a Conformity to the outward Letter of the Law; and ſo wreſtling and ſtriving in the *Carnal Mind*, that is enmity to God, and in the *Curſed Will* not yet ſubdued. But in this ſecond, we are *Crucified with Chriſt*, we are become *dead with him*, have *partaken of the Fellowſhip of his Sufferings*, are made *conformable to his Death*; and our firſt Man, our *old Man with all his deeds*, as well the openly Wicked, as the ſeemingly Righteous, our legal endeavours and fooliſh wreſtlings, are all buried and nailed to the *Croſs of Chriſt*; and ſo it is no more *we*, but *Chriſt alive in us*, the *Worker in us*. So that tho' it be *We* in a ſenſe, yet it is according to that of the Apoſtle to the ſame *Gal.* c. 2. v. 20. *I am crucified, yet nevertheleſs I live, yet not I, but Chriſt liveth in me: Not I, but the Grace of Chriſt in me.* Theſe Works are eſpecially to be aſcribed to the *Spirit of Chriſt*, and the *Grace of God in us*, as being immediately thereby acted and led in

Not We, but Chriſt in us is the Worker of Righteouſneſs.

in them, and enabled to perform them. And this manner of Speech is not strained, but familiar to the Apostles, as appears, *Gal.* 2. 8. *For he that wrought effectually in* Peter *to the Apostleship of the Circumcision, the same was mighty in me*, &c. Phil. 2. 13. *For it is God which worketh in you, both to will and to do*, &c. So that it appears by this place, that since the *washing of Regeneration* is necessary to Justification, and that *Regeneration* comprehends *Works*, *Works* are necessary; and that these Works of the Law, that are excluded, are different from these, that are necessary and admitted.

§. XI. *Thirdly*, they object, *That no Works, yea, not the Works of Christ in us, can have place in Justification, because nothing that is impure can be useful in it; and all the Works wrought in us are impure.* For this they alledge that saying of the Prophet *Isaiah*, 64. 6. *All our Righteousnesses are as filthy rags*; adding this reason, *That seeing we are impure, so must our Works be; which, tho' good in themselves, yet as performed by us, they receive a tincture of Impurity, even as clean Water passing through an unclean Pipe is defiled.* Object. 3

That no *impure Works* are useful to Justification, is confessed; but that all the Works wrought in the Saints are such, is denied. And for answer to this, the former distinction will serve. We confess, that the first sort of *Works* above-mentioned are *impure*; but not the second: Because the first are wrought in the unrenewed state, but not the other. And as for that of *Isaiah*, it must relate to the first kind; for tho' he saith, *All our Righteousnesses are as filthy Rags*, yet that will not comprehend the Righteousness of Christ *in us*, but only that which we work *of* and *by* our selves. For should we so conclude, then it would follow, that we should throw away all *Holiness* and *Righteousness*; since that which is as *filthy Rags*, and as a *menstruous Garment*, ought to be thrown away; yea, it would follow, *Answ.* 1.

What sort of Righteousness is as filthy Rags.

follow, that all the Fruits of the Spirit, mentioned *Gal.* 4. were as *filthy Rags:* Whereas on the contrary, ſome of the Works of the Saints are ſaid to have a *Sweet Savour in the Noſtrils of the Lord*; are ſaid to be an *Ornament of great price in the ſight of God*; are ſaid to *Prevail with him*, and to be *Acceptable to him*; which *filthy Rags* and a *menſtruous Garment* cannot be. Yea many famous *Proteſtants* have acknowledged, that this place is not therefore ſo to be underſtood. *Calvin* upon this place ſaith, "That it is uſed to be cited by ſome, that they "may prove, there is ſo little Merit in our Works, "that they are before God filthy and defiled: But "this ſeems to me to be different from the Prophet's "Mind (ſaith he) ſeeing he ſpeaks not here of "all Mankind. *Muſculus* upon this place ſaith, "That it was uſual for this People to preſume "much of their Legal Righteouſneſs, as if thereby "they were made clean; nevertheleſs they had "no more cleanneſs, than the unclean Garment "of a Man. Others expound this place concerning "all the Righteouſneſs of our Fleſh; that Opinion "indeed is true: Yet I think that the Prophet did "rather accommodate theſe Sayings to the Impu-"rity of that People in *legal Terms.* The Author (commonly ſuppoſed *Bertius*) ſpeaking concerning the true ſenſe of the 7th Chapter of the *Epiſtle to the Romans*, hath a Digreſſion touching this of *Iſaiah*, ſaying; *This place is commonly corrupted by a pernicious wreſting; for it is ſtill alledged, as if the meaning thereof inferr'd the moſt excellent Works of the beſt Chriſtians*, &c. *James Coret*, a French Miniſter in the Church of *Baſil*, in his *Apology* concerning *Juſtification*, againſt *Aleſcales*, ſaith; *Nevertheleſs according to the Counſel of certain* good Men, *I muſt admoniſh the Reader, that it never came into our Minds to abuſe that ſaying of* Iſai. 64. 6. *againſt* good Works, *in which it is ſaid, that* all our Righteouſneſſes are as filthy Rags, *as if we would have that which is good*

Calvin's and others their ſenſe concerning Iſai. 64. 6. of our Righteouſneſs.

Muſculus.

(Bertius) Epiſtolæ præfixæ differt. ann.

Ja. Coret Apolog. Impreſſ. Paris, ann. 1597. pag. 78.

in

in our good Works, *and proceedeth from the* Holy Spirit, *to be esteemed as a filthy and unclean thing.*

§. XII. As to the other part, *That seeing the best of Men are still Impure and Imperfect, therefore their* Works *must be so:* It is to beg the question, and depends upon a Proposition denied; and which is to be discussed at further length in the next Proposition. But tho' we should suppose a Man not throughly Perfect in all respects; yet will not that hinder, but good and perfect *Works* in their kind may be brought forth in them by the Spirit of Christ: Neither doth the Example of *Water* going through an unclean *Pipe* hit the matter; because, tho' Water may be capable to be tinctured with uncleanness; yet the Spirit of God cannot, whom we assert to be the Immediate Author of those *Works* that avail in *Justification:* And therefore Jesus Christ his Works in his Children are *pure* and *perfect*, and he worketh in and through that *pure thing* of his own forming and creating in them. Moreover, if this did hold, according to our Adversaries supposition, *That no Man ever was or can be perfect*, it would follow, that the very Miracles and Works of the Apostles, which Christ wrought in them, and they wrought in and by the Power, Spirit and Grace of Christ, were also *impure* and *imperfect*; such as their Converting of the Nations to the *Christian Faith*; their Gathering of the *Churches*, their Writing of the *Holy Scriptures*; yea, and their Offering up and Sacrificing of their *Lives* for the *Testimony of Jesus.* What may our Adversaries think of this Argument, whereby it will follow, that the *Holy Scriptures*, whose Perfection and Excellency they seem so much to magnifie, are proved to be *impure* and *imperfect*, because they came through *impure* and *imperfect Vessels?* It appears by the Confessions of *Protestants*, that the *Fathers* did frequently attribute unto *Works* of this kind, that *Instrumental Work*, which we have spoken of in *Justification*, (albeit some ignorant Persons

Were the Miracles and Works of the Apostles, wrought by the Power of Christ in them, impure and imperfect?

Persons cry out, it is *Popery*) and also divers, and that famous *Protestants*, do of themselves confess it.

Am. Polanus. *Amandus Polanus* in his *Symphonia Catholica*, cap. 27. *de Remissione Peccatorum*, p. 651. places this *Thesis* as the common Opinion of *Protestants*, most agreeable to the Doctrine of the *Fathers*: "We obtain the "Remission of Sins by Repentance, Confession, "Prayers and Tears, proceeding from Faith, but "do not *Merit*, to speak properly; and therefore "we obtain Remission of Sins not by the *Merit* "of our Repentance and Prayers, but by the "Mercy and Goodness of God. *Innocentius Gentiletus*, a Lawyer of great Fame among *Protestants*, in his *Examen* of the *Council* of *Trent*, p. 66, 67. of *Justification*, having before spoken of *Faith* and *Works*, adds these words: *But seeing the one cannot be without the other, we call them both conjunctly* Instrumental Causes. *Zanchius* in his Fifth Book, *De Naturâ Dei*, saith; *We do not simply deny, that* good Works *are the Cause of* Salvation, *to wit, the Instrumental, rather than the Efficient Cause, which they call* [sine quâ non.] And afterwards, *Good Works are the Instrumental Cause of the Possession of* Life Eternal; *for by these, as by a means and a lawful way, God leads unto the Possession of* Life Eternal. *G. Amesius* saith, *That our Obedience, albeit it be not the Principal and Meritorious Cause of* Life Eternal, *is nevertheless a Cause in some respect, administring, helping and advancing towards the Possession of the Life.* Also *Richard Baxter* in his Book above-cited, p. 155. saith, *That we are Justified by* Works *in the same kind of Causality, as by* Faith, *to wit, as being both Causes* sine quâ non, *or Conditions of the* New Covenant, *on our part requisite to Justification.* And p. 195. he saith, *It is needless to teach any Scholar, who hath read the Writings of* Papists, *how this Doctrine differs from them.*

Our Doctrine of Justification *and* Works, *is not* Popery.

Gentiletus *Ex. Impress.* Genev. 1516.

Zanchius.

G. Ames. *in Medulla S. Theologiæ*, l. 2. c. 1. Thes. 30.

R. Baxter.

Of the Merit *and* Reward *of Works.*

But *lastly*, Because it is fit here to say something of the *Merit* and *Reward* of *Works*, I shall add something

thing in this place of our Senſe and Belief concerning that matter. We are far from thinking or believing, that Man merits any thing by his Works from God, all being of *Free Grace*; and therefore do we, and always have denied that *Popiſh* Notion of *Meritum ex Condigno*. Nevertheleſs we cannot deny, but that God out of his Infinite Goodneſs wherewith he hath loved Mankind, after he communicates to him his holy *Grace* and *Spirit*, doth, according to his own will, Recompence and Reward the *good Works* of his Children: And therefore this *Merit* of *Congruity* or *Reward*, in ſo far as the Scripture is plain and poſitive for it, we may not deny; neither wholly reject the word, in ſo far as the Scripture makes uſe of it. For the ſame Greek [illegible], which ſignifies [*Merit*] is alſo in thoſe places, where the *Tranſlators* expreſs it *Worth*, or *Worthy*, as *Mat.* 3. 8. 1 *Theſſ.* 2. 12. 2 *Theſſ.* 1. 5, 8. Concerning which *R. Baxter* ſaith, in the Book above-cited, p. 8. *But in a larger ſenſe, as Promiſe is an Obligation, and the thing Promiſed is ſaid to be Debt, ſo the Performers of the Conditions are called* Worthy, *and that which they perform* Merit; *altho' properly all be of* Grace, *and not of* Debt. Alſo thoſe, who are called the *Fathers* of the *Church*, frequently uſed this word of *Merit*, whoſe ſayings concerning this matter, I think not needful to inſert, becauſe it is not doubted, but evident, that many *Proteſtants* are not averſe from this *word*, in the ſenſe that we uſe it. The Apology for the *Auguſtan Confeſſion*, Art. 20. hath theſe words; *We agree that* Works *are truly Meritorious, not of Remiſſion of Sins, or Juſtification; but they are Meritorious of other Rewards Corporal and Spiritual, which are indeed as well in this Life, as after this Life.* And further, *Seeing* Works *are a certain fulfilling of the Law, they are rightly ſaid to be Meritorious; it is rightly ſaid, that a Reward is due to them.*

GOD Rewards the good Works of his Children.

In

Conference of Oldenburgh. In the Acts of the Conference of *Oldenburgh*, the Electoral Divines (p. 110. & 265.) ſay, *In this ſenſe our Churches alſo are not averſe from the word* [Merit] *uſed by the Fathers; neither therefore do they defend the* Popiſh *Doctrine of* Merit.

G. Voſſius of the word Merit. *G. Voſſius*, in his *Theological Theſis* concerning the Merits of *good Works*, ſaith; *We have not adventured to condemn the word* [Merit] *wholly, as being that, which both many of the Ancients uſe, and alſo the Reformed Churches have uſed in their Confeſſions. Now that God judgeth and accepteth Men according to their* Works, *is beyond doubt to thoſe that ſeriouſly will read and conſider theſe Scriptures*, Mat. 16. 27. Rom. 2. 6, 7, 10. 2 Cor. 5. 10. James 1. [illegible] Heb. 10. 35. 1 Pet. 1. 17. Rev. 22. 12.

§. XIII. And to conclude this *Theam*, let none be ſo bold as to *mock God*, ſuppoſing themſelves Juſtified and Accepted in the ſight of God, by Virtue of Chriſt's Death and Sufferings, while they remain Unſanctified and Unjuſtified in their own Hearts, and Polluted in their Sins, leſt their Hope prove that of the *Hypocrite*, which periſheth. Neither let any fooliſhly imagine, that they can by their own Works, or by the Performance of any Ceremonies or Traditions, or by the giving of Gold or Money, or by afflicting their Bodies in Will-worſhip and voluntary Humility, or fooliſhly ſtriving to Conform their Way to the outward Letter of the Law, flatter themſelves, that they Merit before God, or draw a Debt upon him, or that any Man or Men have power to make ſuch kind of things Effectual to their Juſtification; leſt they be found *fooliſh Boaſters*, and *ſtrangers* to *Chriſt* and his *Righteouſneſs* indeed. But bleſſed for ever are they, that having truly had a ſenſe of their own Unworthineſs and Sinfulneſs, and having ſeen all their own Endeavours and Performances fruitleſs and vain, and beheld their own Emptineſs, and the vanity of their vain Hopes, Faith and Confidence, while

Job 8. 13.

The Hope of the Hypocrite ſhall periſh, but Grace is to the Humble.

while they remained inwardly pricked, pursued and condemned by *God's Holy Witness in their Hearts*; and so having applied themselves thereto, and suffered his *Grace* to work in them, are become *changed* and *renewed* in the spirit of their minds, past from *Death* to *Life*, and know *Jesus* arisen in them, *working both the Will and the Deed*; and so having *put on the Lord Jesus Christ*, in effect are clothed with him, and partake of his Righteousness and Nature; such can draw near to the Lord with boldness, and know their Acceptance *in* and *by* him; *in whom*, and in as many as are found in him, *the Father is well-pleased*.

PROPOSITION VIII.

Concerning Perfection.

In whom this Pure and Holy Birth *is fully brought forth, the Body of Death and Sin comes to be Crucified, and Removed, and their Hearts united and subjected to the* Truth; *so as not to obey any Suggestions or Temptations of the Evil One, to be free from Actual Sinning and Transgressing of the* Law of God, *and in that respect* perfect: *Yet doth this* Perfection *still admit of a Growth; and there remaineth always in some part a Possibility of Sinning, where the Mind doth not most diligently and watchfully attend unto the Lord.*

§. I. SInce we have placed *Justification* in the Revelation of *Jesus Christ* formed and brought forth in the Heart, there working his Works of Righteousness, and bringing forth the Fruits of the Spirit: The Question is, How far he may prevail in us, while we are in this Life, or we over our Souls Enemies, in and by his strength? Those that plead for *Justification* wholly without them, meerly

by Imputative Righteousness, denying the necessity of being clothed with Real and Inward Righteousness, do consequently affirm, *That it is impossible for a Man, even the best of Men, to be free of Sin in this Life, which,* they say, *no Man ever was; but on the contrary, that none can, neither of himself, nor by any Grace received in this Life* (O wicked saying against the Power of God's Grace!) *keep the Commandments of God perfectly; but that every Man doth break the Commandments in Thought, Word and Deed:* Whence they also affirm, as was a little before observed, *That the very best Actions of the Saints, their Prayers, their Worships, are impure and polluted.* We on the contrary, tho' we freely acknowledge this of the natural fallen Man, in his first state, whatever his Profession or Pretence may be, so long as he is Unconverted and Unregenerate: Yet we do believe, that those, in whom Christ comes to be formed, and the New Man brought forth, and born of the Incorruptible Seed, as that Birth, and Man in Union therewith, naturally doth the Will of God; so it is possible, so far to keep to it, as not to be found daily Transgressors of the *Law of God.* And for the more clear *stating of the Controversie,* let it be considered:

These are the words of the Westminster *larger* Catechism.

Whether it is possible to keep the Commandments of God?

Part I.

Controversie *stated.*

I. *Notional Knowledge.* §. II. *First*; That we place not this Possibility in Man's own will and capacity, as he is a Man, the Son of fallen *Adam*, or as he is in his Natural State, however wise or knowing, or however much endued with a notional and literal Knowledge of Christ, thereby endeavouring a Conformity to the Letter of the Law, as it is outward.

II. *The New Birth.* *Secondly*; That we Attribute it wholly to Man, as he is Born again, renewed in his Mind, raised by Christ, knowing Christ alive, reigning and ruling in him, and guiding and leading him by his Spirit, and revealing in him the Law of the Spirit of Life; which not only manifests and reproves Sin, but also gives power to come out of it.

Thirdly;

Thirdly; That by this we understand not such a *Perfection* as may not daily admit of a Growth; and consequently mean not, as if we were to be as Pure, Holy, and Perfect, as God in his Divine Attributes of Wisdom, Knowledge and Purity; but only a *Perfection* proportionable and answerable to Man's measure, whereby we are kept from Transgressing the *Law of God*, and enabled to answer what he requires of us; even as he that improved his *Two Talents*, so as to make *Four* of them, perfected his Work, and was so accepted of his Lord, as to be called a *good and Faithful Servant*, nothing less than he that made his *Five Ten*. Even as a little Gold is perfect Gold in its kind, as well as a great Mass; and a Child hath a perfect Body, as well as a Man, tho' it daily grow more and more. Thus *Christ* is said, *Luke* 2. 52. to have *increased in Wisdom and Stature, and in favour with God and Man*; tho' before that time he had never *sinned*, and was (no doubt) *perfect*, in a true and proper sense. III. *Growth in Perfection.* *He that Improved his Two Talents was nothing less accepted than he with the Five.*

Fourthly; Though a Man may witness this for a season, and therefore all ought to press after it; yet we do not affirm, but those that have attained it in a measure, may, by the Wiles and Temptations of the Enemy, fall into Iniquity, and lose it sometimes, if they be not watchful, and do not diligently attend to *that* of *God* in the Heart. And we doubt not, but many good and holy Men, who have [illegible] arrived to Everlasting Life, have had divers Ebbings and Flowings of this kind; for tho' every Sin weakens a Man in his Spiritual Condition, yet it doth not so as to destroy him altogether, or render him uncapable of rising again. IV. *Wiles of the Enemy.* *Every Sin weakens a Man in his Spiritual Condition, but doth not destroy him altogether.*

Lastly; Tho' I affirm, that after a Man hath arrived to such a Condition, in which a Man may not sin, he yet may sin; I will nevertheless not deny, but there may be a State attainable in this Life, in which to do *Righteousness* may become so natural to the Regenerate Soul, that in the stabi- V. *Righteousness made Natural.*

qui vitam eternam adepti sunt
Lat

lity of this Condition they cannot ſin. Others may perhaps ſpeak more certainly of this State, as having arrived to it: For me, I ſhall ſpeak modeſtly, as acknowledging my ſelf not to have arrived at it; yet I dare not deny it, for that it ſeems ſo poſitively to be aſſerted by the Apoſtle, in theſe words, 1 *John* 3. 9. *He that is born of God ſinneth not, neither can he, becauſe the Seed of God remaineth in him.*

Part. II. The *Controverſie* being thus ſtated, which will
Sect. 1. ſerve to obviate *Objections*, I ſhall proceed, *firſt*, to ſhew the abſurdity of that Doctrine, that pleads for Sin, *for term of Life*, even in the Saints.

Sect. 2. *Secondly*; Prove this Doctrine of *Perfection* from many pregnant Teſtimonies of the Holy Scripture.

Sect. 3. And *laſtly*, Anſwer the Arguments and Objections of our Oppoſers.

Sect. I. §. III. *Firſt* then; This Doctrine, *viz.* That the
Proof 1. *Saints nor can, nor ever will be free of ſinning in this Life*, Is inconſiſtent with the Wiſdom of God, and with his Glorious Power and Majeſty, *Who is of purer Eyes than to behold Iniquity**; who having purpoſed in himſelf to gather to him, that ſhould Worſhip him, and be Witneſſes for him on Earth, a *choſen People*, doth alſo no doubt ſanctifie and purifie them. For God hath no delight in Iniquity, but abhors Tranſgreſſion; and tho' he regard Man in Trangreſſion, ſo far as to pity him, and afford him means to come out of it; yet he loves him not, neither delights in him, as he is joined thereunto. Wherefore if Men muſt be always joined to Sin, then God ſhould always be at a diſtance with them; as it is written, *Iſai.* 59. 2. *Your Iniquities have ſeparated between you and your God, and your Sins have hid his Face from you*; whereas, on the contrary, the *Saints* are ſaid to *partake*, even while here, *of the Divine Nature*, 2 Pet. 1. 4. and to be *One ſpirit with the Lord*, 1 Cor. 6. 17. Now no unclean thing can be ſo. It is expreſly written, That *there is no Communion*

The Doctrine of pleading for Sin term of Life, abſurd.

*Hab. 1. 13.

betwixt Light and Darkneſs, 2 Cor. 6. 14. But *God* is *Light*, and *every Sin* is *Darkneſs* in a meaſure: What greater *ſtain* then can there be than this upon *God's Wiſdom*, as if he had been wanting to prepare a means, whereby his Children might perfectly ſerve and worſhip him; or had not provided a way, whereby they might ſerve him in any thing; but that they muſt withal ſtill ſerve the Devil, no leſs, yea, more than himſelf? For *he that ſinneth, is the ſervant of ſin*, Rom. 6. 16. and every Sin is an act of ſervice and obedience to the Devil. So then, if the Saints ſin daily in *thought*, *word* and *deed*, yea, if the very *ſervice* they offer to God be Sin, ſurely they ſerve the Devil more than they do God: For beſides that they give the Devil many intire Services, without mixture of the leaſt grain to God; they give God not the leaſt Service, in which the Devil hath not a large ſhare: And if their Prayers, and all their Spiritual Performances be ſinful, the Devil is as much ſerved by them in theſe, as God, and in moſt of them much more; ſince they confeſs, that many of them are performed without the Leadings and Influence of God's Spirit. Now who would not account him a fooliſh Maſter, among Men, who being able to do it, and alſo deſirous it might be ſo, yet would not provide a Way whereby his Children and Servants might ſerve him more intirely than his avow'd Enemy; or would not guard againſt their ſerving of him, but be ſo imprudent and unadviſed in his contrivance, that whatever way his Servants and Children ſerved him, they ſhould no leſs, yea, often much more, ſerve his Enemy? What may we then think of that Doctrine, that would infer this Folly upon the *Omnipotent* and *Only Wiſe GOD?*

Hath God's Wiſdom been wanting to prepare a means to ſerve and worſhip him perfectly?

§. IV. Secondly; *It is inconſiſtent with the Juſtice of God.* For ſince he requires Purity from his Children, and commands them to abſtain from every Iniquity, ſo frequently and preciſely, as ſhall here-

Proof 2.

Its Inconſiſtency with the Juſtice of God.

hereafter appear; and ſince his *Wrath is reveal'd againſt all Ungodlineſs and Unrighteouſneſs of Men*; it muſt needs follow, that he hath capacitated Man to anſwer his Will; or elſe, that he requires more than he has given power to perform; which is to declare him openly *Unjuſt*, and with the ſlothful Servant to be a *hard Maſter*. We have elſewhere ſpoken of the *Injuſtice* theſe Men aſcribe to God, in making him to *Damn the Wicked, to whom* they alledge *he never offered any means of being good*. But this is yet an Aggravation more irrational and inconſiſtent, to ſay, *That God will not afford to thoſe, whom he has choſen to be his own* (whom they confeſs he loveth) *the means to pleaſe him*. What can follow then from ſo ſtrange a Doctrine? This *Imperfection* in the Saints, either proceeds from God, or from themſelves. If it proceeds from them, it muſt be, becauſe they are ſhort in improving or making uſe of the Power given them, whereby they are capable to obey; and ſo it is a thing poſſible to them (as indeed it is by the help of that Power;) but this our Adverſaries deny: They are then not to be blamed for their Imperfection, and continuing in Sin, ſince it is not poſſible to them to do otherwiſe. If it be not of themſelves, it muſt be of God, who hath not ſeen meet to allow them Grace in that degree, to produce that effect: And what is this but to attribute to God the heighth of Injuſtice, to make him require his Children to forſake Sin, and yet not to afford them ſufficient Means for ſo doing? Surely this makes God more Unrighteous than wicked Men, *Who if* (as Chriſt ſaith) *their Children require Bread of them, will not give them a Stone; or inſtead of a Fiſh, a Serpent*. But theſe Men confeſs, We ought to ſeek of God power to redeem us from Sin, and yet believe, they are never to receive ſuch a Power; ſuch Prayers then cannot be in Faith, but are all vain. Is not this to make God as Unjuſt to his

Who will give their Children a Stone inſtead of Bread?

Children

Children, as *Pharaoh* was to the *Iſraelites*, in requiring Brick, and not giving them Straw? But, bleſſed be God, he deals not ſo with thoſe that truly truſt in him, and wait upon him, as theſe Men vainly imagine; for ſuch faithful Ones find of a Truth, that *his Grace is ſufficient for them*, and know how, by his Power and Spirit, to overcome the Evil One.

§. V. Thirdly; This evil Doctrine is *highly Injurious to Jeſus Chriſt, and greatly Derogates from the Power and Virtue of his Sacrifice, and renders his Coming and Miniſtry*, as to the great End of it, *ineffectual*. For Chriſt (as for other Ends) ſo principally he appeared for the Removing of Sin, for the Gathering a Righteous Generation, that might ſerve the Lord in Purity of Mind, and walk before him in Fear, and bring in Everlaſting Righteouſneſs, and that Evangelical Perfection which the Law could not do. Hence he is ſaid, *Tit.* 2. 14. *To have given himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a Peculiar People, zealous of good Works:* This is certainly ſpoken of the Saints, while upon Earth. But contrary thereunto, theſe Men affirm, That *we are never redeemed from all Iniquity*; and ſo make Chriſt's giving of himſelf for us void and ineffectual, and give the Apoſtle *Paul* the Lye plainly, by denying, that *Chriſt purifieth to himſelf a peculiar People, zealous of good Works.* How are they *zealous of good Works*, who are ever committing evil ones? How are they a *purified People*, that are ſtill in impurity, as are they that daily ſin, unleſs Sin be accounted no impurity? Moreover it is ſaid expreſly, 1 *John* 3. 5, 8. That *for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil; and ye know that he was manifeſted to take away our ſins.* But theſe Men make this purpoſe of none effect; for they will not have the Son of God to *deſtroy the works of the Devil in his Children*, in this World: Neither will they at all believe, that he

Proof 3.

The great and principal End of Chriſt's Coming and Appearance was for the removing of Sin, and to redeem us from all Iniquity.

was manifeſt to take away our Sins, ſeeing they plead a neceſſity of always living in them. And leſt any ſhould wreſt this place of the Apoſtle, as if it were ſpoken only of taking away the guilt of Sin, as if it related not to this Life; the Apoſtle, as of purpoſe to obviate ſuch an Objection, adds in the following verſes, *Whoſoever abideth in him, ſinneth not*, &c. I hope then they ſin not daily in Thought, Word and Deed. *Let no Man deceive you, he that doth Righteouſneſs, is Righteous, even as he is Righteous; he that committeth ſin is of the Devil:* But he that ſinneth daily, in Thought, Word and Deed, committeth Sin; how comes ſuch a one then to be the Child of God? And if Chriſt was manifeſt to take away ſin, how ſtrangely do they overturn the Doctrine of Chriſt, that deny that it is ever taken away here? And how injurious are they to the Efficacy and Power of Chriſt's Appearance? Came not Chriſt to gather a People out of Sin, into Righteouſneſs; out from the Kingdom of Satan, into the *Kingdom of the dear Son of God?* And are not they, that are thus gathered by him, his Servants, his Children, his Brethren, his Friends? *Who as he was, ſo are they to be in this World, Holy, Pure and Undefiled.* And doth not Chriſt ſtill watch over them, ſtand by them, pray for them, and preſerve them by his Power and Spirit, walk in them, and dwell among them; even as the Devil, on the other hand, doth among the Reprobate Ones? How comes it then, that the Servants of Chriſt are leſs his Servants, than the Devil's are his? Or is Chriſt unwilling to have his Servants throughly pure? Which were groſs Blaſphemy to aſſert, contrary to many Scriptures. Or is he not able, by his Power, to preſerve and enable his Children to ſerve him? which were no leſs Blaſphemous to affirm of him; concerning whom the Scriptures declare, That he has *Overcome Sin, Death, Hell, and the Grave, and Triumphed over them openly; and*

The Devil dwells among the Reprobates.

that

that All Power in Heaven and Earth is given to him. But certainly, if the Saints ſin daily in Thought, Word and Deed, as theſe Men aſſert, they ſerve the Devil daily, and are ſubject to his power; and ſo he prevails more than Chriſt doth, and holds the Servants of Chriſt in bondage, whether Chriſt will or not. But how greatly then doth it contradict the End of Chriſt's Coming? as it is expreſſed by the Apoſtle, *Eph.* 5. 25, 26, 27. *Even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of Water, by the Word: That he might preſent it to himſelf a Glorious Church, not having ſpot or wrinkle,* or any ſuch thing; *but that it ſhould be holy, and without blemiſh.* Now if Chriſt hath really thus anſwered the thing he came for, then the Members of this Church are not always ſinning in Thought, Word and Deed; or there is no difference betwixt being ſanctified and unſanctified, clean and unclean, holy and unholy, being daily blemiſhed with Sin, and being without blemiſh.

§. VI. Fourthly; This Doctrine renders *the Work of the Miniſtry, the Preaching of the Word, the Writing of the Scriptures, and the Prayers of Holy Men, altogether uſeleſs and ineffectual.* As to the firſt, *Eph.* 4. 11. *Paſtors* and *Teachers* are ſaid to be *given for the Perfection of the Saints,* &c. *until we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto a meaſure of the Stature of the fulneſs of Chriſt.* Now if there be a neceſſity of ſinning daily, and in all things, then there can be no Perfection; for ſuch as do ſo, cannot be eſteemed Perfect. And if for Effectuating this Perfection in the Saints, the Miniſtry be appointed and diſpoſed of God, do not ſuch as deny the poſſibility hereof, render the Miniſtry uſeleſs, and of no profit? ſeeing there can be no other true uſe aſſigned, but to lead People out of Sin, into Righteouſneſs. If ſo be theſe Miniſters aſſure us, that we need

Proof 4.

Paſtors, Teachers *and* Scriptures *are given for the Perfecting of the Saints.*

need never expect to be delivered from it, do not they render their own Work needleſs? What needs Preaching againſt Sin, for the reproving of which all Preaching is, if it can never be forſaken? Our Adverſaries are Exalters of the Scriptures in words, much crying up their Uſefulneſs and Perfection: Now the Apoſtle tells us, 2 *Tim.* 3. 17. That the *Scriptures are for making the Man of God perfect*; and if this be denied to be attainable in this Life, then the Scriptures are of no profit; for in the other Life we ſhall not have uſe for them. It renders the Prayers of the Saints altogether uſeleſs; ſeeing themſelves do confeſs, they ought to pray daily, *that God would deliver them from Evil, and free them from Sin, by the Help of his Spirit and Grace, while in this World.* But tho' we might ſuppoſe this Abſurdity to follow, *That their Prayers are without Faith*; yet were not that ſo much, if it did not infer the like upon the holy Apoſtles, who prayed earneſtly for this end, and therefore (no doubt) believed it attainable, *Col.* 4. 12. *Labouring fervently for you in Prayers, that ye may ſtand perfect*, &c. 1 Theſſ. 3. 13. & 5. 23, *&c.*

Proof 5. §. VII. But Fifthly; This Doctrine is *contrary to common Reaſon and Senſe.* For the two oppoſite *Principles*, whereof the one rules in the Children of *Darkneſs*, the other in the Children of *Light*, are *Sin* and *Righteouſneſs*: And as they are reſpectively leavened and acted by them, ſo they are accounted either as Reprobated, or Juſtified; ſeeing it is *Abomination in the ſight of God, either to Juſtifie the Wicked, or Condemn the Juſt.* Now to ſay, that Men cannot be ſo leavened by the one, as to be delivered from the other, is in plain words to affirm, That *Sin* and *Righteouſneſs* are conſiſtent; and that a Man may be truly termed *Righteous*, tho' he be daily *ſinning* in every thing he doth: And then what difference betwixt *Good* and *Evil?* Is not this to fall into that great Abomination, of putting *Light* for *Darkneſs*,

Darkneſs and Light, Sin and Righteouſneſs, *inconſiſtent together?*

Prov. 17. 15.

Darkneſs, and calling *Good Evil*, and *Evil Good?* Since they ſay, *The very beſt Actions of God's Children are defiled and polluted; and that thoſe that ſin daily, in Thought, Word and Deed, are good Men and Women, the Saints, and Holy Servants of the Holy Pure God:* Can there be any thing more Repugnant than this to common Reaſon? ſince the *Subject* is ſtill denominated from that *Accident*, that doth moſt influence it; as a Wall is called *White*, when there is much *whiteneſs*; and *Black*, when there is much *blackneſs*; and ſuch like. But when there is more Unrighteouſneſs in a Man, than Righteouſneſs; that Man ought rather to be denominated Unrighteous, than Righteous. Then ſurely, if every Man ſin daily in Thought, Word and Deed, and that in his Sins there is no Righteouſneſs at all, and that all his Righteous Actions are polluted, and mixed with Sin; then there is in every Man more Unrighteouſneſs, than Righteouſneſs; and ſo no Man ought to be called *Righteous*, no Man can be ſaid to he *Sanctified* or *Waſhed*. *Where are then the Children of God? Where are the Purified Ones? Where are they, who were ſometimes Unholy, but now Holy; that ſometimes were Darkneſs, but now are Light in the Lord?* There can none ſuch be found then at this rate, except that Unrighteouſneſs be eſteemed ſo: And is not this to fall into that Abomination above-mentioned, of *Juſtifying the Ungodly?* This certainly lands in that horrid Blaſphemy of the *Ranters*, that affirm, *There is no difference betwixt Good and Evil, and that all is one in the ſight of God:* I could ſhew many more groſs Abſurdities, evil Conſequences, and manifeſt Contradictions implied in this *Sinful Doctrine*, but this may ſuffice at preſent; by which alſo, in a good meaſure, the Probation of the Truth we affirm is advanced. Yet nevertheleſs, for the further evidencing of it, I ſhall proceed to the Second thing propoſed by me, to wit, to prove this from ſeveral Teſtimonies of the Holy Scriptures. §. VIII.

If all daily ſin, where is the Righteous Man then ſpoken of in Scripture?

The Blaſphemy of the Ranters or Libertines.

Sect. II. §. VIII. And *firſt*, I prove it from the peremptory, poſitive Command of *Chriſt* and his *Apoſtles*; ſeeing this is a Maxim ingraven in every Man's Heart naturally, *That no Man is bound to do that which is impoſſible.* Since then *Chriſt* and his *Apoſtles* have Commanded us to keep all the *Commandments*, and to be perfect in this reſpect; it is poſſible for us ſo to do. Now, that this is thus Commanded, without any Commentary or Conſequence, is evidently apparent from theſe plain Teſtimonies, *Mat.* 5. 48. & 7. 21. *John* 13. 17. 1 *Cor.* 7. 19. 2 *Cor.* 13. 11. 1 *John* 2. 3, 4, 5, 6. & 3. 2, 3, 4, 5, 6, 7, 8, 9, 10. Theſe Scriptures intimate a poſitive Command for it, they declare the abſolute Neceſſity of it; and therefore, as if they had purpoſely been written to anſwer the Objections of our *Oppoſers*, they ſhew the Folly of thoſe, that will eſteem themſelves *Children* or *Friends* of God, while they do otherwiſe.

Proof 1.

Be ye Perfect, &c. *Keep my Commandments.*

Proof 2. *Secondly*; It is poſſible, becauſe we receive the Goſpel, and Law thereof, for that effect; and it's expreſly promiſed to us, as we are under Grace, as appears by theſe Scriptures, *Rom.* 6. 14. *Sin ſhall not have dominion over you; for ye are not under the Law, but under Grace:* And *Rom.* 8. 3. *For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son*, &c. *That the Righteouſneſs of the Law might be fulfilled in us*, &c. For if this were not a Condition both requiſite, neceſſary, and attainable under the Goſpel, there were no difference betwixt the *bringing in of a better Hope*, and the *Law which made nothing perfect*; neither betwixt thoſe, which are under the Goſpel, or who under the *Law* enjoyed and walked in the Life of the *Goſpel*, and meer *Legaliſts*. Whereas the Apoſtle, throughout that whole *ſixth* to the *Romans*, argues not only the *poſſibility*, but *neceſſity* of being free from Sin, from their being under the *Goſpel*, and under *Grace*, and not under the *Law*; and therefore ſtates himſelf,

The Poſſibility of it.

The difference of the Law and Goſpel.

ſelf, and thoſe to whom he wrote, in that Condition, in theſe *verſes*, 2, 3, 4, 5, 6, 7. and therefore in the 11, 12, 13, 16, 17, 18 *verſes*, he argues both the Poſſibility and Neceſſity of this *freedom from ſin*, almoſt in the ſame manner we did a little before; and in the 22*th* he declares them in meaſure to have attained this Condition, in theſe words, *But now being made free from Sin, and become Servants to God, ye have your fruit unto Holineſs, and the end Everlaſting Life.* And as this Perfection, or freedom from Sin, is attained and made poſſible, where the Goſpel and Inward Law of the Spirit is received and known; ſo the ignorance hereof has been and is an occaſion of oppoſing this Truth. For Man not minding the *Light* and *Law within his Heart*, which not only diſcovers Sin, but leads out of it, and ſo being a ſtranger to the new Life and Birth that is born of God, which naturally doth his Will, and cannot of its own nature tranſgreſs the Commandments of God, doth, I ſay, in his natural ſtate, look at the Commandments, as they are without him, in the Letter; and finding himſelf reproved and convicted, is by the Letter killed, but not made alive. So Man, finding himſelf wounded, and not applying himſelf Inwardly to that which can heal, labours in his own will after Conformity to the Law, as it is without him; which he can never obtain; but finds, the more he wreſtles, the more he falleth ſhort. So this is the *Jew* ſtill in effect, with his carnal Commandment, with the *Law* without, in the *Firſt Covenant-ſtate*, which *makes not the Comers thereunto perfect, as pertaining to the Conſcience*, Heb. 9. 9. tho' they may have here a Notion of *Chriſtianity*, and an External Faith in *Chriſt*. This hath made them ſtrain and wreſt the Scriptures for an *Imputative Righteouſneſs*, wholly without them, to cover their Impurities; and this hath made them imagine an Acceptance with God poſſible, tho' they ſuppoſe it impoſſible

Perfection and freedom from Sin attained and made poſſible by the Goſpel.

The Letter kills, and maketh not alive.

impoſſible ever to obey Chriſt's Commands. But alas! O deceived Souls! That will not avail in the day, wherein *God will judge every Man according to his Work, whether good or bad.* It will not ſave thee to ſay, It was neceſſary for thee to ſin daily in Thought, Word and Deed; for ſuch as do ſo, have certainly obeyed Unrighteouſneſs: And what is provided for ſuch, but *Tribulation and Anguiſh, Indignation and Wrath*; even as *Glory, Honour, and Peace, Immortality and Eternal Life, to ſuch as have done good, and patiently continued in well-doing.* So then, if thou deſireſt to know this Perfection and Freedom from Sin, poſſible for thee, turn thy Mind to the *Light* and *Spiritual Law of Chriſt in the Heart*, and ſuffer the Reproofs thereof; bear the Judgment and Indignation of God upon the Unrighteous Part in thee, as therein it is Revealed, which Chriſt hath made tolerable for thee; and ſo ſuffer *Judgment in thee* to be *brought forth into Victory*; and thus come to partake of the *Fellowſhip* of *Chriſt's Sufferings*, and be *made Conformable unto his Death*, that thou may'ſt feel thy ſelf *Crucified with him to the* World, *by the Power of his Croſs in thee*; ſo that that Life, that ſometimes was alive in thee to this World, and the Love and Luſts thereof, may die; and a new Life be raiſed, by which thou may'ſt live henceforward to God, and not to or for thy ſelf; and with the Apoſtle thou may'ſt ſay, *Gal.* 2. 20. *It is no more I, but Chriſt alive in me*; and then thou wilt be a *Chriſtian in deed*, and not in *name* only, as too many are; then thou wilt know what it is to have *put off the old Man with his deeds*, who indeed ſins daily in Thought, Word and Deed; and to have *put on the new Man, that is renewed in Holineſs, after the Image of him that hath created him*, Eph. 4. 24. and thou wilt witneſs thy ſelf to be *God's Workmanſhip, created in Chriſt Jeſus unto Good Works*; and ſo not to ſin always. And to this New Man, *Chriſt's Yoke is eaſie, and his Burthen is light*; tho' it be heavy to the

How we partake of Chriſt's Sufferings, and are made Conformable unto his Death.

Mat. 11. 30.
1 John 5. 3.

the *Old Adam*; yea, the *Commandments of God* are not unto this *grievous*; for it is his *Meat and Drink* to be found *fulfilling the will of God.*

Laſtly; This Perfection, or Freedom from Sin, is poſſible, becauſe many have attained it; according to the expreſs Teſtimony of the Scripture. Some before the Law, and ſome under the Law, through witneſſing and partaking of the Benefit and Effect of the Goſpel; and much more many under the Goſpel. As *firſt*, It is written of *Enoch*, *Gen.* 5. 22, 24. that he *walked with God*, which no Man while ſinning can; nor doth the Scripture record any failing of his. It is ſaid of *Noah*, *Gen.* 6. 9. and of *Job*, 1. 8. and of *Zacharias* and *Elizabeth*, Luke 1. 6. That *they were Perfect.* But under the Goſpel, beſides that of *Romans* above-mentioned, ſee what the Apoſtle ſaith of many Saints in general, *Eph.* 2. 4, 5, 6. *But God, who is rich in Mercy, for his great Love wherewith he hath loved us, even when we were dead in ſins, hath quickned us together with Chriſt (by Grace ye are ſaved) and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus*, &c. I judge, while they were ſitting in theſe *heavenly places*, they could not be daily ſinning in Thought, Word and Deed, neither were all their Works, which they did there, as *filthy Rags*, or as a *menſtruous Garment*: See what is further ſaid to the *Hebrews*, 12. 22, 23. *Spirits of juſt Men made perfect.* And to conclude, let that of the *Revelations*, 14. 1, 2, 3, 4, 5. be conſidered; where, tho' their being *found without fault*, be ſpoken in the preſent time, yet is it not without reſpect to their Innocency, while upon Earth; and their being *Redeemed from among Men, and no Guile found in their Mouth*, is expreſly mentioned in the time paſt. But I ſhall proceed now, in the *third place*, to Anſwer the *Objections*, which indeed are the Arguments of our Oppoſers.

Proof 3.

Many have attained Perfection.

Enoch *walked with God, and was* perfect.

Sect. III.

§. IX.

Object. 1. §. IX. I shall begin with their chief and great Argument, which is the words of the Apostle, 1 John 1. 8. *If we say that we have no sin, we deceive our selves, and the Truth is not in us:* This they think Invincible.

Answ. 1. But is it not strange to see Men so blinded with Partiality? How many Scriptures tenfold more plain do they reject, and yet stick so tenaciously to this, that can receive so many Answers? As

If we say, we have no sin, &c. objected.

first, [*If we say if we have no sin*, &c.] will not import the Apostle himself to be included. Sometimes the Scripture useth this manner of Expression, when the Person speaking cannot be included; which manner of Speech the *Grammarians* call *Metaschematismus*. Thus *James* 3. 9, 10. speaking of the *Tongue*, saith, *Therewith bless we God, and therewith curse we Men*; adding, *These things ought not so to be:* Who from this will conclude, that the Apostle was one of those Cursers? But *Secondly*,

Answ. 2. This Objection hitteth not the matter; he saith not, *We sin daily in Thought, Word and Deed*; far less, that the *very Good Works, which God works in us by his Spirit, are sin:* Yea, the very next verse clearly shews, that upon *Confession* and *Repentance*, we are not only *forgiven*, but also *cleansed*; *He is faithful to forgive us our Sins, and to cleanse us from all Unrighteousness:* Here is both a Forgiveness, and removing of the Guilt, and cleansing or removing of the Filth; for to make *Forgiveness* and *Cleansing*, to belong both to the removing of the *Guilt*, as there is no reason for it from the Text, so it were a most violent forcing of the words, and would imply a needless Tautology. The Apostle having shewn, how that not the Guilt only, but even the Filth also of Sin is removed, subsumes his words in the time past in the 10th verse, *If we say we have not*

Answ. 3. *sinned, we make him a Lyar. Thirdly*, As *Augustine* well observed, in his Exposition upon the Epistle to the *Galatians*; *It is one thing not to sin, and another thing*

thing not to have ſin: The Apoſtle's words are not, *If we ſay we ſin not, or commit not ſin daily*; but *if we ſay, we have no ſin*: And betwixt theſe two there is a manifeſt difference; for in reſpect all have *ſinned*, as we freely acknowledge, all may be ſaid in a ſenſe to have *ſin*. Again, *Sin* may be taken for the *Seed of Sin*, which may be in thoſe, that are redeemed from *actual Sinning*: But as to the Temptations and Provocations proceeding from it, being reſiſted by the Servants of God, and not yielded to, they are the Devil's Sin, that tempteth; not the Man's, that is preſerved. *Fourthly*, This being conſidered, as alſo how poſitive and plain, once and again, the ſame Apoſtle is, in that very Epiſtle, as in divers places above-cited; is it equal or rational, to ſtrain this one place, preſently after ſo qualified and ſubſumed in the *time paſt*, to contradict not only other poſitive Expreſſions of his, but the whole tendency of his Epiſtle, and of the reſt of the holy Commands and Precepts of the Scripture?

It is one thing, not to ſin; *and another thing*, not to have ſin.

Anſw. 4.

Secondly; Their Second Objection is from two places of Scripture, much of one ſignification: The one is, 1 *Kings* 8. 46. *For there is no Man that ſinneth not.* The other is *Eccleſ.* 7. 20. *For there is not a juſt Man upon Earth, that doth good, and ſinneth not.*

Object. 2

I anſwer; *Firſt*, Theſe affirm nothing of a daily and continual *ſinning*, ſo as never to be redeemed from it; but only, that all have *ſinned*, or that there is none that doth not *ſin*, tho' not always, ſo as never to ceaſe to *ſin*; and in this lies the Queſtion. Yea, in that place of the *Kings*, he ſpeaks within two verſes of the returning of ſuch *with all their Souls and Hearts*; which implies a poſſibility of leaving off Sin. *Secondly*, There is a reſpect to be had to the Seaſons and Diſpenſations; for if it ſhould be granted, that in *Solomon*'s time there was none that *ſinned not*; it will not follow, that there

Anſw.

Diverſity of Seaſons and Diſpenſations reſpected.

are none ſuch now, or that it is a thing not now attainable by the Grace of God under the Goſpel: For *A non eſſe ad non poſſe non valet ſequela.* And *laſtly*, This whole Objection hangs upon a falſe Interpretation; for the Hebrew word יחטא may be read in the *Potential Mood*, Thus, *There is no Man who may not ſin*, as well as in the *Indicative*: ſo both the old Latin, *Junius* and *Tremellius*, and *Vatablus* have it; and the ſame word is ſo uſed, Pſalm 119. 11. *I have hid thy Word in my Heart,* למען לא אחטא לך that is to ſay, *That I may not ſin againſt thee*, in the *Potential Mood*, and not in the *Indicative*; which being more anſwerable to the Univerſal Scope of the Scriptures, the Teſtimony of the Truth, and the ſenſe almoſt of all Interpreters, doubtleſs ought to be ſo underſtood, and the other *Interpretation* rejected as *ſpurious.*

Object. 3 *Thirdly*; They Object ſome Expreſſions of the Apoſtle *Paul*, Rom. 7. 19. *For the good, that I would, I do not; but the evil, which I would not, that I do.* And verſe 24. *O wretched Man that I am! who ſhall deliver me from the Body of this Death?*

Anſw. I anſwer; This place infers nothing, unleſs it were apparent that the Apoſtle here were ſpeaking of his own Condition, and not rather in the Perſon of others, or what he himſelf had ſometimes born; which is frequent in Scripture, as in the caſe of Curſing, in *James*, before-mentioned. But there is nothing in the Text, that doth clearly ſignifie the Apoſtle to be ſpeaking of himſelf, or of a Condition he was then under, or was always to be under; yea, on the contrary, in the former Chapter (as afore is at large ſhewn) he declares, They were *Dead to ſin*; demanding, *how ſuch ſhould yet live any longer therein? Secondly*; It appears, that the Apoſtle perſonated one not yet come to a Spiritural Condition, in that he ſaith, verſe 14. *But I am Carnal, ſold under Sin.* Now, is it to be imagined,

Paul *perſonates the Wretched Man, to ſhew them the Redeemer.*

gined, that the Apoſtle *Paul*, as to his own proper Condition, when he wrote that *Epiſtle*, was a *Carnal Man*, who in *chap.* 1. teſtifies of himſelf, That he was *ſeparated to be an Apoſtle, capable to impart to the* Romans *ſpiritual Gifts*; and chap. 8. ver. 2. That *the Law of the Spirit of Life in Chriſt Jeſus* had *made him free from the Law of Sin and Death?* ſo then he was not *Carnal*. And ſeeing there are Spiritual Men in this Life, as our Adverſaries will not deny, and is intimated through this whole 8th Chapter to the *Romans*; it will not be denied, but the Apoſtle was one of them. So then, as his calling himſelf *Carnal*, in chap. 7. cannot be underſtood of his own proper ſtate; neither can the reſt of what he ſpeaks there of that kind be ſo underſtood: yea after, verſ. 24. where he makes that Exclamation, he adds in the next verſe; *I thank God, through Jeſus Chriſt our Lord*; ſignifying, that by him he witneſſed deliverance; and ſo goeth on, ſhewing how he had obtained it in the next Chapter, *viz.* 8. *v.* 35. *Who ſhall ſeparate us from the Love of Chriſt?* And ver. 37. *But in all theſe things we are more than Conquerors*: And in the laſt verſe, *Nothing ſhall be able to ſeparate us*, &c. But where-ever there is a continuing in Sin, there is a ſeparation in ſome degree; ſeeing every *Sin is contrary to God*, and ἀνομία, i. e. *a Tranſgreſſion of the Law*, 1 John 3. 4. and whoever committeth the leaſt Sin, is overcome of it; and ſo, in that reſpect, is not a Conqueror, but Conquered. This Condition then, which the Apoſtle plainly teſtified, he with ſome others had obtained, could not conſiſt with continual remaining and abiding in Sin.

Whom Sin has Conquered, he is no Conqueror.

Fourthly; They Object the *Faults and Sins of ſeveral Eminent Saints, as* Noah, David, *&c.* Object. 4

I anſwer; That doth not at all prove the Caſe: For the Queſtion is not, *Whether good Men may not fall into ſin*, which is not denied; but, *Whether it be not poſſible for them not to ſin?* It will not follow, *Anſw.*

low, becauſe theſe Men *ſinned*; that therefore they were never *free of ſin*, but always *ſinned*: For at this rate of Arguing, it might be urged according to this Rule, *Contrariorum par ratio*, i. e. *The reaſon of Contraries is alike*: That if, becauſe a good Man hath ſinned once or twice, he can never be free from Sin, but muſt alway be daily and continually a Sinner all his Life long; then by the Rule of *Contraries*, If a wicked Man have done good once or twice, he can never be free from Righteouſneſs, but muſt always be a righteous Man all his Life-time: Which as it is moſt abſurd in it ſelf, ſo it is contrary to the plain Teſtimony of the Scripture, *Ezek.* 33. 12, to 18.

Can they that ſin, be never freed from ſin?

Object. 5 *Laſtly*; They Object, *That if Perfection, or Freedom from Sin, be attainable, this will render Mortification of Sin uſeleſs, and make the Blood of Chriſt of no ſervice to us; neither need we any more pray for Forgiveneſs of Sins.*

Anſw. I anſwer; I had almoſt omitted this *Objection*, becauſe of the manifeſt Abſurdity of it: For can Mortification of Sin be uſeleſs, where the end of it is obtained? ſeeing there is no attaining of this Perfection, but by Mortification. Doth the hope and belief of Overcoming, render the Fight unneceſſary? Let Rational Men judge, which hath moſt ſenſe in it; to ſay, as our Adverſaries do, *It is neceſſary that we fight and wreſtle, but we muſt never think of overcoming; we muſt reſolve ſtill to be overcome*: Or to ſay, *Let us fight, becauſe we may overcome?* Whether do ſuch as believe they may be cleanſed by it, or thoſe that believe they can never be cleanſed by it, render the *Blood of Chriſt* moſt Effectual? If two Men were both grievouſly diſeaſed, and applied themſelves to a Phyſician for remedy; which of thoſe do moſt commend the Phyſician and his Cure, he that believeth he may be cured by him, and as he feels himſelf cured, confeſſeth that he is ſo, and ſo can ſay, This is a skilful Phyſician,

Who fights, and not in hopes to overcome his Foe?

Phyſician, this is a good Medicine, behold I am made whole by it? Or he that never is cured, nor ever believes that he can, ſo long as he lives? As for praying for *Forgiveneſs*, we deny it not; for that *all have ſinned*; and therefore all need to pray that their *ſins paſt* may be blotted out, and that they may be daily preſerved from ſinning. And if hoping or believing to be made *free from Sin*, hinders praying for *forgiveneſs of Sin*; it would follow, by the ſame inference, that Men ought not to forſake Murther, Adultery, or any of theſe groſs Evils; ſeeing the more Men are Sinful, the more plentiful occaſion there would be of asking Forgiveneſs of Sin, and the more work for Mortification. But the Apoſtle hath ſufficiently refuted ſuch Sin-pleaſing Cavils in theſe words, *Rom.* 6. 1, 2. *Shall we continue in Sin, that Grace may abound? God forbid.* *Praying for* Forgiveneſs of Sin.

But *laſtly*; It may be eaſily anſwered by a Retortion to thoſe that preſs this, from the words of the Lord's Prayer, *Forgive us our debts*, That this militates no leſs againſt perfect Juſtification, than againſt perfect Sanctification. For if all the Saints, the leaſt as well as the greateſt, be perfectly Juſtified in that very hour wherein they are Converted, as our Adverſaries will have it, then they have Remiſſion of Sins long before they die. May it not then be ſaid to them, What need have ye to pray for Remiſſion of Sin, who are already Juſtified, whoſe Sins are long ago forgiven, both paſt and to come?

§. X. But this may ſuffice: Concerning this poſſibility *Jerom* ſpeaks clearly enough, *lib.* 3. *adver.* Pelagium; *This we alſo ſay, that a Man may not ſin, if he will, for a time and place, according to his bodily weakneſs, ſo long as his Mind is intent, ſo long as the Cords of the Cythar relax not by any Vice*; and again in the ſame Book, *Which is that, that I ſaid, that it is put in our power (to wit, being helped by the Grace* *Teſtimonies of the Fathers, concerning* Perfection, *or* Freedom from Sin. Jerom.

of God) either to ſin, or not to ſin. For this was the Error of *Pelagius*, which we indeed reject and abhor, and which the *Fathers* deſervedly withſtood, *That Man by his natural ſtrength, without the help of God's Grace, could attain to that ſtate, ſo as not to ſin.* And *Auguſtine* himſelf, a great Oppoſer of the *Pelagian Hereſie*, did not deny this Poſſibility, as attainable by the help of God's Grace; as in his Book *de Spiritu & Litera*, cap. 2. and his Book *de Naturâ & Gratiâ* againſt *Pelagius*, cap. 42, 50, 60, and 63. *de Geſtis Concilii Palæſtini*, cap. 7. & 2. and *de Peccato Originali*, lib. 2. cap. 2. *Gelaſius* alſo, in his Diſputation againſt *Pelagius*, ſaith; *But if any affirm, that this may be given to ſome Saints in this life, not by the power of Man's ſtrength, but by the Grace of God, he doth well to think ſo confidently, and hope it faithfully; for by this Gift of God all things are poſſible.* That this was the common Opinion of the *Fathers*, appears from the words of the *Aſzanſik Council*, Canon laſt, *We believe alſo this, according to the* Catholick Faith, *that all that are baptized through Grace by Baptiſm received, and Chriſt helping them, and coworking, may and ought to do whatſoever belongs to Salvation, if they will faithfully labour.*

Auguſtine.

Gelaſius.

That by the Gift of God all things are poſſible.

Concluſion.

§. XI. Bleſſed then are they that believe in him, who is both able and willing to deliver as many as come to him through true Repentance from all Sin, and do not reſolve, as theſe Men do, to be the Devil's Servants all their Life-time; but daily go on forſaking Unrighteouſneſs, and forgetting thoſe things that are behind, *preſs forward towards the Mark, for the Prize of the high Calling of God in Chriſt Jeſus:* Such ſhall not find their Faith and Confidence to be in vain; but in due time ſhall be made Conquerors through him, in whom they have believed; and ſo overcoming, *ſhall be eſtabliſhed as Pillars in the Houſe of God, ſo as they ſhall go no more out,* Rev. 3. 12.

Phil. 3. 14.

Preſs forward to the Mark, the Prize, and overcoming.

PRO-

PROPOSITION IX.

Concerning Perſeverance, *and the Poſſibility of falling from* Grace.

Altho' this Gift, and inward Grace of God, be ſufficient to work out Salvation; yet in thoſe, in whom it is reſiſted, it both may and doth become their Condemnation. Moreover They in whoſe Hearts it hath wrought in part to purifie and ſanctifie them, in order to their further Perfection, may by diſobedience fall from it, turn it to wantonneſs, *Jude* 4. make Shipwrack of Faith, 1 *Tim.* 1. 19. and after having taſted the heavenly Gift, and been made partakers of the Holy Ghoſt, again fall away, *Heb.* 6. 4, 5, 6. *Yet ſuch an increaſe and ſtability in the Truth may, in this Life, be attained, from which there can be no total Apoſtaſie.*

§. I. THE firſt ſentence of this Propoſition hath already been treated of in the *fifth* and *ſixth Propoſitions*, where it hath been ſhewn, that that *Light*, which is given for *Life* and *Salvation*, becomes the Condemnation of thoſe that refuſe it; and therefore is already proved in thoſe places, where I did demonſtrate the poſſibility of Man's reſiſting the Grace and Spirit of God: And indeed it is ſo apparent in the Scriptures, that it cannot be denied, by ſuch as will but ſeriouſly conſider theſe Teſtimonies, *Prov.* 1. 24, 25, 25. *John* 3. 18, 19. 2 *Theſſ.* 2. 11, 12. *Acts* 7. 51. & 13. 46. *Rom.* 1. 18. As for the other part of it, That *they, in whom this Grace may have wrought in a good meaſure, in order to purifie and ſanctifie them, tending to their further Perfection, may afterwards through diſobedience fall away*, &c. The Teſtimonies of the Scripture, included in the Propoſition it ſelf, are ſufficient to

prove it to Men of unbyaſſed Judgment: But becauſe, as to this part, our cauſe is common with many other *Proteſtants*, I ſhall be the more brief in it. For it is not my deſign to do that which is done already, neither do I covet to appear *knowing*, by writing much; but ſimply purpoſe to preſent to the World a faithful account of our Principles; and briefly to let them underſtand, what we have to ſay for our ſelves.

I. *A falling from Grace by Diſobedience*, Evinced.

§. II. From theſe Scriptures then, included in the Propoſition (not to mention many more, which might be urged) I Argue thus:

Arg. 1. *If Men may turn the* Grace of God *into Wantonneſs, then they muſt once have had it:*

But the Firſt is true: Therefore alſo the Second.

Arg. 2. *If Men may make* Shipwrack of Faith, *they muſt once have had it; neither could they ever have had true* Faith *without the Grace of God:*

But the Firſt is true: Therefore alſo the Laſt.

Arg 3. *If Men may have taſted of the* Heavenly Gift, *and been made partakers of the* Holy Spirit, *and afterwards* fall away; *they muſt needs have known in meaſure the Operation of God's Saving Grace and Spirit, without which no Man could taſte the heavenly Gift, nor yet partake of the Holy Spirit:*

But the Firſt is true: Therefore alſo the Laſt.

II. *The Doctrine of* Election *and* Reprobation *is inconſiſtent with Preaching, and daily Exhortation.*

Secondly; Seeing the contrary Doctrine is built upon this falſe *Hypotheſis*, That *Grace is not given for Salvation to any, but to a certain Elect Number, which cannot loſe it; and that all the reſt of Mankind, by an* abſolute Decree, *are debarred from Grace and Salvation*; that being deſtroy'd, this falls to the ground. Now as that Doctrine of theirs is wholly inconſiſtent with the daily Practice of thoſe, that preach it; in that they exhort People to believe and be ſaved, while in the mean time, if they belong to the Decree of Reprobation, it is ſimply impoſſible for them ſo to do; and if to the Decree of Election, it is needleſs: ſeeing it is as impoſſible to them to miſs of it,

it, as hath been before demonſtrated. So alſo in this matter of *Perſeverance*, their Practice and Principle are no leſs inconſiſtent and contradictory. For while they daily exhort People to be *Faithful to the end*, ſhewing them, if they continue not, they ſhall be *Cut-off*, and fall ſhort of the *Reward*; which is very true: but no leſs inconſiſtent with that Doctrine, that affirms, *There is no hazard, becauſe no poſſibility of departing from the leaſt meaſure of true Grace:* Which if true, it is to no purpoſe to beſeech them to *ſtand*, to whom God hath made it impoſſible to *fall*. I ſhall not longer inſiſt upon the Probation of this; ſeeing what is ſaid, may ſuffice to anſwer my deſign; and that the thing is alſo abundantly proved by many of the ſame Judgment. That this was the Doctrine of the *Primitive Proteſtants*, thence appears, that the *Auguſtane Confeſſion* condemns it as an *Error* of the *Anabaptiſts*, to ſay, *That who once are Juſtified, they cannot loſe the Holy Spirit:* Many ſuch like Sayings are to be found in the common places of *Philip Melanchthon*. *Voſſius* in his *Pelagian* Hiſtory, *lib.* 6. teſtifies, *That this was the common Opinion of the Fathers:* In the Confirmation of the *Twelfth Theſis*, pag. 587. he hath theſe words; *That this, which we have ſaid, was the common Sentiment of Antiquity, thoſe at preſent can only deny, who otherways perhaps are Men not unlearned, but nevertheleſs in Antiquity altogether ſtrangers*, &c. Theſe things thus obſerved, I come to the *Objections* of our Oppoſers.

The Opinion of the Fathers concerning falling from Grace.

§. III. *Firſt* they Alledge, *That thoſe places mentioned of making* Shipwrack of Faith, *is only underſtood of ſeeming Faith, and not of a real true Faith.* Object. 1

This *Objection* is very weak, and apparently contrary to the Text, 1 *Tim.* 1. 19. where the Apoſtle addeth to *Faith* a *good Conſcience*, by way of Complaint: Whereas, if their *Faith* had been only ſeeming and hypocritical, the Men had been better without it, than with it; neither had they been worthy *Anſw.*

A good and evil Conſcience.

worthy of blame, for loſing that, which in it ſelf was evil. But the Apoſtle expreſly adds [*and of a good Conſcience,*] which ſhews it was Real; neither can it be ſuppoſed, that Men could truly attain a *good Conſcience*, without the Operation of *God's Saving Grace*; far leſs, that a *good Conſcience* doth conſiſt with a ſeeming, falſe and hypocritical Faith. Again, Theſe places of the Apoſtle being ſpoken by way of Regret, clearly import, that theſe Attainments they had fallen from, were good and real, not falſe and deceitful; elſe he would not have Regretted their falling from them: And ſo he ſaith poſitively, *They taſted of the Heavenly Gift, and were made partakers of the Holy Ghoſt*, &c. not that they ſeem'd to be ſo; which ſheweth this *Objection* is very frivolous.

Object. 2 *Secondly*; They Alledge, *Phil.* 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it, until the day of Jeſus Chriſt*, &c. and 1 *Pet.* 1. 5. *Who are kept by the Power of God through Faith unto Salvation.*

Anſw. Theſe Scriptures, as they do not affirm any thing poſitively contrary to us, ſo they cannot be underſtood otherwiſe, than as the Condition is performed upon our part; ſeeing *Salvation* is no other ways propoſed there, but upon certain neceſſary Conditions to be performed by us; as hath been above proved, and as our Adverſaries alſo acknowledge, as *Rom.* 8. 13. *For if ye live after the Fleſh, ye ſhall die; but if ye through the Spirit do mortifie the deeds of the Body, ye ſhall live.* And Heb. 3. 14. *We are made partakers of Chriſt, if we hold the beginning of our Confidence ſtedfaſt unto the end.* For if theſe places of the Scripture, upon which they build their Objection, were to be admitted without theſe Conditions, it would manifeſtly overturn the whole Tenor of their Exhortations throughout all their Writings. Some other *Objections* there are, of the ſame nature, which are ſolved by the ſame Anſwers; which

Salvation is propoſed upon certain Conditions by us to be performed.

which also, because largely treated of by others, I omit; to come to that Testimony of the Truth, which is more especially ours in this matter, and is contained in the latter part of the Proposition, in these words; *Yet such an increase and stability in the Truth may in this Life be attained, from which there cannot be a total Apostasie.*

§. IV. As in the Explanation of the *fifth* and *sixth Propositions* I observed, that some, that had denied the Errors of others concerning *Reprobation*, and affirmed *the Universality of Christ's Death*, did notwithstanding fall short in sufficiently holding forth the Truth; and so gave the contrary party occasion, by their defects, to be strengthened in their Errors: So may it be said in this Case. As upon the one hand they Err, that affirm, *That the least degree of true and saving Grace cannot be fallen from*; so do they Err upon the other hand, that deny any such *stability* to be attained, *from which there cannot be a total and final Apostasie.* And betwixt these two Extreams lieth the Truth apparent in the Scriptures, which God hath revealed unto us by the Testimony of his Spirit, and which also we are made sensible of, by our own sensible Experience. And even as in the former Controversie was observed, so also in this, the defence of Truth will readily appear to such, as seriously weigh the matter: For the Arguments upon both hands, rightly applied, will as to this hold good; and the Objections, which are strong, as they are respectively urged against the two opposite *false Opinions*, are here easily solved, by the establishing of this *Truth*. For all the Arguments, which these alledge that affirm, *There can be no falling away*, may well be received upon the one part, as of those, who have attained to this Stability and Establishment, and their Objections solved by this Confession; so upon the other hand, the Arguments alledged from Scripture-Testimonies, by those that affirm

The two Extreams some run into, by Asserting a final falling *or* not falling *from Grace impossible.*

affirm *the poſſibility of falling away*, may well be received of ſuch, as are not come to this Eſtabliſhment, tho' having attained a meaſure of true Grace. Thus then the contrary Batterings of our Adverſaries, who miſs the Truth, do concur the more ſtrongly to eſtabliſh it, while they are deſtroying each other. But leſt this may not ſeem to ſuffice to ſatisfie ſuch as judge it *always poſſible for the beſt of Men, before they die, to fall away*; I ſhall add, for the proof of it, ſome brief Conſiderations, from ſome few Teſtimonies of the Scripture.

I. *Watchfulneſs and Diligence is of Indiſpenſible neceſſity to all.*

§. V. And *firſt*; I freely acknowledge, that it is good for all to be Humble, and in this reſpect not over-Confident, ſo as to lean to this, to foſter themſelves in Iniquity; or lie down in Security, as if they had attained this Condition; ſeeing *Watchfulneſs* and *Diligence* is of *indiſpenſible neceſſity* to all Mortal Men, ſo long as they breathe in this World: For God will have this to be the conſtant Practice of a *Chriſtian*, that thereby he may be the more fit to ſerve him, and better armed againſt all the Temptations of the Enemy. For ſince *the Wages of Sin is Death*, there is no Man, while he ſinneth, and is ſubject thereunto, but may lawfully ſuppoſe himſelf capable of periſhing: Hence the Apoſtle *Paul* himſelf ſaith, 1 *Cor.* 9. 27. *But I keep under my Body, and bring it into ſubjection; leſt that by any means, when I have preached to others, I my ſelf ſhould be a caſt-away.* Here the Apoſtle ſuppoſeth it poſſible for him to be *a Caſt-away*; and yet it may be judged, he was far more advanced in the Inward Work of *Regeneration*, when he wrote that *Epiſtle*, than many who now a-days too preſumptuouſly ſuppoſe they cannot *fall away*; becauſe they feel themſelves to have attained ſome ſmall degree of true *Grace*. But the Apoſtle makes uſe of this ſuppoſition, or poſſibility of his being *a Caſt-away* (as I before obſerved) as an Inducement to him to be Watchful; *I keep under my Body, leſt*, &c. Nevertheleſs the ſame Apoſtle, at another

another time, in the ſenſe and feeling of *God's Holy Power*, and in the *Dominion* thereof, finding himſelf a Conqueror there-through over Sin and his Souls Enemies, maketh no difficulty to affirm, *Rom.* 8. 38. *For I am perſwaded, that neither Death nor Life*, &c. which clearly ſheweth, that he had attained a Condition, from which he knew he could not *fall away*.

II. *A Condition attainable in this life, from which there is no falling away.*

But *ſecondly*; It appears ſuch a Condition is attainable, becauſe we are exhorted to it; and as hath been proved before, the Scripture never propoſeth to us things impoſſible. Such an Exhortation we have from the Apoſtle, 2 *Pet.* 1. 10. *Wherefore the rather, Brethren, give diligence to make your Calling and Election ſure.* And tho' there be a Condition here propoſed; yet ſince we have already proved, that it is poſſible to fulfil this Condition, then alſo the Promiſe annexed thereunto may be attained. And ſince, where aſſurance is wanting, there is ſtill a place left for doubtings and deſpairs; if we would affirm it never attainable, then ſhould there never be a place known by the Saints in this World, wherein they might be free of doubting and deſpair: Which as it is moſt abſurd in it ſelf, ſo it is contrary to the manifeſt Experience of Thouſands.

III. *A certain Aſſurance and Eſtabliſhment given of God to many of his Saints and Children.*

Thirdly; God hath given to many of his Saints and Children, and is ready to give unto *All*, a *full* and *certain Aſſurance*, that they are his, and that no Power ſhall be able to pluck them out of his hand. But this Aſſurance would be no Aſſurance, if thoſe, who are ſo *Aſſured*, were not *Eſtabliſhed* and *Confirmed*, beyond all doubt and heſitation: If ſo, then ſurely there is no poſſibility for ſuch to miſs of that which God hath aſſured them of. And that there is ſuch *Aſſurance* attainable in this Life, the Scripture abundantly declareth, both in general, and as to particular Perſons. As *firſt*; Rev. 3. 12. *Him that overcometh, will I make a Pillar*

in

in the Temple of my God, and he ſhall go no more out, &c. which containeth a General Promiſe unto All. Hence the Apoſtle ſpeaks of ſome that are *ſealed*, 2 Cor. 1. 22. *Who hath alſo ſealed us, and given the Earneſt of the Spirit in our Hearts:* Wherefore the *Spirit* ſo *ſealing*, is called the *Earneſt* or *Pledge of our Inheritance*, Eph. 1. 13. *In whom ye were ſealed by the Holy Spirit of Promiſe.* And therefore the Apoſtle *Paul*, not only in that of the *Romans* abovenoted, declareth himſelf to have attained that Condition; but 2 *Tim.* 4. 7. he affirmeth in theſe words, *I have fought a good fight*, &c. which alſo many good Men have and do witneſs. And therefore, as there can be nothing more manifeſt, than that which the *manifeſt Experience* of this Time ſheweth, and therein is found agreeable to the Experience of former Times; ſo we ſee, there have been both of *old* and of *late*, that have *turned the Grace of God into Wantonneſs*, and have *fallen from their Faith and Integrity*; thence we may ſafely conclude ſuch a *falling away poſſible*. We alſo ſee, that ſome of *old* and of *late* have attained a certain Aſſurance, ſome time before they departed, that they ſhould *Inherit Eternal Life*; and have accordingly died in that *good hope:* Of and concerning whom, the Spirit of God teſtified, *That they are ſaved.* Wherefore we alſo ſee, ſuch a State is attainable in this Life, from which there is not a *falling away:* For ſeeing the Spirit of God did ſo teſtifie, it was not poſſible, that they ſhould periſh; concerning whom *He, who cannot lye*, thus bare witneſs.

PRO-

PROPOSITION. X.

Concerning the Miniſtry.

As by the Light *or* Gift *of God all true Knowledge in things Spiritual is received and revealed, ſo by the ſame, as it is manifeſted and received in the Heart, by the ſtrength and power thereof, every true* Miniſter *of the* Goſpel *is ordained, prepared, and ſupplied in the Work of the* Miniſtry; *and by the leading, moving, and drawing hereof, ought every* Evangeliſt *and* Chriſtian Paſtor *to be led and ordered in his labour and work of the Goſpel, both as to the place* where, *as to the perſons* to whom, *and as to the time* wherein *he is to* Miniſter. *Moreover they, who have this Authority, may and ought to preach the* Goſpel, *tho' without* Humane Commiſſion *or* Literature; *as on the other hand they, who want the Authority of this* Divine Gift, *however Learned or Authorized by the* Commiſſion *of* Men *and* Churches, *are to be eſteemed but as* Deceivers, *and not* true Miniſters of the Goſpel. *Alſo they who have receiv'd this holy and unſpotted Gift,* as they have freely received it, ſo are they freely to give it, *without hire or bargaining, far leſs to uſe it as a* Trade *to get Money by: Yet if God hath called any one from their Employment or Trades, by which they acquire their Livelihood; it may be lawful for ſuch, according to the liberty which they feel given them in the Lord, to receive ſuch Temporals (to wit, what may be needful for them for Meat and Clothing) as are given them freely and cordially by thoſe, to whom they have communicated Spirituals.*

The Goſpel to be preach'd freely. Mat. 10. 8.

§. I. HItherto I have treated of thoſe things which relate to the *Chriſtian Faith* and *Chriſtians*, as they ſtand each in his private and particular Condition; and how and what way every Man may be a *Chriſtian*

Christian indeed, and so abide. Now I come in order to speak of those things that relate to *Christians*, as they are stated in a *Joint-Fellowship* and *Communion*, and come under a visible and outward *Society*; which *Society* is called the *Church of God*, and in Scripture compared to a *Body*; and therefore named the *Body of Christ*. As then in the Natural Body there be divers Members, all concurring to the common end of preserving and confirming the whole Body; so in this *Spiritual* and *Mystical Body*, there are also divers Members, according to the different Measures of *Grace* and of the *Spirit*, diversly administred unto *each Member*; and from this *Diversity* ariseth that Distinction of Persons in the *Visible Society* of *Christians*, as of *Apostles*, *Pastors*, *Evangelists*, *Ministers*, &c. That which in this Proposition is proposed, is, *What makes or constitutes any a Minister of the Church, what his Qualifications ought to be, and how he ought to behave himself?* But because it may seem somewhat preposterous, to speak of the *distinct Offices* of the *Church*, until something be said of the *Church* in general, tho' nothing positively be said of it in the Proposition; yet as here implied, I shall briefly premise something thereof, and then proceed to the particular Members of it.

The Church of God is the Spiritual Body of Christ.

§. I. It is not in the least my design to meddle with those tedious and many Controversies, wherewith the *Papists* and *Protestants* do tear one another concerning this thing; but only according to the Truth manifested to me, and revealed in me by the Testimony of the Spirit, according to that proportion of Wisdom given me, briefly to hold forth, as a necessary Introduction both to this matter of the *Ministry* and of *Worship*, which followeth, those things which I, together with my *Brethren*, do believe concerning the *Church*.

I. The [*Church*] then, according to the Grammatical Signification of the word, as it is used in the Holy Scripture, signifies an *Assembly*, or *Gathering*

of

of many into one place; for the Substantive ἐκκλησία comes from the word ἐκκαλέω *I call out of*, and originally from καλέω *I call*; and indeed, as this is the Grammatical sense of the Word, so also it is the Real and Proper signification of the Thing; the *Church* being no other thing, but the *Society*, *Gathering*, or *Company of such as God hath called out of the World, and Worldly spirit, to walk in his* **Light** *and* **Life.** The *Church* then so defined, is to be considered, as it comprehends all that are thus *Called* and *Gathered* truly by God, both such as are yet in this Inferiour World, and such as having already laid down the Earthly Tabernacle, are passed into their Heavenly Mansions; which together do make up the one *Catholick Church*, (concerning which there is so much Controversie.) Out of which *Church*, we freely acknowledge, there can be no Salvation; because under this *Church*, and its Denomination, are comprehended all, and as many, of whatsoever *Nation*, *Kindred*, *Tongue* or *People* they be (tho' outwardly strangers, and remote from those who profess *Christ* and *Christianity* in words, and have the benefit of the Scriptures) as become Obedient to the *holy Light*, and *Testimony of God* in their Hearts, so as to become sanctified by it, and cleansed from the evils of their ways. For this is the *Universal* or *Catholick Spirit*, by which many are called from all the *four corners of the Earth, and shall sit down with* Abraham, Isaac *and* Jacob: By this the *secret Life* and *Virtue* of Jesus is conveyed into many that are afar off; even as by the Blood that runs into the Veins and Arteries of the Natural Body, the Life is conveyed from the Head and Heart unto the extreamest parts. There may be Members therefore of this *Catholick Church* both among *Heathens*, *Turks*, *Jews*, and all the several sorts of *Christians*, Men and Women of Integrity and Simplicity of Heart, who tho' blinded in something in their Understanding, and perhaps burthened with the

The Etymology *of the word* ἐκκλησία (*the* Church) *and signification of it.*

No Salvation without the Church.

What the Church *is?*

Turks *and* Jews *may become Members of this* Church.

Superſtitions and Formality of the ſeveral Sects, in which they are ingroſſed; yet being upright in their Hearts before the Lord, chiefly aiming and labouring to be delivered from Iniquity, and loving to follow Righteouſneſs, are by the ſecrets Touches of this *Holy Light* in their Souls, inlivened and quickned, thereby ſecretly united to God, and therethrough become true Members of this *Catholick Church*. Now the *Church*, in this reſpect, hath been in being in all Generations; for God never wanted ſome ſuch Witneſſes for him, tho' many times ſlighted, and not much obſerved by this World: And therefore this *Church*, tho' ſtill in being, hath been oftentimes, as it were Inviſible, in that it hath not come under the Obſervation of the Men of this World, being, as ſaith the Scripture, *Jer.* 3. 14. *One of a City, and two of a Family*. And yet, tho' the *Church* thus conſidered, may be as it were hid from wicked Men, as not then gathered into a *Viſible Fellowſhip*, yea, and not obſerved even by ſome that are Members of it; yet may there notwithſtanding many belong to it: As when *Elias* complained, he was *left alone*, 1 Kings 19. 18. God anſwered unto him; *I have reſerved to my ſelf ſeven thouſand Men, who have not bowed their knees to the Image of* Baal; whence the Apoſtle argues, *Rom.* 11. the being of a *Remnant* in his day.

II. *The Definition of the Church of God, as Gathered into a Viſible Fellowſhip.*

§. III. *Secondly*; The *Church* is to be conſidered, as it ſignifies a certain Number of Perſons, gathered by God's Spirit, and by the Teſtimony of ſome of his Servants (raiſed up for that end) unto the Belief of the true Principles and Doctrines of the Chriſtian Faith; who, through their Hearts being united by the ſame Love, and their Underſtanding informed in the ſame Truths, gather, meet, and aſſemble together to wait upon God, to worſhip him, and to bear a Joint-Teſtimony for the *Truth* againſt *Error*, ſuffering for the ſame, and ſo becoming, through this Fellowſhip, as one Family and

and Houshold in certain respects, do each of them watch over, teach, instruct, and care for one another, according to their several Measures and Attainments: Such were the *Churches* of the Primitive Times, gathered by the Apostles; whereof we have divers mentioned in the Holy Scriptures. And as to the *Visibility* of the *Church*, in this respect, there hath been a great Interruption since the Apostles days, by reason of the *Apostasie*; as shall hereafter appear.

How to become a Member of that Church?

§. IV. To be a *Member* then of the *Catholick Church*, there is need of the *Inward Calling of God* by his *Light in their Heart*, and a being leavened into the Nature and Spirit of it, so as to forsake Unrighteousness, and be turn'd to Righteousness, and in the inwardness of the Mind to be cut out of the *wild Olive-Tree* of our own first fallen Nature, and ingrafted into *Christ* by his *Word* and *Spirit in the Heart*. And this may be done in those, who are strangers to the History, (God not having pleased to make them partakers thereof) as in the *fifth* and *sixth Propositions* hath already been proved.

The outward Profession of the Members of the true Church.

To be a *Member* of a particular *Church of Christ*, as this Inward Work is indispensibly necessary, so is also the Outward Profession of, and Belief in Jesus Christ, and those holy Truths delivered by his Spirit in the Scriptures; seeing the Testimony of the Spirit recorded in the Scriptures, doth answer the Testimony of the same Spirit in the Heart, even as *face answereth face in a glass*. Hence it follows, that the inward Work of Holiness, and forsaking Iniquity, is necessary in every respect to the being a Member in the *Church* of *Christ*; and that the outward Profession is necessary to be a Member of a particular gathered *Church*, but not to the being a Member of the *Catholick Church*; yet it is absolutely necessary, where God affords the opportunity of knowing it: And the outward

Teſtimony is to be believed, where it is preſented and revealed; the Sum whereof hath upon other occaſions been already proved.

The Members of the Anti-chriſtian Church in the Apoſtaſy their Empty Profeſſion.

§. V. But contrary hereunto, the Devil, that worketh and hath wrought in the *Myſtery of Iniquity*, hath taught his Followers to affirm, *That no Man, however holy, is a Member of the Church of Chriſt, without the outward Profeſſion; and that he be initiated thereunto by ſome outward Ceremonies.* And again, *That Men who have this outward Profeſſion, tho' inwardly unholy, may be Members of the true Church of Chriſt, yea, and ought to be ſo eſteemed.* This is plainly to put *Light* for *Darkneſs*, and *Darkneſs* for *Light*; as if God had a greater regard to Words than Actions, and were more pleaſed with vain Profeſſions, than with real Holineſs: But theſe things I have ſufficiently refuted heretofore. Only from hence let it be obſerved, that upon this falſe and rotten Foundation *Antichriſt* hath builded his *Babyloniſh Structure*, and the *Antichriſtian Church* in the *Apoſtaſie* hath hereby reared her ſelf up to that Heighth and Grandeur ſhe hath attained; ſo as to exalt her ſelf above *all, that is called God, and ſit in the Temple of God, as God.*

The Decay of the Church.

For the particular *Churches* of *Chriſt*, gathered in the Apoſtle's days, ſoon after beginning to decay, as to the *inward Life*, came to be over-grown with ſeveral Errors, and the Hearts of the Profeſſors of *Chriſtianity* to be leavened with the Old ſpirit and Converſation of the World. Yet it pleaſed God for ſome *Centuries* to preſerve that *Life* in many, whom he emboldened with Zeal to ſtand and ſuffer for his Name through the *Ten Perſecutions*: But theſe being over, the meekneſs, gentleneſs, love, long-ſuffering, goodneſs and temperance of *Chriſtianity* came to be loſt. For after that the Princes of the Earth came to take upon them that Profeſſion, and that it ceaſed to a Reproach to be a *Chriſtian*, but rather became a means to Preferment;

When Men became Chriſtians by Birth, and not by Converſion, Chriſtianity came to be loſt.

Men

Men became such by Birth and Education, and not by Conversion and Renovation of Spirit: Then there was none so Vile, none so Wicked, none so Profane, who became not a Member of the *Church*. And the *Teachers* and *Pastors* thereof becoming the Companions of Princes, and so being enriched by their Benevolence, and getting vast Treasures and Estates, became puffed up, and as it were drunken with the vain Pomp and Glory of this World: and so Marshalled themselves in manifold Orders and Degrees; not without innumerable Contests and Alterations, who should have the * *Precedency*. So the Virtue, Life, Substance, and Kernel of *Christian Religion* came to be lost, and nothing remained, but a Shadow and Image; which dead Image, or Carcass of *Christianity* (to make it take the better with the Superstitious Multitude of *Heathens*, that became engrossed in it, not by any inward Conversion of their Hearts, or by becoming less Wicked or Superstitious; but by a little change in the object of their Superstition) not having the inward Ornament and Life of the Spirit, became decked with many outward and visible Orders, and beautified with the Gold, Silver, precious Stones, and the other splendid Ornaments of this perishing World: So that this was no more to be accounted the *Christian Religon*, and *Christian Church*, notwithstanding the outward Profession, than the *dead Body* of Man is to be accounted a *living Man*; which, however cunningly embalmed, and adorned with ever so much Gold or Silver, or most precious Stones, or sweet Ointments, is but a dead Body still, without Sense, Life or Motion. For that *Apostate Church* of *Rome* has introduced no less Ceremonies and Superstitions into the *Christian Profession*, than was either among *Jews* or *Heathens*; and that there is and hath been as much, yea, and more Pride, Covetousness, unclean Lust, Luxury, Fornication, Profanity and Atheism among her Teachers and chief Bishops, than

* As was betwixt the Bishop of *Rome* and the Bishop of *Constantinople*.

In the Church of Rome *are no less Superstitions and Ceremonies introduced, than were either among* Jews *or* Heathens.

ever was among any ſort of People, none need doubt, that have read their own Authors, to wit, *Platina*, and others.

Whether, and what difference there is betwixt the Proteſtants and Papiſts in Superſtitions?

Now, tho' *Proteſtants* have reformed from her in ſome of the moſt groſs Points, and abſurd Doctrines, relating to the *Church* and *Miniſtry*; yet (which is to be regretted) they have but lop'd the Branches, but retain and plead earneſtly for the ſame Root, from which theſe abuſes have ſprung. So that even among them, tho' all that Maſs of Superſtition, Ceremonies and Orders, be not again eſtabliſhed; yet the ſame Pride, Covetouſneſs and Senſuality is found to have overſpread and leavened their *Churches* and *Miniſtry*; and the Life, Power and Virtue of *true Religion* is loſt among them; and the very ſame Death, Barrenneſs, Drineſs and Emptineſs, is found in their *Miniſtry*. So that in effect they differ from *Papiſts*, but in Form and ſome Ceremonies; being with them Apoſtatized from the Life and Power the true *Primitive Church* and her *Paſtors* were in: So that of both it may be ſaid truly (without breach of Charity) that having only a *form of Godlineſs* (and many of them not ſo much as that) they are *Deniers* of, yea, *Enemies* to the *power* of it. And this proceeds not ſimply from their not walking anſwerable to their own Principles, and ſo degenerating that way, (which alſo is true;) but which is worſe, their ſetting down to themſelves, and adhering to certain Principles, which naturally, as a curſed Root, bring forth theſe bitter Fruits: Theſe therefore ſhall afterwards be examined and refuted, as the contrary Poſitions of Truth in the Propoſition are explained and proved.

** i. e. National.*

The Proteſtant Church how they become Members thereof.

* For as to the Nature and Conſtitution of a *Church** (abſtract from their Diſputes concerning its conſtant Viſibility, Infallibility, and the Primacy of the *Church* of *Rome*) the *Proteſtants*, as in Practice, ſo in Principles, differ not from *Papiſts*; for they ingroſs within the compaſs of their *Church* whole Nations,

Nations, making their Infants Members of it, by sprinkling a little Water upon them; so that there is none so Wicked or Profane, who is not a Fellow-Member; no evidence of Holiness being required to constitute a Member of the *Church*. And look through the *Protestant Nations*, and there shall no difference appear in the Lives of the generality of the one, more than of the other; but he, who *ruleth in the Children of Disobedience*, reigning in both: So that the *Reformation*, through this defect, is but in holding some less gross Errors in the Notion; but not in having the Heart reformed and renewed, in which mainly the *Life* of *Christianity* consisteth.

Christianity *chiefly consists in the Renewing of the* heart.

§. VI. But the *Popish Errors* concerning the *Ministry*, which they have retained, are most of all to be Regretted, by which chiefly the Life and Power of *Christianity* is barred out among them, and they kept in Death, Barrenness and Driness: There being nothing more hurtful than an Error in this respect. For where a false and corrupt Ministry entereth, all other manner of Evils follows upon it, according to that Scripture-Adage, *Like People, like Priest:* For by their influence, instead of ministring Life and Righteousness, they minister Death and Iniquity. The whole *Backslidings* of the *Jewish Congregation* of Old are hereto ascribed: *The Leaders of my People have caused them to Err.* The whole Writings of the Prophets are full of such Complaints; and for this cause under the *New Testament*, we are so often warned and guarded to *beware of false Prophets, and false Teachers*, &c. What may be thought then, where all, as to this, is out of order; where both the Foundation, Call, Qualifications, Maintenance, and whole Discipline are different from, and opposite to the *Ministry* of the *Primitive Church*; yea, and necessarily tend to the shutting out of a *Spiritual Ministry*, and the bringing in and establishing of a *Carnal?* This shall appear by parts.

A Popish, corrupt Ministry *all Evils follow.*

Like Priest, like People.

Hosea 4. 9.

Queſt. I. §. VII. That then, which comes firſt to be queſtioned in this matter, is, concerning the *Call of a Miniſter*; to wit, *What maketh, or how cometh a Man to be a Miniſter, Paſtor, or Teacher in the Church of Chriſt?*

Anſw. We *anſwer*; By the *inward Power and Virtue of the Spirit of God.* For, as ſaith our Propoſition, *Having received the true Knowledge of things Spiritual by the Spirit of God, (without which they cannot be known) and being by the ſame in meaſure purified and ſanctified, he comes thereby to be called and moved to miniſter to others*; being able to ſpeak from a Living Experience, of what he himſelf is a witneſs; and therefore *knowing the Terror of the Lord, he is fit to perſwade Men*, &c. 2 *Cor.* 5. 11. and his Words and Miniſtry, proceeding from the inward Power and Virtue, reach to the Heart of his Hearers, and make them approve of him, and be ſubject unto him.

The Call of a Miniſter, and wherein it conſiſteth.

Object. Our Adverſaries are forced to confeſs, that this were indeed deſirable, and beſt; but this they will not have to be abſolutely neceſſary. I ſhall firſt prove the neceſſity of it; and then ſhew how much they Err in that, which they make more neceſſary than this Divine and Heavenly Call.

Arg. *Firſt:* That which is neceſſary to make a Man a *Chriſtian*, ſo as without it he cannot be truly one, muſt be much more neceſſary to make a Man a *Miniſter of Chriſtianity*; ſeeing the one is a degree above the other, and has it included in it: Nothing leſs than he, that ſuppoſeth a *Maſter*, ſuppoſeth him firſt to have attained the Knowledge and Capacity of a *Scholar*. They that are not *Chriſtians*, cannot be Teachers and Miniſters among *Chriſtians:*

1. *The neceſſity of an* Inward Call *to make a Man a* Chriſtian.

But this Inward Call, Power and Virtue of the Spirit of God, is neceſſary to make a Man a *Chriſtian*; as we have abundantly proved before in the Second Propoſition, according to theſe Scriptures, *He that hath not the Spirit of Chriſt, is none of his. As many as are led by the Spirit of God, are the Sons of God:*

Therefore

Therefore this Call, Moving and Drawing of the Spirit, must be much more necessary to make a *Minister*.

Secondly; All *Ministers* of the *New Testament* ought to be *Ministers* of the *Spirit*, and not of the *Letter*, according to that 2 *Cor.* 3. 6. and as the old Latin hath it, *Not by the Letter, but by the Spirit*: But how can a Man be a Minister of the Spirit, who is not inwardly Called by it? And who looks not upon the Operation and Testimony of the Spirit, as Essential to his Call? As he could not be a Minister of the Letter, who had thence no ground for his Call, yea, that were altogether a stranger to, and unacquainted with it; so neither can he be a Minister of the Spirit, who is a stranger to it, and unacquainted with the Motions thereof, and knows it not to draw, act, and move him, and go before him in the work of the *Ministry*. I would willingly know, how those that take upon them to be Ministers (as they suppose) of the Gospel, meerly from an outward Vocation, without so much as being any ways sensible of the Work of the Spirit, or any Inward Call therefrom, can either satisfie themselves or others, that they are *Ministers of the Spirit*, or wherein they differ from the *Ministers of the Letter*? For,

2. *The Ministry of the Spirit requires the Operation and Testimony of the Spirit.*

Thirdly; If this Inward Call, or Testimony of the Spirit, were not essential and necessary to a *Minister*, then the *Ministry* of the *New Testament* should not only be no ways preferable to, but in divers respects far worse than that of the *Law*. For under the *Law*, there was a certain Tribe allotted for the *Ministry*, and of that Tribe certain Families set apart for the *Priesthood* and other Offices, by the immediate Command of God to *Moses*; so that the People needed not be in any doubt, who should be Priests and Ministers of the holy things: yea, and besides this, God called forth, by the immediate Testimony of his Spirit, several at divers times to teach,

3. *Under the Law the People needed not to doubt, who should be Priests and Ministers.*

teach, instruct, and reprove his People, as *Samuel*, *Nathan*, *Elias*, *Elisha*, *Jeremiah*, *Amos*, and many more of the Prophets: But now under the *New Covenant*, where the *Ministry* ought to be more *spiritual*, the *Way* more *certain*, and the *Access* more *easie* unto the Lord, our Adversaries, by denying the necessity of this Inward and Spiritual Vocation, make it quite other ways. For there being now no certain Family, or Tribe, to which the *Ministry* is limitted, we are left in uncertainty, to choose and have *Pastors* at a venture, without all certain Assent of the Will of God; having neither an outward Rule, nor Certainty in this affair, to walk by: For that the Scripture cannot give any certain Rule in this matter, hath in the *Third Proposition* concerning it, been already shewn.

4. *Christ the Door.*

John 10. 1.

Fourthly; Christ proclaims them all *Thieves and Robbers, that enter not by him the Door into the Sheepfold, but climb up some other way; whom the Sheep ought not to hear:* But such as come in without the Call, Movings and Leadings of the Spirit of Christ, wherewith he leads his Children into *all Truth*, come in certainly not by Christ, who is the *Door*, but some other way; and therefore are not true Shepherds.

Succession pleaded by the false Church from Christ and his Apostles.

§. VIII. To all this they Object the *Succession of the Church*; alledging, *That since Christ gave a Call to his Apostles and Disciples, they have conveyed that Call to their Successors, having power to ordain* Pastors *and* Teachers; *by which power the Authority of Ordaining and making* Ministers *and* Pastors *is successively conveyed to us; so that such, who are Ordained and Called by the* Pastors *of the* Church, *are therefore true and lawful Ministers; and others, who are not so Called, are to be accounted but Intruders.* Hereunto also some *Protestants* add a *Necessity*, tho' they make it not a thing *Essential*; *That besides this Calling of the* Church, *every one being Called, ought to have the Inward Call of the Spirit, inclining him so chosen to his Work:* But this

this they say is *subjective*, and not *objective*; of which before.

As to what is subjoined of the Inward Call of the Spirit, in that they make it not Essential to a true Call, but a Supererrogation, as it were; it sheweth, how little they set by it: since those, they admit to the Ministry, are not so much as questioned in their Trials, whether they have this or not. Yet, in that it hath been often mentioned, especially by the *Primitive Protestants* in their Treatises of this Subject, it sheweth how much they were secretly Convinced in their Minds, that this Inward Call of the Spirit was most Excellent, and preferable to any other; and therefore in the most Noble and Heroick *Acts* of the *Reformation*, they laid claim unto it; so that many of the *Primitive Protestants* did not scruple both to despise and disown this *Outward* * *Call*, when urged by the *Papists* against them. But now *Protestants*, having gone from the Testimony of the Spirit, plead for the same *Succession*; and being pressed (by those, whom God now raiseth up by his Spirit, to reform those Abuses that are among them) with the Example of their Fore-fathers Practice against *Rome*, they are not at all asham'd utterly to deny, that their Fathers were call'd to their Work by the inward and immediate Vocation of the Spirit; clothing themselves with that Call, which they say their Fore-fathers had, as Pastors of the *Roman Church*. For thus (not to go further) affirmeth *Nicolaus Arnoldus* * in a Pamphlet written against the same Propositions, called, *A Theologick Exercitation*, Sect. 40. averring; *That they pretended not to an Immediate Act of the Holy Spirit; but Reformed by the Virtue of the Ordinary Vocation, which they had in the Church, as it then was*, to wit, *that of* Rome, *&c.*

Answ.

The Call *of the* Spirit *preferred to any other by* Primitive Protestants.

* *Succession.*

Modern Protestants denying the Call *of the* Spirit.

* Who gives himself out *Doctor* and *Professor of Sacred Theology at Franequer.*

§. IX. Many Absurdities do *Protestants* fall into, by deriving their Ministry thus through the *Church* of

of *Rome*. As *firſt*, They muſt acknowledge her to be a true *Church of Chriſt*, tho' only Erroneous in ſome things; which contradicts their *Forefathers* ſo frequently, and yet truly, calling her *Antichriſt*. *Secondly*; They muſt needs acknowledge, that the *Prieſts* and *Biſhops* of the *Romiſh Church*, are true *Miniſters* and *Paſtors* of the *Church* of *Chriſt*, as to the Eſſential part; elſe they could not be fit Subjects for that Power and Authority to have reſided in; neither could they have been Veſſels capable to receive that Power, and again tranſmit it to their Succeſſors. *Thirdly*; It would follow from this, that the *Prieſts* and *Biſhops* of the *Romiſh Church*, are yet really true *Paſtors* and *Teachers*: For if *Proteſtant Miniſters* have no Authority, but what they received from them; and ſince the *Church* of *Rome* is the ſame, ſhe was at that time of the Reformation, in Doctrine and Manners; and ſhe has the ſame Power now, ſhe had then; and if the Power lie in the *Succeſſion*, then theſe *Prieſts* of the *Romiſh Church* now, which derive their Ordination from thoſe *Biſhops* that Ordained the firſt *Reformers*, have the ſame Authority, which the Succeſſors of the Reformed have; and conſequently are no leſs *Miniſters* of the *Church*, than they are. But how ſhall this agree with that Opinion, which the *Primitive Proteſtants* had of the *Romiſh Prieſts* and *Clergy*, to whom *Luther* did not only deny any Power or Authority; but contrarywiſe affirmed, *That it was wickedly done of them, to aſſume to themſelves only this Authority to Teach, and be* Prieſts *and* Miniſters, &c. For he himſelf affirmed, *That every good Chriſtian (not only Men, but even Women alſo) is a Preacher.*

Abſurdities Proteſtants fall into, by deriving their Miniſtry through the Church of Rome.

Luther affirmed, that a Woman might be a Preacher.

§. X. But againſt this vain Succeſſion, as aſſerted either by the *Papiſts* and *Proteſtants*, as a neceſſary thing to the Call of a Miniſter, I *Anſwer*; That ſuch as plead for it, as a ſufficient or neceſſary thing to the Call of a Miniſter, do thereby

The pretended Succeſſion of Papiſts and Proteſtants explained.

by sufficiently declare their Ignorance of the Nature of *Christianity*, and how much they are strangers to the Life and Power of a *Christian Ministry*, which is not entail'd to Succession, as an outward Inheritance; and herein, as hath been often before observed, they not only make the *Gospel* not better than the *Law*, but even far short of it. For *Jesus Christ*, as he regardeth not any distinct particular Family, or Nation, in the gathering of his Children; but only such, as are joined to, and leavened with his own *pure* and *righteous Seed*: So neither regards he a bare outward Succession, where his pure, immaculate and righteous Life is wanting; for that were all one. He took not the Nations into the *New Covenant*, that he might suffer them to fall into the old Errors of the *Jews*; or to approve them in their Errors: but that he might gather unto himself, a pure People out of the Earth. Now this was the great Error of the *Jews*, to think they were the Church and People of God, because they could derive their outward Succession from *Abraham*; whereby they reckoned themselves the *Children of God*, as being the Off-spring of *Abraham*, who was the *Father of the Faithful*. But how severely doth the Scripture rebuke this vain and frivolous Pretence? Telling them, *That God is able of the stones to raise Children unto* Abraham; and that not the outward *Seed*, but those that were found in the *Faith* of *Abraham*, are the true *Children* of faithful *Abraham*. Far less then can this pretence hold among *Christians*, seeing Christ rejects all outward Affinity of that kind: *These*, saith he, *are my Mother, Brethren and Sisters, who do the Will of my Father, which is in Heaven*: And again; *He looked round about him, and said, Who shall do the Will of God, these* (said he) *are my Brethren*. So then, such as do not the Commands of Christ, are not found clothed with his Righteousness, are not his Disciples; and that which a Man hath not, he cannot give to another:

The Jews Error of Abraham's outward Succession.

Mat. 12. 48, &c. Mark 3. 33, &c.

ther: And it's clear, that no Man nor Church, tho' truly Called of God, and as ſuch having the Authority of a Church and Miniſter, can any longer retain that Authority, than they retain the Power, Life and Righteouſneſs of *Chriſtianity*: For the Form is entail'd to the Power and Subſtance; and not the Subſtance to the Form. So that when a Man ceaſeth inwardly in his Heart to be a *Chriſtian* (where his Chriſtianity muſt lie) by turning to Satan, and becoming a Reprobate, he is no more a *Chriſtian*, tho' he retain the Name and Form; than a dead Man is a Man, tho' he hath the Image and Repreſentation of one; or than the Picture or Statue of a Man is a Man: And tho' a dead Man may ſerve to a Painter to retain ſome imperfect Repreſentation of the Man, that ſometimes was alive, and ſo one Picture may ſerve to make another by; yet none of thoſe can ſerve to make a true Living Man again, neither can they convey the Life and Spirit of the Man; it muſt be God, that made the Man at firſt, that alone can revive him. As Death then makes ſuch Interruption of an outward natural Succeſſion, that no Art nor outward Form can uphold; and as a dead Man, after he is dead, can have no Iſſue; neither can dead Images of Men, make living Men: So that it is the Living that are only capable to ſucceed one another; and ſuch as die, ſo ſoon as they die, ceaſe to ſucceed, or to tranſmit Succeſſion. So it is in Spiritual things; it is the Life of Chriſtianity, taking place in the Heart, that makes a Chriſtian; and ſo it is a number of ſuch, being alive, joined together in the Life of Chriſtianity, that make a Church of Chriſt; and it is all thoſe, that are thus alive and quickned, conſidered together, that make the Catholick Church of Chriſt: Therefore where this Life ceaſeth in one, then that one ceaſeth to be a Chriſtian; and all Power, Virue and Authority, which he had as a Chriſtian, ceaſeth with it: ſo that if he hath been

The Form (of Godlineſs) is entail'd to the Power and Subſtance, and not the Subſtance to the Form.

Succeſſion interrupted.

The Living Members make the Church: Life loſt, the Church is ceaſing.

been a Miniſter or Teacher, he ceaſeth to be ſo any more: And tho' he retain the Form, and hold to the Authority in words, yet that ſignifies no more, nor is it of any more real Virtue and Authority, than the meer Image of a dead Man. And as this is moſt agreeable to Reaſon, ſo it is the Scriptures Teſtimony; for it is ſaid of *Judas*, Acts 1. 25. *That* Judas *fell from his Miniſtry and Apoſtleſhip by Tranſgreſſion*; ſo his Tranſgreſſion cauſed him to ceaſe to be an Apoſtle any more: Whereas, had the Apoſtleſhip been entailed to his Perſon, ſo that Tranſgreſſion could not cauſe him to loſe it, until he had been formally degraded by the *Church* (which *Judas* never was, ſo long as he lived) *Judas* had been as really an Apoſtle, after he betrayed Chriſt, as before. And as it is of one, ſo of many, yea, of a whole Church: For ſeeing nothing makes a Man truly a Chriſtian, but the Life of Chriſtianity, inwardly Ruling in his Heart; ſo nothing makes a Church, but the gathering of ſeveral true Chriſtians into one Body. Now where all theſe Members loſe this Life, there the Church ceaſeth to be, tho' they ſtill uphold the Form, and retain the Name: For when that which made them a Church, and for which they were a Church, ceaſeth; then they ceaſe alſo to be a Church: And therefore the Spirit, ſpeaking to the Church of *Laodicea*, becauſe of her *Luke-warmneſs*, Rev. 3. 16. threatneth to *Spue her out of his Mouth*. Now, ſuppoſe the Church of *Laodicea* had continued in that *Luke-warmneſs*, and had come under that Condemnation and Judgment, tho' ſhe had retained the Name and Form of a Church, and had had her Paſtors and Miniſters, as no doubt ſhe had at that time; yet ſurely ſhe had been no true Church of Chriſt, nor had the Authority of her Paſtors and Teachers been to be regarded, becauſe of an outward Succeſſion, tho' perhaps ſome of them had it immediately from the Apoſtles. From all which I infer, That ſince the Authority

Judas fell from his Miniſtry by Tranſgreſſion.

The Luke-warmneſs of the Church of Laodicea.

Authority of the Christian Church and her Pastors is always united, and never separated from the inward Power, Virtue, and righteous Life of Christianity; where this ceaseth, that ceaseth also. But our Adversaries acknowledge, *That many, if not most of those, by and through whom they derive this Authority, were altogether destitute of this Life and Virtue of Christianity: Therefore they could neither receive, have, nor transmit any Christian Authority.*

Object. But if it be Objected, *That tho' the generality of the Bishops and Priests of* Rome, *during the Apostasie, were such wicked Men; yet* Protestants *affirm, and thou thy self seemest to acknowledge, that there were some good Men among them, whom the Lord regarded, and who were true Members of the* Catholick Church *of* Christ; *might not they then have transmitted this Authority?*

Answ. I answer; This saith nothing, in respect *Protestants* do not at all lay claim to their Ministry, as transmitted to them by a direct Line of good Men; which they can never shew, nor yet pretend to: but generally place this Succession as inherent in the whole Pastors of the Apostate Church. Neither do they plead their Call to be good and valid, because they can derive it through a Line of good Men, separate and observably distinguishable from the rest of the Bishops and Clergy of the *Romish Church*; but they derive it as an Authority residing in the whole: For they think it *Heresie* to judge, that the Quality or Condition of the *Administrator* doth any ways invalidate or prejudice his work.

The Protestants plead for a Succession inherent.

This vain and pretended Succession not only militates against, and fights with the very manifest purpose and intent of Christ, in the gathering and calling of his Church; but makes him (so to speak) more blind and less prudent, than natural Men are in conveying and establishing their outward Inheritances. For where an Estate is entailed

tailed to a certain Name and Family, when that Family weareth out, and there is no lawful Succeſſor found of it, that can make a juſt Title appear, as being really of Blood and Affinity to the Family; it is not lawful for any one of another Race or Blood, becauſe he aſſumes the Name or Arms of that Family, to poſſeſs the Eſtate, and claim the Superiorities and Priviledges of the Family: but by the Law of Nations the Inheritance devolves into the Prince, as being *Ultimus Hæres*; and ſo he giveth it again immediately to whom he ſees meet, and makes them bear the Name and Arms of the Family, who then are entitled to the Priviledges and Revenues thereof. So in like manner, the true Name and Title of a *Chriſtian*, by which he hath Right to the *Heavenly Inheritance*; and is a Member of *Jeſus Chriſt*, is inward *Righteouſneſs* and *Holineſs*, and the Mind redeemed from the *Vanities*, *Luſts*, and *Iniquities* of this World: and a Gathering or Company, made up of ſuch Members, makes a Church. Where this is loſt, the Title is loſt; and ſo the true Seed, to which the Promiſe is, and to which the Inheritance is due, becomes extinguiſhed in them, and they become dead as to it: and ſo it retires, and devolves it ſelf again into Chriſt, who is the Righteous *Heir of Life*; and he gives the Title and true Right again immediately, to whom it pleaſeth him, even to as many as being turned to his *pure Light* in their *Conſciences*, come again to walk in his *Righteous* and *Innocent Life*, and ſo become true Members of his *Body*, which is the *Church*. So the Authority, Power and Heirſhip are not annexed to Perſons, as they bear the meer Names, or retain a Form, holding the bare Shell or Shadow of *Chriſtianity*: But the Promiſe is to *Chriſt*, and to the *Seed*, in whom the Authority is inherent, and in as many as are one with him, and united unto him by Purity and Holineſs, and by the Inward Renovation and Regeneration of their Minds.

An Eſtate void of Heirſhip devolves to the Prince, none claims it, but whom he ſees meet to give it; ſo the Heirſhip of Life is enjoyed from Chriſt, the true Heir.

Moreover, this pretended Succeſſion is contrary to Scripture-definitions, and the nature of the Church of Chriſt, and of the true Members. For *firſt*; *The Church is the Houſe of God, the Pillar and Ground of Truth*, 1 Tim. 3. 15. But according to this Doctrine, the *Houſe of God* is a polluted Neſt of all ſort of Wickedneſs and Abominations, made up of the moſt ugly, defiled and perverſe Stones that are in the Earth; where the Devil rules in all manner of Unrighteouſneſs. For ſo our Adverſaries confeſs, and Hiſtory informs, the *Church* of *Rome* to have been, as ſome of their *Hiſtorians* acknowledge; and if that be truly the *Houſe of God*, what may we call the *Houſe of Satan?* Or may we call it therefore the *Houſe of God*, notwithſtanding all this Impiety, becauſe they had a bare Form, and that vitiated many ways alſo; and becauſe they pretended to the name of *Chriſtianity*, tho' they were *Antichriſtian*, *Devilliſh* and *Atheiſtical* in their whole Practice and Spirit, and alſo in many of their Principles? Would not this infer yet a greater Abſurdity, as if they had been ſomething to be accounted of, becauſe of their Hypocriſie and Deceit, and falſe Pretences? Whereas the Scripture looks upon that as an Aggravation of Guilt, and calls it *Blaſphemy*, Rev. 2. 9. Of two wicked Men, he is moſt to be abhorred, who covereth his Wickedneſs with a vain Pretence of God and Righteouſneſs: Even ſo theſe *abominable Beaſts*, and *fearful Monſters*, who look upon themſelves to be *Biſhops* in the *Apoſtate Church*, were never a whit the better, that they falſly pretended to be the Succeſſors of the Holy Apoſtles; unleſs to Lye be commendable, and that Hypocriſie be the way to Heaven. Yea, were not this to fall into that Evil condemned among the Jews, *Jer.* 7. 4. *Truſt ye not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are theſe; throughly amend your ways*, &c. as if ſuch outward Names and Things were the thing the Lord regarded,

1. *The Houſe of God is no polluted Neſt; no Atheiſt nor Pretender there can reſt.*

ed, and not inward Holineſs? Or can that then be the Pillar and Ground of Truth, which is the very Sink and Pit of Wickedneſs; from which ſo much Error, Superſtition, Idolatry, and all Abomination ſpring? Can there be any thing more contrary both to Scripture and Reaſon?

2. Chriſt is the Head, his Body undefiled.

Secondly; The Church is defined *to be the Kingdom of the dear Son of God, into which the Saints are tranſlated; being delivered from the Power of Darkneſs. It is called the* Body of Chriſt, *which from him by Joints and Bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God*, Col. 2. 19. But can ſuch Members, ſuch a Gathering, as we have demonſtrated that Church and Members to be, among whom they alledge their pretended Authority to have been preſerved, and through which they derive their Call; can ſuch, I ſay, be the Body of Chriſt, or Members thereof? Or is Chriſt the Head of ſuch a corrupt, dead, dark, abominable ſtinking Carcaſe? If ſo, then might we not as well affirm againſt the Apoſtle, 2 *Cor.* 6. 14. *That Righteouſneſs hath fellowſhip with Unrighteouſneſs, that Light hath communion with Darkneſs, that Chriſt hath concord with Belial, that a Believer hath part with an Infidel, and that the Temple of God hath agreement with Idols?* Moreover, no Man is called the *Temple of God*, nor of the *Holy Ghoſt*, but as his Veſſel is purified, and ſo he fitted and prepared for God to dwell in: And many, thus fitted by Chriſt, become his Body, in and among whom he dwells and walks; according as it is written, *I will dwell in them, and walk in them, and I will be their God, and they ſhall be my People.* It is therefore that we may become the *Temple of Chriſt*, and *People of God*, that the Apoſtle in the following verſe exhorts, ſaying out of the Prophet, *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye ſhall be my Sons and Daughters,*

What Fellowſhip hath Chriſt with Belial?

2 Cor. 6. 17, 18.

ſaith the Lord Almighty. But to what purpoſe is all this Exhortation? And why ſhould we ſeparate from the Unclean, if a meer outward Peofeſſion and Name be enough to make the true Church; and if the Unclean and Polluted were both the Church and lawful Succeſſors of the Apoſtles, inheriting their Authority, and tranſmitting it to others? Yea, how can the Church be the *Kingdom of the Son of God*, as contra-diſtinguiſhed from the *Kingdom* and *Power* of *Darkneſs?* And what need, yea, what poſſibility of being Tranſlated out of the one into the other, if thoſe, that make up the Kingdom and Power of Darkneſs, be real Members of the true Church of Chriſt; and not ſimply Members only, but the very Paſtors and Teachers of it? But how do they *increaſe in the Increaſe of God, and receive Spiritual Nouriſhment from Chriſt the Head*, that are Enemies of him in their Hearts by wicked works, and openly go into Perdition? Verily, as no Metaphyſical and nice Diſtinctions, (that tho' they were practically, as to their own private States, Enemies to God and Chriſt, and ſo Servants of Satan; yet they were, by virtue of their Office, Members and Miniſters of the Church, and ſo able to tranſmit the Succeſſion) I ſay, as ſuch invented and frivolous Diſtinctions will not pleaſe the Lord God, neither will he be deluded by ſuch, nor make up the glorious Body of his Church with ſuch meer outſide Hypocritical Shews, nor be beholden to ſuch painted Sepulchres, for to be Members of his Body, which is ſound, pure, and undefiled (and therefore he needs not ſuch falſe and corrupt Members to make up the defects of it:) So neither will ſuch Diſtinctions ſatisfie truly Tender and Chriſtian Conſciences: eſpecially conſidering, the Apoſtle is ſo far from deſiring us to regard that, as that we are expreſly commanded, to *turn away from ſuch as have a Form of Godlineſs, but deny the Power of it.*

Prieſt's frivolous Diſtinction of Enemies to God by Practice, and Members of his Church by Office.

For

For we may well Object against these, as the Poor Man did against the Proud Prelate, that went about to cover his vain and unchristian-like Sumptuousness, by distinguishing, that it *was not as Bishop, but as Prince, he had all that Splendor:* To which the poor Rustick wisely is said to have answered; *When the Prince goeth to Hell, what shall become of the Prelate?* And indeed this were to suppose the Body of Christ to be defective, and that to fill up these defective places, he puts counterfeit and dead stuff, instead of real Living Members; like such as lose their Eyes, Arms or Legs, who make counterfeit ones of Timber or Glass instead of them. But we cannot think so of Christ; neither can we believe, for the Reasons above adduced, that either we are to account, or that Christ doth account, any Man or Men a whit the more Members of his Body, because, tho' they be really wicked, they hypocritically and deceitfully cloath themselves with his Name pretended to it; for this is contrary to his own Doctrine, where he saith expressly, *John* 15. 1, 2, 3, 4, 5, 6, &c. That *he is the Vine, and his Disciples are the Branches; that except they abide in him, they cannot bear fruit; and if they be unfruitful, they shall be cast forth as a Branch, and wither.* Now I suppose these cut and withered Branches, are no more true Branches, nor Members of the Vine; they can no more draw Sap nor Nourishment from it, after that they are cut off, and so have no more Virtue, Sap, nor Life: What have they then to Boast or Glory of any Authority, seeing they want that Life, Virtue and Nourishment, from which all Authority comes? So such Members of Christ, as are become dead to him through Unrighteousness, and so derive no more Virtue nor Life from him, are cut off by their Sins, and wither, and have no more any true or real Authority; and their boasting of any, is but an Aggravation of their Iniquity by hypocrisie and deceit. But further, would not this

The Answer of a poor Rustick to a proud Prelate.

A Wither'd Branch can draw no Nourishment; so has no Life nor Virtue.

make Christ's Body a meer shadow and phantasm? Yea, would it not make him the Head of a lifeless, rotten, stinking Carcase, having only some little outward false shew, while inwardly full of rottenness and dirt? And what a Monster would these Men make of Christ's Body, by assigning it a real, pure, living, quick Head, full of Virtue and Life; and yet tied to such a dead lifeless Body, as we have already described these Members to be, which they alledge to have been the Church of Christ? Again, The Members of the *Church* of *Christ* are specified by this Definition, to wit, as being the *Sanctified in Christ Jesus*, 1 Cor. 1. 2. But this Notion of *Succession* supposeth not only some Unsanctified Members to be of the *Church of Christ*, but even the whole to consist of Unsanctified Members; yea, that such as were professed *Necromancers*, and open Servants of *Satan*, were the true Successors of the Apostles, and in whom the Apostolick Authority resided, these being the Vessels, through whom this Succession is transmitted; tho' many of them, as all *Protestants*, and also some *Papists* confess, attained these Offices in the (so called) *Church*, not only by such means as *Simon Magus* sought it; but by much worse, even by Witchcraft, Murther, Traditions, Money and Treachery, which *Platina* himself confesseth * of divers Bishops of *Rome*.

A Living Head upon a Lifeless Body, what a Monster would that be?

* In the Life of *Benedict.* 4. of *Joh.* 16. of *Sylvester* 3. of *Boniface* 8. of *Steph.* 6. of *Joan* 8. Also *Onuphrius* Annotations upon this *Papess* (or *Popess*) towards the end.

§. XI. But such as Object not this Succession of the Church (which yet most *Protestants* begin now to do) distinguish in this matter, affirming, *That in a great Apostasie, such as was that of the Church of* Rome, *God may raise up some singularly by his Spirit, who from the Testimony of the Scriptures, perceiving the Errors into which, such as bear the name of* Christians, *are fallen, may instruct and teach them; and then become Authorized by the People's joining with, and accepting of their Ministry only.* Most of them also will affirm, *That the Spirit herein is subjective, and not objective.*

But

But they ſay; That *where a Church is Reformed,* (ſuch as they pretend the *Proteſtant-Churches* are) *there an ordinary, orderly Call is neceſſary; and that of the Spirit, as extraordinary, is not to be ſought after:* Alledging, That *Res aliter ſe habet in Eccleſiâ Conſtituendâ, quàm in Eccleſiâ Conſtitutâ*; that is, *There is a difference in the Conſtituting of a Church, and after it is Conſtituted.* Object.

I anſwer; This *Objection* as to us ſaith nothing; ſeeing we accuſe, and are ready from the Scriptures to prove the *Proteſtants* guilty of groſs Errors, and needing Reformation, as well as they did, and do the *Papiſts*; and therefore we may juſtly lay claim, if we would, to the ſame Extraordinary Call, having the ſame Reaſon for it, and as good Evidence to prove ours, as they had for theirs. As for that Maxim, viz. *That the caſe is different in a conſtituting Church, and a Church conſtituted,* I do not deny it; and therefore there may be a greater meaſure of Power required to the one, than to the other; and God in his Wiſdom diſtributes the ſame as he ſees meet. But that the ſame Immediate Aſſiſtance of the Spirit is not neceſſary for Miniſters in a Gathered Church, as well as in Gathering One, I ſee no ſolid Reaſon alledged for it. For ſure Chriſt's Promiſe was, *To be with his* Children *to the end of the World*; and they need him no leſs to preſerve and guide his Church and Children, than to gather and beget them. Nature taught the *Gentiles* this Maxim, *Anſw.*

A difference Objected between a Conſtituting Church, and one as Conſtituted.

Non minor eſt Virtus, quam quærere, parta tueri.

Engliſhed thus,

For to Defend what ye attain,
Requires no leſs Strength than to gain.

For it is by this Inward and Immediate Operation of the Spirit (which Chriſt hath promiſed *to lead his Children* with *into all Truth*, and to *teach them all things*) that Chriſtians are to be led in all ſteps (as well laſt as firſt) which relates to *God's Glory*,

and their own *Salvation*; as we have heretofore ſufficiently proved, and therefore need not now repeat it. And truly this Device of *Satan*, whereby he has got People to put the Immediate Guidings and Leadings of God's Spirit, as an extraordinary thing, afar off, which their *Fore-fathers* had, but which they now are neither to wait for, nor expect, is a great cauſe of the growing *Apoſtaſie* upon the many gathered Churches; and is one great Reaſon why a dry, dead, barren, lifeleſs, ſpiritleſs Miniſtry, which leavens the People into the ſame Death, doth ſo much abound, and is ſo much overſpreading even the *Proteſtant Nations*, that their Preachings and Worſhips, as well as whole Converſation, is not to be diſcerned from *Popiſh*, by any freſh living Zeal, or lively Power of the Spirit accompanying it; but meerly by the difference of ſome Notions and Opinions.

'Tis a Device of Satan for Men to put the Spirit's leadings far off to former times.

Object. §. XII. Some unwiſe and unwary *Proteſtants* do ſometimes Object to us, *That if we have ſuch an Immediate Call, as we lay claim to, we ought to confirm it by Miracles.*

Anſw. But this being an Objection once and again urged againſt the *Primitive Proteſtants* by the *Papiſts*, we need but in ſhort return the Anſwer to it, that they did to the *Papiſts*; to wit, That *we need not Miracles, becauſe we preach no new Goſpel, but that which is already confirmed by all the Miracles of Chriſt and his Apoſtles; and that we offer nothing, but that which we are ready and able to confirm by the Teſtimony of the Scriptures, which both already acknowledge to be true:* And that *John* the *Baptiſt*, and divers of the *Prophets* did none, that we hear of, and yet were both Immediately and Extraordinarily ſent. This is the common *Proteſtant Anſwer*, therefore may ſuffice in this place; tho', if need were, I could ſay more to this purpoſe, but that I ſtudy Brevity.

Whether Miracles be now neceſſary to confirm the Goſpel? John Baptiſt and divers Prophets did none.

§. XIII.

§. XIII. There is also another sort of *Protestants*, to wit, the *English Independents*; who differing from the *Calviniſtical Presbyterians*, and denying the Neceſſity of this *Succeſſion*, or the Authority of any *National Church*, take another way; affirming, *That ſuch as have the benefit of the Scriptures, any Company of People, agreeing in the Principles of Truth, as they find them there declared, may conſtitute among themſelves a* Church, *without the Authority of any other; and may chooſe to themſelves a* Paſtor, *who by the* Church *thus conſtituted and conſenting, is Authorized*; requiring only the Aſſiſtance and Concurrence of the *Paſtors* of the Neighbouring Churches, (if any be) not ſo much as abſolutely neceſſary to Authorize, as decent for Orders ſake. Alſo they go ſo far, as to affirm, *That in a* Church *ſo conſtituted, any gifted Brother* (as they call them) *if he find himſelf qualified thereto, may inſtruct, exhort, and preach in the* Church; *tho' as not having the* Paſtoral Office, *he cannot adminiſter that which they call their* Sacraments. *The Conſtitution of the Independent Church.* *Gifted Brethren.*

To this I anſwer, That this was a good ſtep out of the *Babyloniſh Darkneſs*, and no doubt did proceed from a real Diſcovery of the *Truth*, and from the ſenſe of a great Abuſe of the promiſcuous *National Gatherings*. Alſo this Preaching of the *Gifted Brethren* (as they called them) did proceed at firſt from certain *lively Touches* and *Movings* of the Spirit of God upon many: But (alas!) becauſe they went not forward, that is much decayed among them; and the *Motions* of God's Spirit begin to be denied and rejected among them now, as much as by others. *Their Loſs and Decay.*

But as to their *pretended Call from the Scripture*, I anſwer: The Scripture gives a meer Declaration of true things, but no Call to particular Perſon; ſo that tho' I believe the things there written to be true, and deny the Errors which I find there teſtified againſt; yet as to thoſe things, which *The Scripture gives no Call to Perſons Individual.*

may

may be my particular Duty, I am ſtill to ſeek; and therefore I can never be reſolved in the Scripture, whether I (ſuch a one by name) ought to be a Miniſter? And for the reſolving this Doubt, I muſt needs recur to the Inward and Immediate Teſtimony of the Spirit; as in the Propoſition concerning the *Scriptures* more at large is ſhewn.

§. XIV. From all this then we do firmly conclude, that not only in a general *Apoſtaſie* it is needful, Men be extraordinarily Called, and raiſed up by the Spirit of God; but that even when ſeveral Aſſemblies or Churches are gathered by the Power of God, (not only into the Belief of the Principles of Truth, ſo as to deny Errors and Hereſies, but alſo into the Life, Spirit and Power of Chriſtianity, ſo as to be the Body and Houſe of Chriſt indeed, and a fit Spouſe for him) that he who gathers them, doth alſo, for the preſerving them in a lively, freſh and powerful Condition, raiſe up, and move among them by the inward immediate Operation of his own Spirit, *Miniſters* and *Teachers* to inſtruct, and teach, and watch over them: who being thus called, are manifeſt in the Hearts of their *Brethren*, and their Call is thus verified in them; who by the feeling of that Life and Power that paſſeth through them, being inwardly builded up by them daily in the *moſt holy Faith*, become the Seals of their *Apoſtleſhip*. And this is anſwerable to another ſaying of the ſame Apoſtle *Paul*, 2 Cor. 13. 3. *Since ye ſeek a proof of Chriſt's ſpeaking in me, which to you-wards is not weak, but is mighty in you.* So this is that which gives a *true ſubſtantial Call* and *Title* to a *Miniſter*, whereby he is a real Succeſſor of the Virtue, Life and Power that was in the Apoſtles, and not of the bare Name: And to ſuch Miniſters, we think the outward Ceremony of *Ordination*, or *laying on of Hands*, not neceſſary; neither can we ſee the uſe of it: Seeing our Adverſaries, who uſe it, acknowledge, that the Virtue and Power of com-

True Miniſters Qualifications, Call and Title.

Their laying on of hands a Mock to God and Man; a keeping the Shadow, whilſt the Subſtance is wanting.

communicating the *Holy Ghost* by it is ceased among them. And is it not then foolish and ridiculous for them, by an *apish Imitation*, to keep up the Shadow, where the Substance is wanting? And may not they, by the same Rule, where they see Blind and Lame Men, in imitation of Christ and his Apostles, bid them *see* and *walk?* Yea, is it not in them a Mocking of God and Men, to put on their hands, and bid Men *Receive the Holy Ghost*, while they believe the thing impossible, and confess that that *Ceremony* hath no real Effect? Having thus far spoken of the *Call*, I shall proceed next to treat of the *Qualifications* and *Work* of a true Minister.

§. XV. As I have placed the true *Call* of a *Minister* in the *Motion* of this *Holy Spirit*; so is the *Power*, *Life* and *Virtue* thereof, and the pure *Grace of God* that comes therefrom, the *chief* and *most necessary Qualification*; without which he can no ways perform his Duty, neither acceptably to God, nor beneficially to Men. Our Adversaries in this case affirm, that *three things* go to the making up of a Minister, *viz.* 1. *Natural Parts*, that he be not a fool. 2. *Acquired Parts*, that he be learned in the Languages, in Philosophy and School-Divinity. 3. *The Grace of God.* Quest. II. *The Qualifications of a* Minister. Philosophy *and* School-Divinity *will never make a* Gospel-Ministry

The *two first* they reckon necessary to the being of a Minister, so as a Man cannot be one without them; the *third* they say goeth to the well-being of one, but not to the being; so that a Man may truly be a lawful Minister without it, and ought to be heard and received as such. But we (supposing a Natural Capacity, that one be not an Idiot) judge the *Grace of God* indispensibly necessary to the very being of a Minister, as that without which any can neither be a true, nor lawful, nor good Minister. As for *Letter-Learning*, we judge it not so much necessary to the well-being of one, tho' accidentally sometimes in certain respects it may concur, but more frequently it is hurtful than helpful; as appeared

in

A poor Laick instructed the Learned Taulerus.

in the Example of *Taulerus*, who being a Learned Man, and who could make an Eloquent Preaching, needed nevertheleſs to be inſtructed in the way of the Lord by a poor *Laick*. I ſhall firſt ſpeak of the *neceſſity of Grace*, and then proceed to ſay ſomething of that Literature which they judge ſo needful.

Proof I. First then, as we ſaid in the *Call*, ſo may we much more here. If the *Grace of God* be a neceſſary *Qualification* to make one a *true Chriſtian*, it muſt be a *Qualification* much more neceſſary to conſtitute a *true Miniſter* of *Chriſtianity*. That *Grace* is neceſſary to make up a *true Chriſtian*, I think will not be queſtioned; ſince it is *by Grace we are ſaved*, Eph. 2. 8. It is the *Grace of God that teacheth us to deny Ungodlineſs, and the Luſts of this World, and to live Godlily and Righteouſly*, Tit. 2. 11. yea, Chriſt ſaith expreſly, *That without him we can do nothing*, John 15. 5. and the way whereby Chriſt helpeth, aſſiſteth, and worketh with *us*, is by his *Grace*: Hence he ſaith to *Paul*, *My Grace is ſufficient for thee*. A Chriſtian without *Grace*, is indeed no Chriſtian, but an Hypocrite, and a falſe Pretender. Then I ſay, *If Grace be neceſſary to a private Chriſtian, far more to a Teacher among Chriſtians, who muſt be as a Father and Inſtructer of others; ſeeing this Dignity is beſtowed upon ſuch, as have attained a greater Meaſure than their Brethren. Even* Nature *it ſelf may teach us, that there is more required in a Teacher, than in thoſe, that are Taught; and that the Maſter muſt be above and before the Scholar, in that Art or Science, which he teacheth others. Since then Chriſtianity cannot be truly enjoyed, neither any Man denominated a Chriſtian without the true Grace of God; therefore neither can any Man be a true and lawful Teacher of Chriſtianity without it.*

God's Grace alone doth conſtitute a true and lawful Teacher.

* Proof 2. Arg. *Who firſt muſt be a Member of the Body, and then Life is received, and Virtue from the Head.*

* *Secondly*; No Man can be a *Miniſter* of the *Church* of *Chriſt*, which is his *Body*, unleſs he be a Member of the *Body*, and receive of the Virtue and Life of the *Head*:

But

But he that hath not *true Grace*, can neither be a Member of the *Body*, neither receive of that Life and Nouriſhment, which comes from the *Head:*

Therefore far leſs can he be a *Miniſter* to Edifie the *Body.*

That he cannot be a Miniſter, who is not a Member, is evident; becauſe he who is not a Member, is ſhut out and cut off, and hath no place in the *Body*; whereas the Miniſters are counted among the moſt eminent Members of the *Body:* But no Man can be a Member, unleſs he receive of the Virtue, Life and Nouriſhment of the *Head:* For the Members that receive not this Life and Nouriſhment, Decay and Wither, and then are cut off. And that every true Member doth thus receive Nouriſhment and Life from the *Head*, the Apoſtle expreſly affirmeth, *Eph.* 4. 16. *From whom the whole Body being fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, makes increaſe of the Body, unto the edifying of it ſelf in Love.* Now this that thus is communicated, and which thus uniteth the whole, is no other than the *Grace of God*; and therefore the Apoſtle in the ſame Chapter, *ver.* 7. ſaith, *But unto every one of us is given Grace according to the meaſure of the Gift of Chriſt*; and verſ. 11. he ſheweth how that *by this Grace and Gift, both Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers, are given for the Work of the Miniſtry, and Edifying of the Body of Chriſt.* And certainly then, no Man deſtitute of Grace, is fit for this Work, ſeeing that all that Chriſt gives, are ſo *qualified*; and theſe that are not ſo *qualified*, are not given, nor ſent of Chriſt; are not to be heard, nor received, nor acknowledged as *Miniſters of the Goſpel*; becauſe his *Sheep* neither ought, nor will hear the *Voice of a Stranger.* This is alſo clear from 1 *Cor.* 12. throughout; for the Apoſtle in that Chapter, treating of the *diverſity of Gifts*, and *Members of the Body*, ſheweth how by the

The Sheep of Chriſt, neither ought, nor will hear the Stranger's Voice.

the *working* of the *ſame Spirit*, in different *manifeſtations* or *meaſures*, in the ſeveral Members of the *Body*, the whole *Body* is edified; ſaying, *verſ.* 13. That *we are all Baptized by the One Spirit, into One Body*; and then *verſ.* 28. he numbers up the ſeveral *Diſpenſations* thereof, which by God are ſet in the Church through the various working of his Spirit, for the Edification of the whole. Then, if there be no true Member of the Body, which is not thus baptized by this Spirit, neither any thing, that worketh to the Edifying of it, but according to a Meaſure of Grace received from the Spirit; ſurely without Grace none ought to be admitted to work or labour in the Body; becauſe their labour and work without this Grace and Spirit, would be but ineffectual.

§. XVI. *Thirdly*; That this *Grace* and *Gift* is a *neceſſary Qualification* to a *Miniſter*, is clear from that of the Apoſtle *Peter*, 1 Pet. 4. 10, 11. *As every Man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold Grace of God. If any Man ſpeak, let him ſpeak as the Oracles of God: If any Man miniſter, let him do it as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be Praiſe and Dominion for ever. Amen.* From which it appears, That thoſe that *miniſter*, muſt *miniſter* according to the *Gift* and *Grace* received; but they that have not ſuch a *Gift*, cannot *miniſter* thereunto. Secondly, *As good Stewards of the manifold Grace of God*: But how can a Man be a *good Steward* of that which he hath not? Can ungodly Men, that are not gracious themſelves, be *good Stewards* of the *manifold Grace of God?* And therefore in the following Verſes he makes an excluſive limitation of ſuch, that are not thus furniſhed; ſaying, *If any Man ſpeak, let him ſpeak as the Oracles of God; and if any Man miniſter, let him do it as of the ability that God giveth:* which is as much as

The miniſtring muſt be by the Gift and Grace received.

Good Stewardſhip, of what? Of God's abounding Grace; which is the Ability and Stewardſhip received.

as if he had said, They that cannot thus *speak*, and thus *minister*, ought not to do it: For this [*If*] denotes a necessary Condition. Now what this *ability* is, is manifest by the former words, to wit, the *Gift* received, and the *Grace* whereof they are *Stewards*; as by the immediate Context and dependency of the Words doth appear: Neither can it be understood of a meer natural Ability; because Man in this Condition is said, *not to know the things of God*, and so he cannot *minister* them to others. And the following words shew this also, in that he immediately subjoyneth, *That God in all things may be glorified:* But surely God is not glorified, but greatly dishonoured, when natural Men from their meer natural Ability meddle in Spiritual Things, which they neither know nor understand.

Fourthly; That *Grace* is a most necessary *Qualification* for a *Minister*, appears by those Qualifications, which the Apostle expresly requires, 1 *Tim.* 3. 2. *Tit.* 1. *&c.* where he saith, *A Bishop must be Blameless, Vigilant, Sober, of good Behaviour, apt to Teach, Patient, a lover of good Men; Just, Holy, Temperate, as the Steward of God, holding fast the faithful Word, as he hath been Taught.* Upon the other hand, *He must neither be given to Wine, nor a Striker, nor Covetous, nor Proud, nor Self-willed, nor soon Angry.* Now I ask, If it be not impossible that a Man can have all these above-named Vertues, and be free of all these Evils, without the *Grace of God?* If then these Vertues (for the producing of which in a Man, Grace is absolutely necessary) be necessary to make a true *Minister* of the Church of Christ, according to the Apostle's Judgment; surely Grace must be necessary also. Proof IV

How can a Bishop have these Vertues without the Grace of God?

Concerning this thing, a learned Man, and well skilled in *Antiquity*, about the time of the *Reformation*, writeth thus; *Whatsoever is done in the Church, either*

Whatsoever is done in the Church without the Ministry of God's Spirit, is vain and wicked.

either for Ornament or Edification of Religion, whether in choosing Magistrates, *or instituting* Ministers *of the Church; except it be done by the Ministry of God's Spirit, which is as it were the Soul of the Church, it is vain and wicked. For whoever hath not been called by the Spirit of God, to the great Office of God and Dignity of Apostleship, as* Aaron *was, and hath not entred in by the Door, which is* Christ; *but hath otherways risen in the Church by the Window, by the favours of Men,* &c. *truly such a one is not the Vicar of Christ and his Apostles, but a Thief and Robber, and the Vicar of* Judas *Iscariot, and* Simon *the* Samaritan. *Hence it was so strictly appointed, concerning the Election of* Prelates *(which holy* Dionysius *calls the Sacrament of Nomination) that the Bishops and Apostles, who should oversee the Service of the Church, should be Men of most intire Manners and Life, Powerful in sound Doctrine, to give a Reason for all things.* So also * another, about the same time, writeth thus; *Therefore it can never be, that by the Tongues or Learning any can give a sound Judgment concerning the Holy Scriptures, and the Truth of God. Lastly* (saith he) *the Sheep of Christ seek nothing but the Voice of Christ, which he knoweth by the Holy Spirit, wherewith he is filled: He regards not Learning, Tongues, or any outward thing, so as therefore to believe this or that to be the Voice of Christ, his true Shepherd; he knoweth, that there is need of no other thing, but the* Testimony *of the* Spirit of God.

Who is Judas Iscariot's *Vicar?*

* Franciscus Lambertus Avenionensis, in his Book concerning Prophecy, Learning, Tongues, and the Spirit of Prophecy. Argentorat. excus. anno. 1516. de prov. cap. 24.

Object. 1

§. XVII. Against this absolute necessity of *Grace*, they Object, *That if all Ministers had the saving Grace of God, then all Ministers should be saved; seeing none can fall away from, or lose Saving Grace.*

Answ.

But this Objection is built upon a false *Hypothesis*, purely denied by us; and we have in the former Proposition, concerning *Perseverance*, already refuted it.

Object. 2

Secondly; It may be Objected to us, *That since we affirm, that every Man hath a measure of true and saving*

saving Grace, there needs no singular Qualification either to a Christian, or Minister; for seeing every Man hath this Grace, then no Man needs forbear to be a Minister for want of Grace.

I answer; We have above shewn, that there is necessary, to the making a Minister, a *special* and *particular Call* from the Spirit of God; which is something besides the Universal Dispensation of *Grace* to All; according to that of the Apostle: *No Man taketh this honour unto himself, but he that is called of God, as was* Aaron. Moreover, we understand by *Grace*, as a *Qualification* to a *Minister*, not the meer Measure of *Light*, as it is given to reprove, and call him to Righteousness: but we understand *Grace*, as it hath Converted the Soul, and Operateth Powerfully in it; as hereafter, concerning the *Work of Ministers*, will further appear. So we understand not Men simply, as having *Grace* in them, as a *Seed*, (which we indeed affirm *All* have in a measure) but we understand *Men* that are *Gracious*, leavened by it into the Nature thereof; so as thereby to bring forth those good Fruits of a blameless Conversation, and of Justice, Holiness, Patience and Temperance, which the Apostle requires as necessary in a true *Christian Bishop* and *Minister*. *Answ.* Heb. 5. 4. *All have Gods Grace, which calls to Righteousness, but all are not so leaven'd into its Nature, to bring forth Fruits, a blameless, holy Life.*

Thirdly; They * Object the *Example of the false Prophets, of the Pharisees, and of* Judas. Object. 3

But *first*; As to the false *Prophets*, there can nothing be more foolish and ridiculous; as if because there were *false Prophets*, really *false* without the Grace of God, therefore Grace is not necessary to a true Christian Minister. Indeed if they had proved, that *true Prophets* wanted this Grace, they had said something: But what have *false Prophets* common with *true Ministers*, but that they pretend falsly that, which they have not? And because *false Prophets* want true Grace, will it therefore follow, that *true Prophets* ought not to have it, **So Nic. Arnoldus Sect. 32. upon Thesis 4.* *Answ.* *The false, not the true Prophets want the Grace of God.*

that they may be *true*, and not *false*? The Example of the *Phariſees* and *Prieſts* under the *Law* will not anſwer to the *Goſpel-Times*; becauſe God ſet apart a particular *Tribe* for that Service, and particular *Families*, to whom it belonged by a *lineal Succeſſion*; and alſo their Service and Work was not purely Spiritual, but only the performance of ſome outward and carnal Obſervations and Ceremonies, which were but a Shadow of the Subſtance that was to come: and therefore their Work *made not the Comers thereunto perfect, as appertaining to the Conſcience*; ſeeing they were appointed only according to the *Law of a carnal Commandment*, and not according to the *Power of an endleſs Life*. Notwithſtanding, as in the Figure they behoved to be *without blemiſh*, as to their outward Man, and in the performance of their Work, they behoved to be waſhed and purified from their outward Pollutions; ſo now under the *Goſpel-times*, the *Miniſters* in the Antitype muſt be inwardly *without blemiſh in their Souls and Spirits*; being, as the Apoſtle requires, *blameleſs*, and in their Work and Service muſt be *pure* and *and undefiled* from their inward Pollutions, and ſo *clean* and *holy*, *that they may offer up Spiritual Sacrifices, acceptable to God by Jeſus Chriſt*, 1 Pet. 2. 5. As to *Judas*, the Seaſon of his *Miniſtry* was not wholly Evangelical, as being before the Work was *finiſhed*, and while Chriſt himſelf and his Diſciples were yet ſubject to the *Jewiſh Obſervances* and *Conſtitutions*; and therefore his Commiſſion, as well as that which the reſt received with him at that time, was *only to the Houſe of Iſrael*, Mat. 10.5,6. which made, that by virtue of that Commiſſion the reſt of the Apoſtles were not impowered to go forth and preach after the Reſurrection, until they had waited at *Jeruſalem* for the pouring forth of the Spirit: So that it appears, *Judas*'s *Miniſtry* was more *Legal* than *Evangelical*. *Secondly*: *Judas*'s Caſe, as all will acknowledge, was ſingular and

The Service under the Law was not purely Spiritual, but Figurative; for the performance of which, as they behov'd to be puriſi'd from their outward Pollutions: ſo the Miniſters of the Goſpel muſt be inwardly without blemiſh.

The Miniſtry of the Diſciples of Chriſt before the Work was finiſhed, was more Legal than Evangelical.

and extraordinary, he being *immediately Called* by Christ himself, and accordingly *furnished* and *impowered* by him to Preach, and do Miracles; which *immediate Commission* our Adversaries do not so much as pretend to, and so fall short of *Judas*, who trusted in Christ's Words, and therefore went forth and preached, *without Gold or Silver, or Scrip for his Journey; giving freely* as he had *freely received*; which our Adversaries will not do, as hereafter shall be observed: Also that *Judas* at that time had not the least measure of God's Grace, I have not as yet heard proved. But is it not sad, that even *Protestants* should lay aside the Eleven good and faithful Apostles, and all the rest of the holy Disciples and Ministers of Christ, and betake them to that one, of whom it was testified, that he was a *Devil*, for a Pattern and Example to their *Ministry?* Alas! it is to be Regretted, that too many of them resemble this Pattern over-much.

Judas was Immediately Called of Christ, and preached freely, which our Adversaries will not do; altho' they make him a Pattern of their Graceless Ministry, saying, he had not the least Measure of God's Grace at that time.

Another *Objection* is usually made against the Necessity of Grace, **That in case it were necessary, then such as wanted it could not truly administer the Sacraments; and consequently the People would be left in doubts and infinite scruples, as not knowing certainly whether they had truly received them, because not knowing infallibly whether the Administrators were truly Gracious Men.*

Object.

* *Ibid.* Dict. Arnoldus.

But this Objection hitteth not us at all, because the nature of that *Spiritual* and *Christian Worship*, which we according to the Truth plead for, is such as is not necessarily attended with these carnal and outward Institutions; from the administring of which the *Objection* ariseth, and so hath not any such Absurdity following upon It; as will afterwards more clearly appear.

Answ.

§. XVIII. Tho' then we make not *Humane Learning* necessary, yet we are far from excluding true *Learning*; to wit, that *Learning* which proceedeth from the Inward Teachings and Instructions of the

What true Learning is?

Spirit, whereby the Soul learneth the ſecret Ways of the Lord, becomes acquainted with many inward Travels and Exerciſes of the Mind; and learneth by a living Experience how to overcome Evil, and the Temptations of it, by *following the Lord*, and *walking in his Light*, and *waiting daily for Wiſdom and Knowledge immediately from the Revelation thereof*; and ſo *layeth up* theſe Heavenly and Divine Leſſons *in the good Treaſure of the Heart*; as honeſt *Mary* did the Sayings which ſhe heard, and Things which ſhe obſerved: And alſo out of this Treaſure of the Soul, as the good *Scribe*, brings forth things *new and old*; according as the ſame Spirit moves, and gives a true liberty, and as need is for the Lord's Glory, whoſe the Soul is, and for whom; and with an Eye to whoſe Glory, ſhe, which is the *Temple of God*, learneth to do all things. This is that good *Learning* which we think neceſſary to a true *Miniſter*; by and through which *Learning* a Man can well inſtruct, teach, and admoniſh in due ſeaſon; and teſtifie for God from a certain Experience; as did *David*, *Solomon*, and the holy Prophets of old, and the bleſſed Apoſtles of our Lord Jeſus Chriſt, *Who teſtified of what they had ſeen, heard, felt, and handled of the Word of Life*, 1 John 1. 1. *Miniſtring the Gift according as they had received the ſame, as good Stewards of the manifold Grace of God*; and preached not the uncertain Rumors of Men by *hearſay*, which they had gathered meerly in the Comprehenſion, while they were ſtrangers to the thing in their own Experience in themſelves: as to teach People how to believe, while themſelves were unbelieving; or how to overcome ſin, while themſelves are ſlaves to it, as all ungracious Men are; or to believe and hope for an Eternal Reward, which themſelves have not as yet arrived at, *&c.*

The good Learning which is neceſſary to a true Miniſter.

Literature in firſt the Knowledge of Latin, Greek and Hebrew.

§. XIX. But let us examine this *Literature*, which they make ſo neceſſary to the being of a *Miniſter*; as in the firſt place, the knowledge of the

Tongues,

Tongues, at least of the *Latin*, *Greek* and *Hebrew*. The Reason for this is, That they may read the Scriptures, which is their only Rule, in the *Original Languages*, and thereby be the more capable to Comment upon it, and Interpret it, *&c.* That also, which made this Knowledge be the more prized by the *Primitive Protestants*, was indeed that dark Barbarity that was over the World, in the *Centuries* immediately preceding the Reformation; the knowledge of the *Tongues* being about that time, (until it was even then Restored by *Erasmus* and some others) almost lost and extinct. And this Barbarity was so much the more abominable, that the whole Worship and Prayers of the People was in the *Latin Tongue*; and among that vast number of *Priests*, *Monks* and *Fryars*, scarce one of a thousand understood his Breviary, or that Mass that he daily read and repeated: The Scriptures being, not only to the People, but to the greater part of the Clergy, even as to the Literal Knowledge of it, as a sealed Book. I shall not at all discommend the Zeal, that the *first Reformers* had against this *Babylonish Darkness*, nor their pious Endeavours to translate the *Holy Scriptures*; but I do truly believe, according to their knowledge, that they did it candidly: And therefore to answer the just desires of those, that desire to read them, and for other very good Reasons, as maintaining a Commerce and Understanding among divers Nations by these common Languages, and other of that kind; we judge it necessary and commendable, that there be *publick Schools*, for the teaching and instructing such Youth, as are inclinable thereunto, in the Languages. And altho' that *Papal Ignorance* deserved justly to be abhorred and abominated; we see nevertheless, that the true *Reformation* consists not in that Knowledge: Because altho' since that time the *Papists*, stirred up through Emulation of the *Protestants*, have more applied themselves to Literature, and it now more flou-

Before the Reformation the Prayers of the People were performed in the Latin Tongue.

The Zeal and Endeavours of the first Reformers commended.

The Knowledge of Languages Commendable, and Schools necessary.

The Papists Literature and Knowledge, especially the Jesuits.

riſheth in their *Univerſities* and *Cloyſters*, than before, (eſpecially in the *Ignatian* or *Jeſuitick Sect*) they are as far now as ever from a true *Reformation*, and more obdured in their pernicious *Doctrines*. But all this will not make it a neceſſary Qualification to a Miniſter, far leſs a more neceſſary Qualification than the Grace of God, and his Spirit; becauſe the Spirit and Grace of God can make up this want in the moſt Ruſtick and Ignorant; but this Knowledge can no ways make up the want of the Spirit in the moſt Learned and Eloquent. For all that which Man by his own Induſtry, Learning and Knowledge in the *Languages*, can interpret of the Scriptures, or find out, is nothing without the Spirit; he cannot be certain, but may ſtill miſs of the ſenſe of it; whereas a poor Man, that knoweth not a Letter, when he heareth the Scriptures read, by the ſame Spirit he can ſay, *This is true*; and by the ſame Spirit he can underſtand, open and interpret it, if need be: Yea, he finding his Condition to anſwer the Condition and Experience of the Saints of old, knoweth and poſſeſſeth the Truths there delivered, becauſe they are ſealed and witneſſed in his own Heart by the ſame Spirit. And this we have plentiful Experience of, in many of thoſe Illiterate Men, whom God hath raiſed up to be *Miniſters* in his Church in this day; ſo that ſome ſuch, by his Spirit, have corrected ſome of the Errors of the *Tranſlators*, as in the Third Propoſition concerning the *Scriptures*, I before obſerved. Yea, I know my ſelf a poor Shoe-maker, that cannot read a word, who being aſſaulted with a falſe Citation of Scripture, from a publick Profeſſor of *Divinity*, before the *Magiſtrate* of a City, when he had been Preaching to ſome few that came to hear him; I ſay, I know ſuch a one (and he yet liveth) who tho' the Profeſſor (who alſo is eſteemed a Learned Man) conſtantly aſſerted his ſaying to be a Scripture-Sentence, yet affirmed, not through any certain Letter-

The Spirit is the trueſt Interpreter of the Scriptures, whether from the Original Languages, or without them.

A poor Shoe-maker, that could not read, refutes a Profeſſor of Divinity's falſe Aſſertions from Scripture.

Knowledge

Knowledge he had of it, but from the moſt *certain Evidence of the Spirit in himſelf*, that the *Profeſſor* lied; and that the *Spirit of God* never ſaid any ſuch thing, as the other affirmed: and the *Bible* being brought, it was found as the poor *Shoe-maker* had ſaid.

§. XX. The ſecond part of their *Literature*, is *Logick* and *Philoſophy*, an Art ſo little needful to a true Miniſter, that if one, that comes to be a true Miniſter, hath had it, it is ſafeſt for him to forget and loſe it; for it is the Root and Ground of all Contention and Debate, and the way to make a thing a great deal Darker, than Clearer. For under the pretence of Regulating Man's Reaſon, into a certain Order and Rules, that he may find out (as they pretend) the Truth, it leads into ſuch a Labyrinth of Contention, as is far more fit to make a *Sceptick*, than a *Chriſtian*, far leſs a Miniſter of Chriſt; yea, it often hinders Man from a clear Underſtanding of things, that his own Reaſon would give him; and therefore, through its manifold Rules and divers Inventions, it often gives occaſion for a Man, that hath little Reaſon, Fooliſhly to ſpeak much to no purpoſe. Seeing a Man, that is not very Wiſe, may notwithſtanding be a perfect *Logician*; and then, if ye would make a Man a Fool to purpoſe, that is not very Wiſe, do but teach him *Logick* and *Philoſophy*, and whereas before he might have been fit for ſomething, he ſhall then be good for nothing, but to ſpeak Non-ſenſe; for theſe Notions will ſo ſwim in his Head, that they will make him extreamly Buſie about nothing. The uſe that wiſe Men and ſolid make of it, is, to ſee the emptineſs thereof; therefore ſaith one, *It is an Art of Contention and Darkneſs, by which all other Sciences are rendred more obſcure, and harder to be underſtood.*

2. Logick and Philoſophy not needful to a Preacher.

The uſe of Logick is to ſee its Emptineſs.

If it be urged, *That thereby the Truth may be maintained and confirmed, and Hereticks confuted.*

Answ. I answer, The Truth, in Men truly Rational, needeth not the help thereof; and such as are Obstinate, this will not Convince; for by this they may learn twenty Tricks and Distinctions, how to shut out the Truth: And the Truth proceeding from an honest Heart, and spoken forth from the Virtue and Spirit of God, will have more Influence, and take sooner, and more effectually, than by a Thousand Demonstrations of *Logick*, as that * *Heathen Philosopher* acknowledged, who, Disputing with the *Christian Bishops*, in the *Council* of *Nice*, was so Subtile, that he could not be overcome by them; but yet by a few words spoken by a simple old *Rustick*, was presently convinced by him, and converted to the Christian Faith; and being inquired how he came to yield to that ignorant old Man, and not to the Bishops; he said, *That they contended with him in his own way, and he could still give Words for Words; but there came from the old Man that Virtue, which he was not able to resist.* This *secret Virtue* and *Power* ought to be the *Logick* and *Philosophy* wherewith a true Christian Minister ought to be furnished; and for which they need not be beholden to *Aristotle*. As to *natural Logick*, by which rational Men, without that Art and Rules, or Sophistical Learning, deduce a certain Conclusion out of true Propositions, which scarce any Man of Reason wants; we deny not the use of it, and I have sometimes used it in this Treatise, which also may serve without that *Dialectick Art*. As for the other part of *Philosophy*, which is called, *Moral*, or *Ethicks*, it is not so necessary to Christians, who have the Rules of the Holy Scriptures, and the Gift of the Holy Spirit, by which they can be much better instructed. The *Physical* and *Metaphysical* part may be reduced to the Arts of *Medicine* and the *Mathematicks*, which have nothing to do with the Essence of a *Christian Minister*. And therefore the

* Lucæ Osiandri *Epist. Hist. Eccles. lib. 2. cap. 5. Cent. 4.*

An Heathen Philosopher *disputing with the* Bishops *in the Council of* Nice, *was converted to the* Christian Faith *by an ignorant old Man, whom they could not.*

Natural Logick *useful.*

3. Ethicks, *or the* Manner-Rules *to Christians not needful.*

4. Physicks, *and the* Metaphysicks *make no Preachers of the* Truth.

the Apostle *Paul*, who well understood what was good for Christian Ministers, and what hurtful, thus exhorted the *Colossians*, Col. 2. 8. *Beware lest any Man spoil you through Philosophy and vain Deceit.* And to his beloved Disciple *Timothy*, he writes also thus, 1 *Tim.* 6. 20. *O* Timothy, *keep that which is committed to thy Trust, avoiding profane and vain Bablings, and oppositions of Science, falsly so called.*

§. XXI. The third and main part of their Literature is *School-Divinity*, a *Monster* made up of some *Scriptural Notions* of *Truth*, and the *Heathenish Terms* and *Maxims*; being, as it were, the *Heathenish Philosophy Christianized*, or rather, the *literal external Knowledge of Christ Heathenized.* It is Man in his first, fallen, natural State, with his devilish Wisdom, pleasing himself with some Notions of Truth, and adorning them with his own serpentine and worldly Wisdom; because he thinks the Simplicity of the Truth too low and mean a thing for him: and so despiseth that Simplicity, wheresoever it is found, that he may set up, and exalt himself, puffed up with this his monstrous Birth. It is the Devil, darkening, obscuring, and vailing the Knowledge of God, with his sensual and carnal Wisdom; that so he may the more securely deceive the Hearts of the Simple, and make the Truth, as it is in it self, despicable and hard to be known and understood, by multiplying a Thousand hard and needless Questions, and endless Contentions and Debates. All which, whoso perfectly knoweth, he is not a whit less the Servant of Sin, than he was; but ten times more, in that he is exalted, and proud of Iniquity, and so much the further from receiving, understanding, or learning the Truth, as it is in its own naked Simplicity; because he is full, learned, rich, and wise, in his own Conceit: and so those, that are most skilled in it, wear out their Day, and spend their

III. *The Learned* School-Divinity *obnoxious, a* Monster. *A Letter-Knowledge* Heathenized.

their precious Time about the infinite and innumerable Queſtions they have feigned and invented concerning it. A certain learned Man called it, *A two-fold Diſcipline, as of the Race of the* Centaurs, *partly proceeding from divine Sayings, partly from philoſophical Reaſons.* A Thouſand of their Queſtions they confeſs themſeves to be no ways neceſſary to Salvation; and yet many more of them they could never agree upon, but are, and ſtill will be, in endleſs Janglings about them. The Volumes that have been written about it, a Man in his whole Age, tho' he lived very Old, could ſcarce read; and when he has read them all, he has but wrought himſelf a great deal more Vexation and Trouble of Spirit, than he had before. Theſe certainly are the *Words multiplied without Knowledge, by which Counſel hath been darkned,* Job. 38. 2. They make the Scripture the Text of all this Maſs; and it's concerning the Senſe of it that their voluminous Debates ariſe. But a Man of a good upright Heart, may learn more in half an hour, and be more certain of it, by waiting upon *God* and his *Spirit in the Heart*, than by reading a Thouſand of their Volumes; which by filling his Head with many needleſs Imaginations, may well ſtagger his Faith, but never confirm it: and indeed thoſe that give themſelves moſt to it, are moſt capable to fall into Error, as appeareth by the Example of *Origen*, who, by his Learning, was one of the firſt, that, falling into this way of Interpreting the Scriptures, wrote ſo many Volumes, and in them ſo many Errors, as very much troubled the Church. Alſo *Arrius* led by this Curioſity and humane Scrutiny, deſpiſing the Simplicity of the Goſpel, fell into his *Error*, which was the cauſe of that horrible Hereſie, which ſo much troubled the Church; methinks the Simplicity, Plainneſs, and Brevity of the Scriptures themſelves, ſhould be a ſufficient Reproof for ſuch a Science;

Its needleſs Queſtions and endleſs Janglings.

Whereby Arrius fell into Error and Schiſm.

and

and the Apostles being Honest, Plain, Illiterate Men, may be better understood by such kind of Men now, than with all that Mass of Scholastick Stuff, which neither *Peter*, nor *Paul*, nor *John*, ever thought of.

§. XXII. But this Invention of Satan, wherewith he began the *Apostasie*, hath been of dangerous Consequence; for thereby he at first spoiled the Simplicity of Truth, by keeping up the *Heathenish Learning*, which occasioned such uncertainty, even among those called *Fathers*, and such Debate, that there are few of them to be found, who by reason of this mixture, do not only frequently Contradict one another, but themselves also. And therefore, when the *Apostasie* grew greater, he, as it were, buried the Truth with this vail of Darkness, wholly shutting out People from true Knowledge, and making the Learned (so accounted) busie themselves with idle and needless Questions; while the weighty Truths of God were neglected, and, as it were, went into Desuetude. Now, tho' the grossest of these Abuses be swept away by *Protestants*; yet the evil Root still remains, and is nourished and upheld, and upon the growing hand, that this Science is kept up, and deemed necessary for a Minister: for, while the pure Learning of the *Spirit* of *Truth* is despised, and neglected, and made ineffectual, Man's fallen earthly Wisdom is upheld; and so in that he labours and works with the *Scriptures*, being out of the *Life* and *Spirit* those that wrote them were in, by which they are rightly understood, and made use of. And so he that is to be a Minister, must learn this *Art* or *Trade*, of *Merchandizing* with the *Scriptures*, and be that, which the Apostle would not be, to wit, a *Trader with them*, 2 Cor. 2. 17. That he may acquire a Trick from a verse of Scripture, by adding his own barren Notions and Conceptions to it, and his uncertain Con-

The Apostasie and its dangerous Consequence.

Many of the Fathers do not only contradict each other, but themselves also, and why?

Merchandizing with the Scriptures: What it is. See also 2 Pet. 2. 3.

Conjectures, and what he hath ſtollen out of Books, (for which end he muſt have of neceſſity a good many by him) and may each *Sabbath-day* (as they call it) or oftner, make a Diſcourſe for an Hour long; and this is called the *Preaching of the Word:* Whereas the Gift, Grace, and Spirit of God, to teach, open and inſtruct, and to preach a word in ſeaſon, is neglected; and ſo Man's *Arts* and *Parts*, and *Knowledge* and *Wiſdom*, which is *from below*, ſet up and eſtabliſhed in the Temple of God, yea, and above the little *Seed*; which in effect is *Antichriſt*, working in the Myſtery. And ſo the Devil may be as good and able a Miniſter, as the beſt of them; for he has better skill in *Languages*, and more *Logick*, *Philoſophy* and *School-Divinity*, than any of them; and knows the Truth in the Notion, better than they all, and talks more Eloquently than all theſe Preachers. But what availeth all this? Is it not all but as Death, as a painted Sepulchre, and dead Carcaſe, without the Power, Life and Spirit of Chriſtianity, which is the Marrow and Subſtance of a *Chriſtian Miniſtry?* And he that hath this, and can ſpeak from it, tho' he be a poor Shepherd, or a Fiſherman, and ignorant of all that Learning, and of all thoſe Queſtions and Notions; yet ſpeaking from the Spirit, his Miniſtry will have more Influence towards the Converting of a Sinner unto God, than all of them who are Learned after the Fleſh; as in that Example of the old Man, at the *Council* of *Nice*, did appear.

And this they call the Preaching *of the* Word.

Thus Antichriſt *is Eſtabliſhed above the Seed of the Kingdom.*

How the Devil may be a Miniſter *of the Prieſts Goſpel.*

§. XXIII. And if in any Age, ſince the Apoſtles days, God hath purpoſed to ſhew his Power by *weak Inſtruments*, for the battering down of that *Carnal* and *Heatheniſh Wiſdom*, and reſtoring again the *ancient Simplicity* of *Truth*, this is it. For in our Day, God hath raiſed up Witneſſes for himſelf, as he did Fiſher-men of old; many, yea, moſt of whom, are Labouring and Mechanick Men; who altogether without that Learning, have, by the Power

The Power *of God by weak Inſtruments reſtoring the* Simplicity *of Truth.*

Power and Spirit of God, ſtruck at the very Root and Ground of *Babylon*; and in the Strength and Might of this Power, have gathered Thouſands (by reaching their Conſciences) into the ſame Power and Life, who, as to the outward part, have been far more knowing than they, yet not able to reſiſt the Virtue that proceeded from them. Of which I my ſelf am a true Witneſs; and can declare from a certain Experience, becauſe my Heart hath been often greatly broken and tender'd by that Virtuous Life, that proceeded from the powerful Miniſtry of thoſe Illiterate Men: So that by their very Countenance, as well as Words, I have felt the Evil in me often chained down; and the Good reached to and raiſed. What ſhall I then ſay to you, who are Lovers of Learning, and Admirers of Knowledge? Was not I alſo a Lover and Admirer of it, who alſo ſought after it, according to my Age and Capacity? But it pleaſed God, in his unutterable Love, early to withſtand my vain Endeavours, while I was yet but Eighteen Years of Age; and made me ſeriouſly to conſider (which I wiſh alſo may befall others) That *without Holineſs and Regeneration, no Man can ſee God*; and that *the Fear of the Lord is the beginning of Wiſdom, and to depart from Iniquity, a good Underſtanding*; and how much *Knowledge puffeth up*, and leadeth away from that *inward Quietneſs, Stilneſs* and *Humility of Mind*, where the Lord appears, and his heavenly Wiſdom is revealed. If ye conſider theſe things, then will ye ſay with me, that all this Learning, Wiſdom and Knowledge, gathered in this fallen Nature, is but as *Droſs* and *Dung*, in *compariſon of the Croſs of Chriſt*; eſpecially being deſtitute of that Power, Life and Virtue, which I perceived theſe Excellent (tho' Deſpiſed, becauſe Illiterate) Witneſſes of God to be filled with: And therefore ſeeing, that in and among them, I, with many others, have found the *Heavenly Food*, that

The Powerful Miniſtry of Illiterate Men.

The Time of the Author's firſt Convincement.

Job 28. 28.

that gives *Contentment*, let my Soul ſeek after this *Learning*, and wait for it for ever.

Queſt. III. The *Work of a Miniſter.*

§. XXIV. Having thus ſpoken of the *Call* and *Qualifications* of a *Goſpel-Miniſter*; that which comes next to be conſidered, is, *What his proper Work is, how, and by what Rule he is to be ordered?* Our Adverſaries do all along go upon *Outwards*, and therefore have certain preſcribed Rules and Methods, contrived according to their Humane and Earthly Wiſdom: We, on the contrary, walk ſtill upon the ſame *Foundation*, and lean always upon the immediate Aſſiſtance and Influence of that *Holy Spirit*, Which God hath given his *Children*, to teach them all things, and lead them in all things: Which *Spirit*, being the *Spirit of Order*, and not of *Confuſion*, leads us, and as many as follow it, into ſuch a *comely* and *decent Order*, as becometh the Church of God. But our Adverſaries, having ſhut themſelves out from this immediate Counſel and Influence of the Spirit, have run themſelves into many Confuſions and Diſorders, ſeeking to eſtabliſh an Order in this matter. For ſome will have *firſt* a *Chief Biſhop*, or *Pope*, to Rule and be Prince over all; and under him, by degrees, *Cardinals*, *Patriarchs*, *Arch-Biſhops*, *Prieſts*, *Deacons*, *Sub-deacons*; and beſides theſe, *Acoluthi*, *Tonſorati*, *Oſtiarii*, &c. And in their *Theology* (as they call it) *Profeſſors*, *Batchelors*, *Doctors*, &c. And others are to have every Nation *Independent* of another, having its own *Metropolitan* or *Patriarch*; and the reſt in order ſubject to him, as before. Others again are againſt all *Precedency* amongſt *Paſtors*, and Conſtitute their *Subordination* not of Perſons, but of Power: as firſt the *Conſiſtory*, or *Seſſion*; then the *Claſs*, or *Presbytery*; then the *Provincial*; and then the *National Synod* or *Aſſembly*. Thus they *Tear one another*, and contend among themſelves, concerning the Ordering, Diſtinguiſhing, and making their ſeveral Orders and Offices; concerning which there hath been no leſs Conteſt,

The *Holy Spirit*, a *Spirit of Order*, and not of *Confuſion.*

Popiſh Orders and Offices, &c.

not

not only by way of Verbal Dispute; but even by Fighting, Tumults, Wars, Devastations, and Bloodshed, than about the Conquering, Overturning and Establishing of Kingdoms. And the *Histories* of late times are as full of the various *Tragedies*, acted upon the account of this *Spiritual* and *Ecclesiastical Monarchy* and *Common-Wealth*, as the *Histories* of old times, that gave account of the Wars and Contests, that fell out both in the *Assyrian*, *Persian*, *Greek* and *Roman* Empires: These last upon this account, tho' among those that are called *Christians*, have been no less Bloody and Monstrous, than the former among *Heathens*, concerning their outward Empires and Governments. Now all this, both among *Papists* and *Protestants*, proceedeth, in that they seek in Imitation to uphold a Form and Shadow of things, tho' they want the Power, Virtue and Substance; tho' for many of their Orders and Forms, they have not so much as the Name in the Scripture. But in opposition to all this Mass of Formality, and heap of Orders, Rules and Governments, we say, *the Substance is chiefly to be sought after, and the Power, Virtue and Spirit, is to be known and waited for, which is One* in all the different Names and Offices the Scripture makes use of; as appears by 1 *Cor.* 12. 4. (often before-mentioned) *There are diversities of Gifts, but the same Spirit.* And after the Apostle, throughout the whole Chapter, hath shewn how one and the self-same Spirit worketh in, and quickneth each Member; then in *verse* 28. he sheweth, how thereby God hath set in the Church, first *Apostles*, secondly *Prophets*, *Teachers*, &c. And likewise to the same purpose, *Eph.* 4. 11. he sheweth, how by these Gifts *he hath given some Apostles, some Prophets, some Evangelists, some Pastors, some Teachers*, &c. Now it was never Christ's purpose nor the Apostles, that *Christians* should without this Spirit and Heavenly Gift, set up a Shadow and Form of these Orders, and so make several Ranks and

Wars and Bloodshed about Church Government.

The Ground and Cause thereof.

and Degrees, to eſtabliſh a *Carnal Miniſtry* of Men's making, without the Life, Power and Spirit of Chriſt: This is that *Work* of *Antichriſt*, and *Myſtery* of *Iniquity*, that hath got up in the dark Night of Apoſtaſie. But in a true *Church* of *Chriſt*, gathered together by God, not only into the Belief of the *Principles of Truth*; but alſo into the Power, Life and Spirit of *Chriſt*, the Spirit of God is the Orderer, Ruler and Governour; as in each particular, ſo in the general. And when they Aſſemble together, to Wait upon God, and to Worſhip and Adore him; then ſuch as the Spirit ſets apart for the *Miniſtry*, by its Divine Power and Influence, opening their Mouths, and giving them to Exhort, Reprove and Inſtruct with Virtue and Power; theſe are thus of God ordained and admitted into the *Miniſtry*, and their Brethren cannot but hear them, receive them, and alſo *honour them for their works ſake*. And ſo this is not *Monopolized* to a certain kind of Men, as the *Clergy* (who are to that purpoſe Educated and brought up, as other carnal *Artiſts*) and the reſt to be deſpiſed as *Laicks*; but it is left to the *free Gift of God*, to chooſe any, whom he ſeeth meet thereunto, whether Rich or Poor, Servant or Maſter, Young or Old, yea, Male or Female. And ſuch as have this Call, verifie the Goſpel, by *preaching not in Speech only, but alſo in Power, and in the Holy Ghoſt, and in much fulneſs*, 1 Theſſ. 1. 5. and cannot but be received and heard by the *Sheep of Chriſt*.

The Work of Antichriſt and Myſtery of Iniquity.

Such as the Spirit ſets apart to the Miniſtry, their Brethren hear them.

The Clergy and Laicks.

Women may preach.

Object. §. XXV. But if it be Objected here; *That I ſeem hereby to make no diſtinction at all betwixt Miniſters and others; which is contrary to the Apoſtle, ſaying*; 1 Cor. 12. 29. *Are all Apoſtles? Are all Prophets? Are all Teachers?* &c. From thence they inſinuate; *That I alſo contradict his Compariſon in that Chapter, of the Church of Chriſt with a Humane Body*; as where he ſaith, verſe 27. *If the whole Body were an Eye, where were the Hearing? If the whole were Hearing, where*

were

were the Smelling? &c. *Also the Apostle not only thus distinguisheth the Ministers of the Church in general from the rest of the Members, but also from themselves; as naming them distinctly and separately, Apostles, Prophets, Evangelists, Pastors and Teachers,* &c.

As to the last part of this Objection, to which I shall first answer; it is apparent, that this diversity of Names is not for to distinguish separate Offices, but to denote the different and various Operations of the Spirit; a manner of Speech frequent with the Apostle *Paul*, wherein he sometimes expatiates to the illustrating of the Glory and Praise of God's Grace: as in particular, *Rom.* 12. 6. *Having then Gifts differing according to the Grace that is given us, whether Prophecy, let us prophesie according to the proportion of Faith; or Ministry, let us wait on our Ministring; or he that Teacheth, on Teaching; or he that Exhorteth, on Exhortation.* Now none will say from all this, that these are *distinct Offices*, or do not or may not coincide in one person, as may all those other things, mentioned by him in the subsequent verses, *viz. Of Loving, being kindly Affectioned, Fervency of Spirit, Hospitality, Diligence, Blessing, Rejoycing,* &c. which yet he numbers forth as different Gifts of the Spirit, and according to this Objection, might be placed as distinct and separate Offices, which were most absurd.

Answ. 1. *Diversity of Names makes no distinct Offices; but which may Coincide, or be together in one person.*

Secondly; In these very places mentioned it is clear, that it is no real Distinction of separate Offices; because all acknowledge, that *Pastors* and *Teachers* (which the Apostle there no less separateth a distinguisheth, than *Pastors* and *Prophets*, or *Apostles*) are one and the same, and coincide in the same *Office* and *Person*; and therefore may be said so of the rest. For [*Prophecy*] as it signifies the *foretelling of things to come*, is indeed a distinct Gift, but no distinct Office; and therefore our Adversaries do not place it among their several Orders: Neither will they deny, but that both may be and have

Prophecy and Prophesying, its twofold signification.

been given of God to ſome, that not only have been *Paſtors* and *Teachers*, and that there it hath coincided in one Perſon with theſe other Offices; but alſo to ſome of the *Laicks*: and ſo it hath been found, according to their own Confeſſion, without the Limits of their *Clergy*. *Prophecy* in the other ſenſe, to wit, as it ſignifies a *Speaking from the Spirit of Truth*, is not only peculiar to *Paſtors* and *Teachers*, who ought ſo to *Propheſie*; but even a common Priviledge to the *Saints*. For tho' to Inſtruct, Teach and Exhort, be proper to ſuch as are more particularly called to the Work of the *Miniſtry*; yet it is not ſo proper to them, as not to be (when the Saints are met together, as any of them are moved by the Spirit) common to others: For ſome Acts belong to all in ſuch a Relation: but not only to thoſe within that Relation; *Competunt omni, ſed non ſoli.* Thus to *ſee* and *hear*, are proper Acts of a Man; ſeeing it may be properly predicated of him, that he *heareth* and *ſeeth*: yet are they common to other Creatures alſo. So to *Propheſie* in this ſenſe, is indeed proper to *Miniſters* and *Teachers*; yet not ſo, but that it is common and lawful to other *Saints*, when moved thereunto, tho' it be not proper to them by way of Relation: becauſe, notwithſtanding that Motion, they are not particularly called to the Work of the *Miniſtry*; as appears by 1 *Cor.* 14. where the Apoſtle at large declaring the Order and ordinary Method of the Church, ſaith; verſ. 30, 31. *But if* any thing *be revealed to another, that ſitteth by, let the firſt hold his peace; for ye may all propheſie one by one, that all may learn, and all be comforted:* which ſheweth, that none is here excluded. But yet that there is *Subordination*, according to the various meaſures of the Gift received, the next verſe ſheweth; *And the ſpirits of the Prophets are ſubject to the Prophets: For God is not the* Author *of Confuſion, but of Peace.* Now that *Propheſying*, in this ſenſe, may be *common to all Saints*, appears

To Propheſie, a Priviledge of Teachers, and of all the Saints.

appears by verse 39. of the same Chapter; where speaking to [*All*] in general, he saith; *Wherefore, Brethren, covet to Prophesie:* and verse 1. he exhorts them, saying; *Desire Spiritual Gifts, but rather that ye may Prophesie.*

Who are Evangelists? and whether any may term themselves so now a-days.

Secondly; As to *Evangelists*, the same may be said. For whoever preacheth the *Gospel* is really an *Evangelist*, and so consequently every true *Minister* of the *Gospel* is one: else what proper Office can they assign to it, unless they should be so foolish as to affirm, that none were *Evangelists*, but *Matthew*, *Mark*, *Luke* and *John*, who wrote the Account of Christ's Life and Sufferings? And then it were neither a particular Office, seeing *John* and *Matthew* were Apostles, *Mark* and *Luke* Pastors and Teachers; so that there they coincided in one. And indeed it is absurd to think, that upon that particular account the Apostle used the word [*Evangelist.*] *Calvin* acknowledgeth, That *such as preach the Gospel in purity, after some time of Apostasie, may be truly called* Evangelists; and therefore saith, That *there were Apostles in his time*; and hence the *Protestants*, at their first coming forth, termed themselves *Evangelici*, or *Evangelicks.*

Who is an Apostle?

Lastly; An *Apostle*, if we look to the Etymology of the word, signifies *One that is sent*; and in respect *Every true Minister is sent of God*, in so far he is an *Apostle:* Tho' the *Twelve*, because of their being *specially sent of Christ*, were therefore called *Apostles*, κατ' ἐξοχὴν, or *per Eminentiam*, i. e. by way of Excellency. And yet that there was no Limitation to such a Number, as some foolishly imagine, it appears, because after that Number was filled up, the Apostle *Paul* was afterwards so called: therefore we judge, that these are no distinct separate Offices, but only Names used upon occasion, to express the more Eminent Arising and Shining forth of *God's Grace.* As if any *Minister* of *Christ* should now Proselyte or turn a whole Nation to the *Christian*

They were not Limited to such a Number.

Faith, tho' he had no distinct Office; yet I doubt not but both *Papists* and *Protestants* would judge it tolerable, to call such an one an *Apostle*, or an *Evangelist*. For some of the *Jesuits* call of their Sect *Apostles* of *India*, and of *Japan*, upon this alledged account; And *Calvin* testifies, that there were *Apostles* and *Evangelists* in his time, upon the account of the *Reformation*: Upon which account we have known *John Knox* often called the *Apostle of Scotland*. So that we conclude, that *Ministers*, *Pastors* or *Teachers*, do comprehend *All*; and that the Office is but *One*. And therefore in that respect we judge, there ought to be no *Precedency* among them: To prove which, I shall not insist, seeing it is shewn largely, and treated of by such as have denied the *Diocesan Episcopacy*, as they call it.

Whether any Man be called an Apostle this Day.

Upon what Account John Knox *was called the* Apostle *of* Scotland.

Answ. 2. §. XXVI. As to the first part of the *Objection*, viz. *That I seem to make no distinction betwixt the Minister and People*; I Answer: If it be understood of a Liberty to *Speak* or *Prophesie* by the *Spirit*, I say, all may do that, when moved thereunto, as above is shewn. But we do believe and affirm, that some are more particularly called to the Work of the *Ministry*; and therefore are fitted of the Lord for that purpose: whose Work is more constantly and particularly to instruct, exhort, admonish, oversee, and watch over their Brethren; and that as there is something more incumbent upon them in that respect, than upon every common Believer; so also, as in that relation, there is due to them from the Flock such Obedience and Subjection, as is mentioned in these Testimonies of the Scripture, *Heb.* 13. 17. 1 *Thess.* 5. 12, 13. 1 *Tim.* 5. 17. 1 *Pet.* 5. 5. Also besides these, who are thus particularly called to the *Ministry*, and constant labour in the Word and Doctrine, there are also the *Elders*; who, tho' they be not moved to a frequent Testimony, by way of Declaration in Words; yet as such as are grown

Liberty to Prophesie *all have, by the Spirit.*

The Elders take care for the Widows, *the* Poor *and* Fatherless.

grown up in the Experience of the blessed Work of Truth in their Hearts, watch over and privately admonish the Young, care for the Widows, the Poor and Fatherless; and care and look that nothing be wanting, but that Peace, Love, Unity, Concord and Soundness be preserved in the *Church of Christ*; and this answers to the *Deacons* mentioned *Acts* 6.

That which we oppose, is, the distinction of *Laity* and *Clergy* (which in the Scripture is not to be found) whereby none are admitted unto the Work of the *Ministry*, but such as are Educated at *Schools* on purpose, and instructed in *Logick* and *Philosophy*, &c. and so are at their Apprenticeship to learn the *Art* and *Trade* of *Preaching*, even as a Man learns any other *Art*; whereby all other honest *Mechanick Men*, who have not got this *Heathenish Art*, are excluded from having this Priviledge. And so he that is a *Scholar*, thus bred up, must not have any honest Trade, whereby to get him a Livelihood, if he once intend for the *Ministry*; but he must see to get him a Place, and then he hath his *set hire* for a *Livelihood* to him. He must also be distinguished from the rest, by the Colour of his Clothes; for he must only wear *Black*, and must be a *Master of Arts*: But more of this hereafter. *The distinction of Clergy and Laity not to be found in Scripture.* *Their Garb.*

§. XXVII. As this manner of separating Men for the *Ministry* is nothing like the Church in the Apostles days, so great Evils have and do follow upon it. For *first*; Parents, seeing both the Honour and Profit that attends the *Clergy*, do allot their Children sometimes from their Infancy to it; and so breed them up on purpose. And others come to Age, upon the same account, betake them to the same Trade; and having these Natural and Acquired Parts, that are judged the necessary Qualifications of a *Minister*, are thereby admitted; and so are bred up in Idleness and Pleasure, thinking

it a disgrace for them to work with their hands; only if they study a little out of their Books, to make a Discourse once or twice a Week, during the running of an Hour-Glass: Whereas the Gift, Grace and Spirit of God, to call, gift and qualifie for the *Ministry*, is neglected and overlooked. And many *Covetous*, *Corrupt*, *Earthly*, *Carnal* Men, having a meer Shew and Form, but strangers to, and utterly ignorant of the inward Work of Grace upon their Hearts, are brought in and intrude themselves; and so through them Death, Barrenness and Darkness, and by consequence Superstition, Error and Idolatry, have entered and leavened the *Church*. And they that will narrowly observe, shall find, that it was thus the *Apostasie* came to take place; of the Truth of which I could give many Examples, which for Brevity's sake I omit. For so the Office, Reverence and Respect due to it, were annexed to the meer Name; so that when once a Man was ordained a *Bishop* or a *Priest*, he was heard and believed, tho' he had nothing of the Spirit, Power and Life, that the true *Apostles* and *Ministers* were in; that in a short time the Succession came to be of the Name and Title, and the Office was thereto annexed, and not of the Nature, Virtue and Life. Which in effect made them to cease to be the *Ministry* and *Ministers* of *Christ*, but only a Shadow and vain Image of it: which also decaying, was in some Ages so metamorphosed, that not only the Substance was lost; but the very Form wholly vitiated, altered and marred; that it may be far better said of the pretended *Christian Church*, as was disputed of *Theseus*'s Boat, (which by the piecing of many new pieces of Timber, was wholly altered) *whether indeed it were the same or another?* But in case that the first had been of *Oak*, and the last pieces put in but of rotten *Fir*, and that also the Form had been so far changed, as to be nothing like the first; I think it would have suffered

The Clergy's Study out of Books; the Gift of God neglected.

The Marred Church compar'd to Theseus's pieced Boat.

fered no dispute, but might have easily been concluded to be quite another, retaining nothing but the Name, and that also unjustly. *Secondly*; From this distinction, of *Laity* and *Clergy*, this abuse also follows, that *good*, *honest*, *mechanick Men*, and others, who have not learned the Art and Trade of Preaching, and so are not Licentiated according to these Rules they prescribe unto themselves; such, I say, being possessed with a false Opinion, that it is not lawful for them to meddle with the *Ministry*, nor that they are any ways fit for it, because of the defect of that Literature; do thereby neglect the Gift in themselves, and quench many times the *pure Breathings* of the *Spirit of God* in their Hearts: which, if given way to, might prove much more for the Edification of the Church, than many of the *conned Sermons* of the Learned. And so by this means, the Apostle's Command and Advice is slighted, who exhorteth, 1 *Thess.* 5. 19, 20. *Not to quench the Spirit, nor despise Prophesying.* And all this is done by Men pretending to be *Christians*, who glory, that the first *Preachers* and *Propagators* of their *Religion* were such kind of plain mechanick Men, and illiterate. And even *Protestants* do, no less than *Papists*, exclude such kind of Men from being *Ministers* among them; and thus limit the Spirit and Gift of God, tho' their *Fathers*, in opposition to *Papists*, asserted the contrary; and also their own *Histories* declare, how that kind of Illiterate Men did, without Learning, by the Spirit of God, greatly contribute in divers places to the *Reformation*.

The Abuse following the Distinction of Laity and Clergy.

Both Protestants and Papists exclude Mechanick Men from preaching, who greatly contributed to the Reformation.

By this it may appear, that as in *Calling* and *Qualifying*, so in *Preaching* and *Praying*, and the other particular steps of the *Ministry*; every true *Minister* is to know the Spirit of God, by its Virtue and Life, to accompany and assist him: But because this relates to *Worship*, I shall speak of it more largely in the next Proposition; which is concerning *Worship*.

The last thing to be considered, and inquired into, is, concerning the *Maintenance of a Gospel-Minister*: But before I proceed, I judge it fit to speak something in short concerning the *Preaching of Women*; and to declare, what we hold in that matter.

Women's publick Preaching and Praying Asserted.

Seeing *Male and Female are one in Christ Jesus*, and that he hath given his Spirit no less to *one*, than to the *other*; when God moveth by his Spirit *in a Woman*, we judge it no ways unlawful for her to Preach in the Assemblies of God's People. Neither think we that of *Paul*, 1 Cor. 14.34. to reprove the *Inconsiderate* and *Talkative Women* among the *Corinthians*, who troubled the Church of Christ with their *unprofitable Questions*: Or that 1 *Tim.* 2. 11, 12. That *Women ought to learn in silence, not usurping Authority over the Man*, any ways Repugnant to this Doctrine; because it's clear, that *Women* have *Prophesied* and *Preached* in the *Church*, else had that saying of *Joel* been badly applied by *Peter*, Acts 2. 17. And seeing *Paul* himself in the same *Epistle* to the *Corinthians*, giveth Rules how Women should behave themselves in their publick *Preaching* and *Praying*, it would be a manifest Contradiction, if that place were otherwise taken in a larger sense: And the same *Paul* speaks of a *Woman* that laboured with him in the *Work of the Gospel*; and it is written, that *Philip* had *four Daughters* that Prophesied. And *lastly*, It hath been observed, that God hath *Effectually* in this day *Converted many Souls* by the *Ministry of Women*; and by them also frequently comforted the Souls of his Children: Which manifest Experience puts the thing beyond all Controversie. But now I shall proceed to speak of the *Maintenance of Ministers*.

Acts 21. 9.

Quest. IV.

Ministers Maintenance.

The Ministers Food and their Maintenance stated.

§. XXVIII. We freely acknowledge, as the *Proposition* holds forth, that there is an Obligation upon such, to whom God sends, or among whom he raiseth up a *Minister*, that (if need be) they minister to his Necessities. *Secondly*, That it is lawful for him

him to receive, what is necessary and convenient. To prove this, I need not insist, for our Adversaries will readily grant it to us; for the thing we affirm is, that this is all that these Scripture-Testimonies, relating to this thing, do grant; *Gal.* 6. 6. 1 *Cor.* 9. 11, 12, 13, 14. 1 *Tim.* 5. 16. That which we then oppose in this matter, is; *First*, That it should be Constrained and Limited. *Secondly*, That it should be Superfluous, Chargeable and Sumptuous. And *Thirdly*, The manifest Abuse thereof; of which I shall also briefly treat.

As to the *first*, our Adversaries are forced to recur to the Example of the *Law*; a Refuge they use in defending most of their Errors and Superstitions, which are contrary to the Nature and Purity of the *Gospel*. I. *Against Constrained* Maintenance

They say, *God appointed the* Levites *the Tithes; therefore they belong also to such, as minister in Holy Things under the* Gospel. Object.

I answer; All that can be gathered from this is, that as the *Priests* had a Maintenance allowed them under the *Law*, so also the *Ministers* and *Preachers* under the *Gospel*; which is not denied: But the Comparison will not hold, that they should have the very same; since *first*, there is no express *Gospel-Command* for it, neither by Christ nor his Apostles. *Secondly*; The Parity doth no ways hold betwixt the *Levites* under the *Law*, and the *Preachers* under the *Gospel*; because the *Levites* were one of the Tribes of *Israel*, and so had a right to a part of the Inheritance of the Land, as well as the rest of their Brethren; and having none, had this alloted to them in lieu of it. Next, the Tenth of the *Tithes* was only allowed to the *Priests* that served at the Altar, the rest being for the *Levites*; and also to be put up in Store-Houses, for entertaining of Widows and Strangers. But these *Preachers*, notwithstanding they inherit what they have by their Parents, as well as other Men; yet claim the whole *Answ.* Tithes *were appointed for the* Levites, *not for* Gospel-Preachers.

whole *Tithes*, allowing nothing either to Widow or Stranger. But as to the *Tithes*, I ſhall not inſiſt; becauſe divers have clearly and learnedly treated of it apart; and alſo divers *Proteſtants* do confeſs them not to be *jure Divino*: and the Parity, as to the *quota*, doth not hold; but only in general, as to the *Obligation* of a *Maintenance*. Which *Maintenance*, tho' the Hearers be obliged to give, and fail of their Duty, if they do not; yet that it ought neither to be received, nor yet forced, I prove; becauſe Chriſt, when he ſent forth his Apoſtles, ſaid; *Freely ye have received, freely give*, Mat. 10. 8. and they had liberty to receive Meat and Drink, from ſuch as offered them, to ſupply their need. Which ſhews, that they were not to ſeek or require any thing by force, or to ſtint, or make a bargain before hand; as the *Preachers*, as well among *Papiſts* as *Proteſtants*, do in theſe days; who will not preach to any, until they be ſure firſt of ſo much a Year: But on the contrary, theſe were to do their Duty, and freely to communicate (as the Lord ſhould order them) what they had received, without ſeeking or expecting a Reward.

Reaſon 1.

The Goſpel freely to be preach'd, without ſo much a Year.

The anſwer of this, given by *Nicolaus Arnoldus*, Exercit. Theolog. Sect. 42, 43. is not to be forgotten; but indeed to be kept upon Record for a Perpetual Remembrance of him and his Brethren: for he frankly anſwers after this manner; *We have not freely received, and therefore are not bound to give it freely.* The Anſwer, I confeſs, is ingenuous and good: For if thoſe that receive freely, are to give freely; it would ſeem to follow, by the Rule of *Contraries*, that thoſe who receive not freely, ought not to give freely; and I ſhall grant it. Only they muſt grant me, that they preach not by and according to the *Gift and Grace of God* received; nor can they be *good Stewards of the manifold Grace of God*, as every true *Miniſter* ought to be: or then they

Nic. Arnoldus his anſwer to Freely ye have received, &c.

have

have gotten this *Gift* or *Grace* by Money, as *Simon Magus* would have been compassing it, since they think themselves not bound to give it without Money again. But to be plain, I believe he intended not, that it was from the *Gift* or *Grace of God* they were to preach; but from their *acquired Arts* and *Studies*, which hath cost them much Labour, and also some Money at the *University*. And therefore, as he that puts his Stock into the publick Bank, expects Interest again; so these *Scholars*, having spent some Money in learning the Art of Preaching, think they may boldly say, *they have it not freely*; for it hath cost them both Money and Pains, and therefore they expect both Money and Ease again. And therefore as *Arnoldus* gets Money for teaching his young Students the *Art* and *Trade* of *Preaching*; so he intends they should be repayed, before they give it again to others. It was of old said, *Omnia venalia Romæ*, i. e. *All things are set to sale at* Rome; but now the same Proverb may be applied to *Franequer*: And therefore *Arnoldus*'s *Students*, when they go about to Preach, may safely seek and require hereby, telling their Hearers their Master's Maxim; *Nos gratis non accepimus, ergo neque gratis dare tenemur.* But then they may answer again, that they find them and their Master to be none of his *Ministers*; who, when he sent forth his Disciples, gave them this Command, *Freely ye have received, freely give*; and therefore we will have none of your teaching, because we perceive you to be of the number of those, *that look for their Gain from their Quarter.*

Simon Magus.

All things are set to sale at Rome, *To* Franequer *apply'd.*

Isai. 56. 11.

§. XXIX. *Secondly*; The Scripture-Testimonies, that urge this, are in the same nature of those, that press *Charity* and *Liberality* towards the Poor, and command *Hospitality*, &c. But these are not, nor can be stinted to a certain quantity, because they are Deeds meerly Voluntary, where the Obedience to the Command lieth in the good will of the

Reason 2.

Meer Voluntary Deeds no Man can stint them.

the Giver, and not in the matter of the thing given; as Chriſt ſheweth in the Example of the *Widow's Mite*. So that, tho' there be an Obligation upon *Chriſtians*, to miniſter of outward things to their Miniſters; yet there can be no definition of the quantity, but by the Giver's own conſent; and a little from one may more truly fulfil the Obligation, than a great deal from another. And therefore as *Acts* of *Charity* and *Hoſpitality* can neither be limited nor forced; ſo neither can this.

Object. If it be Objected, *That Miniſters may and ought to exhort, perſwade, yea, and earneſtly preſs* Chriſtians *(if they find them defective therein) to Acts of Charity and Hoſpitality, and ſo may they do alſo to the giving of Maintenance.*

Anſw. I Anſwer; All this ſaith nothing for a *ſtinted* and *forced Maintenance*, for which there cannot ſo much as the ſhew of one ſolid Argument be brought from Scripture. I confeſs, *Miniſters* may uſe Exhortation in this, as much as in any other caſe, even as the Apoſtle did to the *Corinthians*, ſhewing them their Duty: But it were fit for *Miniſters*, that ſo do, that their Teſtimony might have the more weight, and be the freer of all ſuſpition of Covetouſneſs and Self-intereſt, that they might be able to ſay truly, in the ſight of God, that which the ſame Apoſtle ſubjoyns upon the ſame occaſion; 1 *Cor.* 9. 15, 16, 17, 18. *But I have uſed none of theſe things. Neither have I written theſe things, that it ſhould be ſo done unto me: For it were better for me to die, than that any Man ſhould make my Glorying void. For tho' I preach the Goſpel, I having nothing to glory of; for neceſſity is laid upon me, yea, wo is unto me, if I preach not the Goſpel. For if I do this thing willingly, I have a Reward; but if againſt my will, a diſpenſation of the Goſpel is committed unto me. What is my reward then? Verily, that when I preach the Goſpel, I may make the Goſpel of Chriſt without charge, that I abuſe not my power in the Goſpel.*

Paul's Labour was, that the Goſpel might be without Charge.

Thirdly;

Thirdly; As there is neither Precept nor Example for this forced and stinted Maintenance in the Scripture; so the Apostle, in his solemn farewel to the *Pastors* and *Elders* of the Church of *Ephesus*, guards them against it, *Acts* 20. 33, 34, 35. But, if the thing had been either lawful or practised, he would rather have exhorted them to be content with their stinted Hire, and not to covet more; whereas he sheweth them, *First*, by his own Example, that they were not to *covet or expect any Man's Silver or Gold*. *Secondly*, that they ought to *work with their Hands* for an honest livelyhood, as he had done. And *Lastly*, he exhorts them so to do from the words of Christ, *Because it is a more blessed thing to give, than to receive*; shewing that it is so far from a thing that a true Minister ought to aim at, or expect, that it is rather a burthen to a true Minister, and cross to him, to be brought upon necessity so to lack. Reason 3. Paul *coveted no Body's* Silver *or* Gold.

§. XXX. *Fourthly*, If a forced and stinted Maintenance were to be supposed, it would make the Ministers of Christ just one with those Hirelings, whom the Prophet cryed out against. For certainly, if a Man make a Bargain to Preach to People for so much a Year, so as to refuse to Preach, unless he have it; and seek to force the People to give it by Violence; it cannot be denied, that such a one preached for Hire, and so *looks for his Gain from his Quarter*; yea, and *prepares War against such as put not into his Mouth*: But this is the particular special *Mark* of a false Prophet, and an Hireling, and therefore can no ways belong to a true Minister of Christ. Reason 4. *No* Hireling *fitting the Gospel of Christ.* Mic. 3. 5.

Next, that a superfluous Maintenance, that is, more than in reason is needful, ought not to be received by Christian Ministers, will not need much Proof, seeing the more Moderate and Sober, both among *Papists* and *Protestants*, readily confess it, who with one Voice exclaim against the *excessive* *Moderate* Protestants *and* Papists *exclaim against the Excess of the* Clergy's *Revenues.*

ceſſive Revenues of the *Clergy:* And that it may not want a Proof from Scripture, what can be more plain, than that of the Apoſtle to *Timothy?* 1 Tim. 6. 7, 8, 9, 10. where he both ſhews wherewith we ought to be Content, and alſo the hazzard of ſuch as look after more; and indeed, ſince that very Obligation of giving Maintenance to a Miniſter, is founded upon their Need, and ſuch as have opportunity to Work, are commended rather in not Receiving, than in Receiving; it can no ways be ſuppoſed lawful for them to receive more then is ſufficient. And indeed, were they truly Pious and Right, tho' Neceſſitous, they would rather incline to take too little, than be gaping after too much.

II. §. XXXI. Now, that there is great exceſs and abuſe hereof among Chriſtians, the vaſt Revenues which the Biſhops and Prieſts have, both *Papiſt* and *Proteſtant*, do declare; ſince I judge it may be ſaid without any *Hyperbole*, that ſome particular Perſons have more paid them Yearly, than Chriſt and his Apoſtles made uſe of in their whole Lifetime; who yet wanted not what was needful as to the outward Man, and no doubt deſerved it far better, than thoſe that enjoy that fulneſs. But it is manifeſt, theſe *Biſhops* and *Prieſts love their fat* Benefices, *and the Pleaſure and Honour that attends them, ſo well, that they purpoſe neither to follow Chriſt, nor his Apoſtles Example or Advice in this matter.*

The Exceſs of the Prieſts and Biſhops Revenues.

Object. But it's uſually *objected*, That *Chriſtians are become ſo hard-hearted, and generally ſo little heed ſpiritual Things, that if Miniſters had not a ſettled and ſtinted Maintenance, ſecured them by Law, they and their Families might Starve for want of Bread.*

Anſw. I Anſwer; This Objection might have ſome weight, as to a carnal Miniſtry, made up of natural Men, who have no Life, Power, nor Virtue with them; and ſo may inſinuate ſome need of ſuch a Maintenance

tenance for ſuch a Miniſtry: But it ſaith nothing as to ſuch as are called and ſent of God, *who ſends no Man away ſaring upon his own Charges*; and ſo go forth in the Authority and Power of God, to turn People from *Darkneſs* to *Light*, for ſuch can truſt to him that ſendeth them, knowing that he requireth nothing of any, but what he giveth Power to perform; and ſo when they return, if he inquire, can ſay, *they wanted nothing*. And ſuch alſo when they ſtay in a place (being immediately furniſhed by God, and not needing to Borrow and Steal what they Preach from Books, and take up their time that way) fall a working at their lawful Imployments, and labour with their Hands, as *Paul* did, when he gathered the Church at *Corinth*. And indeed, if this Objection had any weight, the Apoſtles and primitive Paſtors ſhould never have gone forth to Convert the Nations, for fear of Want. Doth not the Doctrine of Chriſt teach us to Venture all, and Part with all, to ſerve God? Can they then be accounted Miniſters of Chriſt, who are afraid to Preach him, leſt they get not Money for it; or will not do it, until they be ſure of their Payment? What ſerves the Miniſtry for, but to Perfect the Saints, and ſo to Convert them from that hard-heartedneſs?

They wanted nothing, whom God ſent; they labour'd with their Hands.

But thou wilt ſay, *I have laboured and preached to them, and they are heard-harted ſtill, and will not give me any thing.* Object.

Then ſurely thou haſt either not been ſent to them of God, and ſo thy Miniſtry and Preaching hath not been among them in the Power, Virtue, and Life of Chriſt, and ſo thou deſerveſt nothing; or elſe they have rejected thy Teſtimony, and ſo art not worthy; and from ſuch thou oughteſt not to expect, yea nor yet receive any thing, if they would give thee; but thou oughteſt to *ſhake off the Duſt from thy Feet*, and leave them. And how frivolous this Objection is, appears, in that in the darkeſt *Anſw.*

Mat. 10. 14. *If they reject thy Teſtimony, ſhake the Duſt from off thy Feet.*

darkeſt and moſt ſuperſtitious Times, the *Prieſts Revenues* increaſed moſt, and they were moſt richly rewarded, tho' they deſerved leaſt. So that he that is truly ſent of God, as he needs not, ſo neither will he be afraid of Want, ſo long as he ſerves ſo good a Maſter; neither will he ever forbear to do his Work for that Cauſe. And indeed ſuch as make this Objection, ſhew truly that they *ſerve not the Lord Chriſt*, but their own Belly, and that makes them ſo anxious for want of Food to it.

III. §. XXXII. But *Laſtly*, as to the *Abuſes* of this kind of Maintenance; indeed he, that would go through them all, tho' he did it paſſingly, might make of it alone, an huge Volume, they are ſo great and numerous. For this Abuſe, as others crept in with the *Apoſtaſie*, there being nothing of this in the primitive Times: then the Miniſters claimed no *Tithes*, neither ſought they a ſtinted or forced Maintenance; but ſuch as wanted, had their neceſſity ſupplied by the Church; and others wrought with their Hands. But the Perſecutions being over, and the Emperors and Princes coming under the Name of *Chriſtians*, the Zeal of thoſe great Men was quickly abuſed by the *Covetouſneſs* of the *Clergy*, who ſoon learned to change their Cottages with the Palaces of Princes; and reſted not, until by Degrees ſome of them came to be Princes themſelves, nothing Inferiour to them in Splendor, Luxury and Magnificence; a method of living, that honeſt *Peter* and *John*, the *Fiſher-men*, and *Paul* the *Tent-maker*, never coveted; and perhaps as little imagined, that Men pretending to be their Succeſſors, ſhould have arrived to theſe things. And ſo ſoon as the Biſhops were thus ſeated and conſtitute, forgeting the Life and Work of a Chriſtian, they went uſually by the Ears together, about the Precedency and Revenues, each coveting the Chiefeſt and Fatteſt Benefice.

The many abuſes Prieſts Maintenance brings.

It is alſo to be regretted to think, how ſoon this Miſchief crept in among *Proteſtants*; who had ſcarce well appeared, when the *Clergy* among them began to ſpeak at the old rate, and ſhew, that tho' they had forſaken the Biſhop of *Rome*, they were not reſolved to part with their old *Benefices*: and therefore ſo ſoon, as any Princes or States ſhook off the *Pope*'s Authority, and ſo demoliſhed the *Abbies*, *Nunneries*, and other *Monuments* of *Superſtition*; the reformed *Clergy* began preſently to cry out to the Magiſtrates, to beware of medling with the Churches *Patrimony*; ſeverely exclaiming againſt making a lawful Uſe of thoſe vaſt Revenues, that had been ſuperſtitiouſly beſtowed upon the Church (ſo called) to the Good and Benefit of the Common-wealth, as no leſs than *Sacriledge*.

The Proteſtants having forſaken the Pope, yet would not forſake the rich Popiſh Revenues.

But by keeping up of this kind of Maintenance for the *Miniſtry*, and *Clergy-men*, ſo called; there is firſt a bait laid for *Covetouſneſs*, *which is Idolatry*, and of all things moſt Hurtful; ſo that for *Covetouſneſs* ſake, many being led by the deſire of *filthy Lucre*, do apply themſelves to be Miniſters, that they may get a Livelyhood by it. If a Man have ſeveral Children, he will allot one of them to be a Miniſter, which if he can get it to be, he reckons it, as good as a Patrimony; ſo that a fat Benefice hath always a good many Expectants, and then what Bribing, what Courting, what Induſtry, and ſhameful Actions, are uſed to acquire theſe things, is too openly known, and needs not to be proved?

1. *The Clergy's covetouſneſs.*

The Scandal that here-through is raiſed among Chriſtians, is ſo manifeſt, that it is become a Proverb, that *the* Kirk *is always* Greedy. Whereby the Gift and Grace of God being neglected, they have for the moſt part no other Motive or Rule, in applying themſelves to one Church more than another, but the greater Benefice. For tho' they

The Greedy Kirk, a Proverb.

hypocritically pretend, at their accepting of, and entring unto their Church, that they have nothing before them, but the *Glory of God*, and the *Salvation of Souls*; yet if a richer Benefice offer it self, they presently find it more for God's Glory, to remove from the first, and go thither. And thus they make no difficulty often to change, while notwithstanding they accuse us, that we allow Ministers to go from place to place, and not to be tied to one place; but we allow this, not for the gaining of Money, but as moved of God. For if a Minister be called to Minister in a particular Place, he ought not to leave it, except God call him from it, and then he ought to obey: for we make *the Will of God, inwardly revealed*, and *not* the *Love of Money*, and more *Gain*, the *Ground* of *removing*.

2. *The* Clergy's *Luxury.*

Secondly; From this Abuse, hath proceeded that *Luxury* and *Idleness*, that most of the *Clergy* live in, even among *Protestants*, as well as *Papists*, to the great Scandal of Christianity. For not having lawful Trades, to work with their Hands, and being so Superfluously and Sumptuously Provided for, they live in *Idleness* and *Luxury*: And there doth more *Pride*, *Vanity*, and *worldly Glory* appear in their *Wives* and *Children*, than in most others; which is open and evident to all.

3. *The* Clergy's *Cruelty.*

Thirdly; They become hereby so *glued* to the *love* of *Money*, that there is none like them in *Malice*, *Rage* and *Cruelty*: if they be denied their Hire, they Rage like drunken Men, Fret, Fume, and as it were, go Mad. A Man may sooner satisfie the severest Creditor, than them; the general Voice of the Poor doth confirm this. For indeed they are far more Exact in taking up the Tithes of *Sheep*, *Geese*, *Swine* and *Eggs*, &c. and look more narrowly to it, than to the Members of their Flock: they will not miss the least Mite; and

and the pooreſt Widow cannot eſcape their avaritious Hands. Twenty Lies they will hear unreproved; and as many Oaths a Man may Swear in their hearing, without offending them; and greater Evils than all this, they can overlook. But if thou oweſt them ought, and refuſeſt to pay it, then nothing but War will they Thunder againſt thee, and they will ſtigmatize thee with the horrible Title of *Sacriledge*, and ſend thee to Hell without Mercy; as if thou hadſt committed the Sin againſt the Holy Ghoſt. Of all People we can beſt bear witneſs to this; for God having ſhewn us this Corrupt and Antichriſtian Miniſtry, and called us out from it, and gathered us unto his own Power and Life, to be a *ſeparate People*, ſo that we dare not joyn with, nor hear theſe Antichriſtian Hirelings, neither yet put into their Mouths, or feed them: O! what Malice, Envy, and Fury hath this raiſed in their Hearts againſt us? That tho' we get none of their Wares, neither will Buy them, as knowing them to be Naught; yet will they force us to give them Money: and becauſe we cannot for Conſcience ſake do it, our Sufferings have upon that account been unutterable. Yea, to give account of their Cruelty, and ſeveral ſorts of Inhumanity uſed againſt us, would make no ſmall Hiſtory. Theſe avaritious Hirelings have come to that degree of Malice and Rage, that ſeveral poor labouring Men have been carried Hundreds of Miles from their own Dwellings, and ſhut up in Priſon, ſome Two, ſome Three, yea, ſome Seven Years together, for the value of one Pound Sterling, and leſs. I know my ſelf a poor Widow, that for the Tithes of her *Geeſe*, which amounted not to five Shillings, was about four Years kept in Priſon, Thirty Miles from her Houſe. Yea, they by Violence for this cauſe have plundred of Mens Goods, the Hundred-fold; and prejudiced much more:

Poor Widows Mite cannot eſcape the Prieſts Greedy Hands.

The work of Anti-chriſt is Fury, Envy, Malice.

A Widow for the Tithe of Geeſe about four Years in Priſon.

Some loſt their Lives in naſty Holes, ſome wounded by the Prieſts, &c.

more: yea, Hundreds have hereby ſpilt their Innocent Blood, by dying in the *filthy noiſom Holes* and *Priſons*. And ſome of the *Prieſts* have been ſo Inraged, that Goods thus raviſhed could not ſatisfie them; but they muſt alſo ſatisfie their Fury by beating, knocking, and wounding with their hands Innocent Men and Women, for refuſing (for Conſcience ſake) to put into their Mouths.

The only way then ſoundly to Reform and Remove all theſe Abuſes, and take away the ground and occaſion of them, is, to take away all *ſtinted* and *forced Maintenance* and *Stipend:* and ſeeing thoſe things were anciently given by the People, that they return again into the publick Treaſure; and thereby the People may be greatly benefitted by them, for that they may ſupply for thoſe publick Taxations and Impoſitions, that are put upon them, and may eaſe themſelves of them. And whoever call or appoint Teachers to themſelves, let them accordingly Entertain them: And for ſuch as are called and moved to the *Miniſtry* by the Spirit of God, thoſe that receive them, and taſte of the good of their *Miniſtry*, will no doubt provide things needful for them, and there will be no need of a Law to force a Hire for them: for he that ſends them, will take care for them; and they alſo, *having Food and Raiment*, will *therewith be content*.

Whoſo heap Teachers to themſelves, let them provide their Stipend.

The Difference between the Miniſtry of the Quakers and their Adverſaries.

§. XXXIII. The Sum then of what is ſaid, is, That *the Miniſtry that we have pleaded for, and which alſo the Lord hath raiſed up among us, is, in all its parts, like the true* Miniſtry *of the Apoſtles and Primitive Church. Whereas the* Miniſtry *our Adverſaries ſeek to uphold and plead for, as it doth in all its parts differ from them; ſo, on the other hand, it is very like the falſe Prophets and Teachers, teſtified againſt and condemned in the Scripture:* as may be thus briefly illuſtrated.

1. *The*

1. *The Miniſtry and Miniſters we plead for, are ſuch as are immediately called and ſent forth by Chriſt and his Spirit unto the Work of the Miniſtry:* So were the holy Apoſtles and Prophets, as appears by theſe places, *Mat.* 10. 1, 5. *Eph.* 4. 11. *Heb.* 5. 4. *The True Miniſters Call.*

1. *But the Miniſtry and Miniſters our Oppoſers plead for, are ſuch as have no immediate Call from Chriſt, to whom the Leading and Motion of the Spirit is not reckoned neceſſary; but who are called, ſent forth, and ordained by wicked and ungodly Men:* Such were of old the falſe Prophets and Teachers, as appears by theſe places, *Jer.* 14. 14, 15. *item.* chap. 23. 21. and 27. 15.

2. *The Miniſters we plead for, are ſuch as are acted and led by God's Spirit, and by the Power and Operation of his Grace in their hearts, are in ſome meaſure Converted and Regenerate; and ſo are good, holy, and gracious Men:* Such were the holy Prophets and Apoſtles, as appears from 1 *Tim.* 3. 2,3,4,5,6. *Tit.* 1. 7,8,9. *True Miniſters Guide.*

2. *But the Miniſters our Adverſaries plead for, are ſuch to whom the Grace of God is no needful Qualification; and ſo may be true Miniſters, according to them, tho' they be ungodly, unholy, and profligate Men:* Such were the falſe Prophets and Apoſtles, as appears from *Mic.* 3. 5,11. 1 *Tim.* 6. 5,6,7,8, &c. 2 *Tim.* 3. 2. 2 *Pet.* 2. 1,2,3.

3. *The Miniſters we plead for, are ſuch as act, move, and labour in the Work of the Miniſtry; not from their own meer natural Strength and Ability, but as they are acted, moved, ſupported, aſſiſted and influenced by the Spirit of God, and miniſter according to the Gift received, as good Stewards of the manifold Grace of God:* Such were the holy Prophets and Apoſtles, 1 *Pet.* 4. 10, 11. 1 *Cor.* 1. 17. 1 *Cor.* 2. 3, 4, 5, 13. *Acts* 2. 4. *Mat.* 10. 20. *Mark* 13. 11. *Luke* 12. 12. 1 *Cor.* 13. 2. *True Miniſters Work.*

3. *But the Miniſters our Adverſaries plead for, are ſuch as wait not for, nor expect, nor need the Spirit of God to act and move them in the Work of the Miniſtry; but what they do, they do from their own meer natural*

Strength and Ability, and what they have gathered and ſtollen from the Letter of the Scripture, and other Books, and ſo ſpeak it forth in the ſtrength of their own Wiſdom and Eloquence, and not in the Evidence and Demonſtration of the Spirit and Power: Such were the falſe Prophets and Apoſtles, as appears, *Jer.* 23. 30, 31, 32, 34, &c. 1 *Cor.* 4. 18. *Jude* 16.

True Miniſters Humility.

4. *The Miniſters we plead for, are ſuch as being holy and humble, contend not for Precedency and Priority; but rather ſtrive to prefer one another, and ſerve one another in love; neither deſire to be diſtinguiſh'd from the reſt by their Garments and large Phylacteries, nor ſeek the Greetings in the Market-places, nor uppermoſt Rooms at Feaſts, nor the chief Seats in the Synagogues; nor yet to be called of Men* Maſter, *&c.* Such were the holy Prophets and Apoſtles, as appears from *Mat.* 23. 8, 9, 10. and 20. 25, 26, 27.

4. *But the Miniſters our Adverſaries plead for, are ſuch as ſtrive and contend for Superiority, and claim Precedency over one another; affecting and ambitiouſly ſeeking after the forementioned things:* Such were the falſe Prophets and Apoſtles in time paſt, *Mat.* 23. 5, 6, 7.

True Miniſters Free Gift.

5. *The Miniſters we plead for, are ſuch as having freely received, freely give; who covet no Man's Silver, Gold or Garments; who ſeek no Man's Goods, but ſeek them, and the Salvation of their Souls; whoſe Hands ſupply their own neceſſities, working honeſtly for Bread to themſelves and their Families. And if at any time they be called of God, ſo as the Work of the Lord hinder them from the uſe of their Trades, take what is freely given them, by ſuch to whom they have communicated Spirituals; and having Food and Raiment, are therewith content:* Such were the holy Prophets and Apoſtles, as appears from *Mat.* 10. 8. *Acts* 20. 33, 34, 35. 1 *Tim.* 6. 8.

5. *But the Miniſters our Adverſaries plead for, are ſuch as not having freely received, will not freely give; but are covetous, doing that which they ought not, for filthy*

filthy Lucres ſake; as to Preach for Hire, and Divine for Money, and look for their Gain from their Quarter, and prepare War againſt ſuch as put not into their Mouths, &c. *Greedy Dogs, which can never have enough. Shepherds who feed themſelves, and not the Flock; eating the Fat, and clothing themſelves with the Wooll; making Merchandiſe of Souls; and following the way of* Balaam, *that loved the Wages of Unrighteouſneſs.* Such were the falſe Prophets and Apoſtles, *Iſai.* 56. 11. *Ezek.* 34. 2, 3, 8. *Mic.* 3. 5, 11. *Tit.* 1. 10, 11. 2 *Pet.* 2. 1, 2, 3, 14, 15.

True Miniſters Life *and* Qualification.

And in a word, We are for a Holy, Spiritual, Pure and Living *Miniſtry*, where the *Miniſters* are both Called, Qualified and Ordered, Acted and influenced in all the *ſteps* of their *Miniſtry* by the Spirit of God; which being wanting, *we judge* they ceaſe to be the *Miniſters of Chriſt.*

But they judging this *Life*, *Grace* and *Spirit*, no Eſſential Part of their *Miniſtry*, are therefore for the upholding of an Humane, Carnal, Dry, Barren, Fruitleſs and Dead *Miniſtry*; of which (alas!) we have ſeen the Fruits in the moſt part of their *Churches:* Of whom that ſaying of the Lord is certainly verified, *Jer.* 23. 32.—*I ſent them not, nor commanded them, therefore they ſhall not profit this People at all, ſaith the* LORD.

PROPOSITION XI.

Concerning Worſhip.

What the true Worſhip is, that is acceptable to God.

All true and acceptable Worſhip *to God is offered in the Inward and Immediate moving and drawing of his own Spirit, which is neither limited to places, times, nor perſons. For tho' we are to Worſhip him always, and continually to Fear before him; yet as to the outward ſignification thereof in* Prayers, Praiſes *or* Preachings, *we ought not to do*

How to be performed.

it in our own will, where *and* when *we will*; *but* where *and* when *we are moved thereunto by the ſtirring and ſecret Inſpiration of the Spirit of God in our hearts*; *which God heareth and accepteth of, and is never wanting to move us thereunto, when need is*; *of which he himſelf is the alone proper Judge. All other* Worſhip *then, both Praiſes, Prayers or Preachings, which Man ſets about in his own will, and at his own appointment, which he can both begin and end at his pleaſure, do, or leave undone, as himſelf ſeeth meet, whether they be a* preſcribed Form, *as a* Liturgy, *&c. or* Prayers *conceived* extempore *by the natural ſtrength and faculty of the Mind, they are all but* Superſtition, Will-worſhip, *and* abominable Idolatry *in the ſight of God, which are now to be denied and rejected, and ſeparated from, in this day of his Spiritual Ariſing. However it might have pleaſed him* (who winked at the times of Ignorance, *with a reſpect to the Simplicity and Integrity of ſome, and of his own innocent* Seed, *which lay as it were buried* in the hearts *of Men under that Maſs of* Superſtition) *to* blow upon the dead and dry Bones, *and to raiſe ſome Breathings of his own, and anſwer them*; *and that until the* Day *ſhould more clearly* dawn *and* break forth.

Superſtition and Will-Worſhip.

Idolatry.

§. I. THE *Duty of Man* towards God, lieth chiefly in theſe Two Generals. 1. *In an holy Conformity to the pure Law and Light of God, ſo as both to forſake the Evil, and be found in the practice of thoſe perpetual and moral Precepts of Righteouſneſs and Equity.* And 2. *In rendering that Reverence, Honour and Adoration to God, that he requires and demands of us*; which is comprehended under *Worſhip*. Of the *former* we have already ſpoken, as alſo of the different Relations of *Chriſtians*, as they are diſtinguiſhed by the ſeveral Meaſures of Grace received, and given to every one; and in that reſpect have their ſeveral Offices in the *Body of Chriſt*, which is the *Church*.

Now

Now I come to speak of *Worship*, or of those Acts, whether private or publick, general or particular, whereby Man renders to God that part of his Duty, which relates immediately to him: And as *Obedience is better than Sacrifice*, so neither is any Sacrifice *acceptable*, but that which is done according to the Will of him, to whom it is *offered*. But Men, finding it easier to *sacrifice* in their own Wills, than obey God's Will, have heaped up *Sacrifices* without *Obedience*; and thinking to deceive God, as they do one another, give him a shew of Reverence, Honour and Worship, while they are both inwardly estranged and alienated from his Holy and Righteous Life, and wholly strangers to the pure Breathings of his Spirit, in which the acceptable Sacrifice and Worship is only offered up. Hence it is, that there is not any thing relating to Man's Duty towards God, which among all sorts of People hath been more vitiated, and in which the Devil hath more prevailed, than in abusing Man's Mind concerning this thing: And as among many others, so among those called *Christians*, nothing hath been more out of order, and more corrupted, as some *Papists*, and all *Protestants*, do acknowledge. As I freely approve whatsoever the *Protestants* have Reformed from *Papists* in this respect; so I meddle not at this time with their Controversies about it: Only it suffices me with them to deny, as no part of the true Worship of God, that abominable Superstition and Idolatry, the *Popish Mass*, the *Adoration of Saints and Angels*, the *Veneration of Relicks*, the *Visitation of Sepulchres*, and all those other Superstitious Ceremonies, *Confraternities*, and *endless Pilgrimages* of the *Romish Synagogue*. Which all may suffice to evince to *Protestants*, that *Antichrist* hath wrought more in this, than in any other part of the *Christian Religion*; and so it concerns them narrowly to consider, whether herein they have made a clear and perfect Reformation; as to which stands the Controversie

True Worship and Duty to God-wards corrupted.

The Popish Mass (Idolatry) denied, with all their Trumpery.

If Protestants have made a perfect Reformation?

troverſie betwixt them and us. For we find many of the Branches lop'd off by them, but the Root yet remaining; to wit, a *Worſhip* acted in and from Man's will and ſpirit, and not by and from the Spirit of God: For the true *Chriſtian* and *Spiritual Worſhip of God* hath been ſo early loſt, and Man's wiſdom and will hath ſo quickly and throughly mixed it ſelf herein; that both the *Apoſtaſie* in this reſpect hath been greateſt, and the *Reformation* here-from, as to the evil Root, moſt difficult. Therefore let not the *Reader* ſuddenly ſtumble at the account of our *Propoſition* in this matter; but hear us patiently in this reſpect. Explain our ſelves, and I hope (by the aſſiſtance of God) to make it appear, that tho' our manner of Speaking and Doctrine ſeem moſt ſingular and different from all other ſorts of *Chriſtians*; yet it is moſt according to the pureſt *Chriſtian Religion*, and indeed moſt needful to be obſerved and followed. And that there be no ground of miſtake (for that I was neceſſitated to ſpeak in few words, and therefore more obſcurely and dubiouſly, in the *Propoſition* it ſelf) it is fit in the firſt place to explain and hold forth our Senſe, and clear the *State of the Controverſie.*

I §. II. And *firſt*, let it be conſidered, that what is here affirmed, is ſpoken of the *Worſhip of God* in *Goſpel-Times*, and not of the Worſhip that was under or before the *Law:* For the particular Commands of God to Men *then*, are not ſufficient to Authorize us *now* to do the ſame things; elſe we might be ſuppoſed at preſent acceptably to offer Sacrifice, as they did, which all acknowledge to be ceaſed. So that what might have been both Commendable and Acceptable under the *Law*, may juſtly now be charged with Superſtition, yea, and Idolatry. So that impertinently, in this reſpect, doth *Arnoldus* rage againſt this Propoſition, [*Exercit. Theolog.* ſect. 44.] ſaying; *That I deny all publick Worſhip, and that, according to me, ſuch as in* Enoch's *time*

What Worſhip here is ſpoken of.

time publickly began to call upon the Name of the Lord; and such as at the Command of God went twice up to Jerusalem *to worship; and that* Anna, Simeon, Mary, *&c. were Idolaters, because they used the publick Worship of those times:* Such a Consequence is most impertinent, and no less foolish and absurd, than if I should infer from *Paul*'s Expostulating with the *Galatians*, for their returning to the *Jewish Ceremonies*; that he therefore condemned *Moses* and all the *Prophets*, as foolish and ignorant, because they used those things: The forward Man, not heeding the different Dispensation of times, ran into this impertinency. Tho' a Spiritual Worship might have been, and no doubt was practised by many under the *Law*, in great Simplicity; yet will it not follow, that it were no Superstition to use all those *Ceremonies* that they used, which were by God dispensed to the *Jews*, not as being Essential to *true Worship*, or necessary as of themselves for transmitting and entertaining an *holy Fellowship* betwixt him and his People; but in Condescension to them, who were inclinable to Idolatry. Albeit then in this, as in most other things, the Substance was enjoyed under the *Law* by such as were Spiritual indeed; yet was it vailed and surrounded with many *Rites* and *Ceremonies*, which is no ways lawful for us to use now under the *Gospel*.

Ceremonies under the Law were not Essential to true Worship.

§. III. *Secondly*; Albeit I say, that this *Worship* is neither limited to Times, Places nor Persons; yet I would not be understood, as if I intended the putting away of all set Times and Places to Worship: God forbid I should think of such an Opinion. Nay, we are none of those that *forsake the Assembling of our selves together*; but have even certain Times and Places, in which we carefully meet together (nor can we be driven thereform by the Threats and Persecutions of Men) to *wait upon God*, and *worship him*. To *meet together* we think necessary for the People of God, because, so long as we are

II. True Worship *is not limited to time, to place or person.*

Necessity of Meetings.

are clothed with this outward Tabernacle, there is a neceſſity to the entertaining of a Joint and Viſible Fellowſhip, and bearing of an outward Teſtimony for God, and ſeeing of the Faces of one another, that we concur with our Perſons, as well as Spirits: To be accompanied with that inward Love and Unity of Spirit, doth greatly tend to encourage and refreſh the Saints.

1. Will-Worſhip doth limit the Spirit of God.

But the *Limitation* we condemn is, that whereas the Spirit of God ſhould be the immediate Actor, Mover, Perſwader and Influencer of Man in the particular Acts of Worſhip, when the Saints are met together, this Spirit is *limited* in its Operations, by ſetting up a particular Man or Men to preach and pray in Man's will; and all the reſt are excluded from ſo much as believing that they are to wait for God's Spirit to move them in ſuch things: And ſo they neglecting that, which ſhould quicken them in themſelves, and not waiting to feel the pure Breathings of God's Spirit, ſo as to obey them, are led meerly to depend upon the Preacher, and hear what he will ſay.

2. True Teaching of the Word of God.

Secondly; In that theſe peculiar Men come not thither to meet with the Lord, and to wait for the inward Motions and Operations of his Spirit; and ſo to pray as they feel the Spirit to breathe *through* them, and *in* them; and to preach, as they find themſelves acted and moved by God's Spirit, and as he gives utterance; ſo as to ſpeak a word in ſeaſon to refreſh weary Souls, and as the preſent Condition and State of the People's Hearts require; ſuffering God by his Spirit both to prepare People's Hearts, and alſo give the Preacher to ſpeak what may be fit and ſeaſonable for them: But he hath hammered together in his Cloſet, according to his own Will, by his humane Wiſdom and Literature, and by ſtealing the words of Truth from the Letter of the Scriptures, and patching together other Men's Writings and Obſervations,

tions, so much as will hold him speaking an hour, while the Glass runs; and without waiting or feeling the inward Influence of the Spirit of God, he declaims that by hap-hazard, whether it be fit or seasonable for the People's Condition, or no; and when he has ended his Sermon, he saith his Prayer also in his own will; and so *there is an end of the business.* Which *Customary Worship*, as it is no ways acceptable to God; so how unfruitful it is, and unprofitable to those that are found in it, the present Condition of the Nations doth sufficiently declare. It appears then, that we are not against *set Times* for Worship, as *Arnoldus* against this Proposition, *Sect.* 45. no less impertinently alledgeth; offering needlessly to prove that which is not denied: Only these Times being appointed for outward Conveniency, we may not therefore think, with the *Papists*, that these days are *holy*, and lead People into a superstitious Observation of them; being perswaded, that *all Days are alike holy in the sight of God.* And albeit it be not my present purpose to make a long Digression concerning the Debates among *Protestants*, about the *First Day of the Week*, commonly called the *Lord's Day*; yet for as much as it comes fitly in here, I shall briefly signifie our sense thereof.

Priests preach by hap-hazard their studied Sermons.

Whether Days are Holy.

§. IV. We, not seeing any ground in Scripture for it, cannot be so Superstitious, as to believe, that either the *Jewish Sabbath* now continues, or that the *First Day* of the *Week* is the *Anti-type* thereof, or the true *Christian Sabbath*; which, with *Calvin*, we believe to have a more *Spiritual sense:* and therefore we know no Moral Obligation by the *fourth Command*, or elsewhere, to keep the *First Day of the Week* more than any other, or any Holiness inherent in it. But *first*, for as much as it is necessary, that there be some time set apart for the Saints to meet together to wait upon God: And that *secondly*, it is fit at some times they be freed from

Of the First Day of the Week, commonly called the Lord's Day.

from their other outward Affairs: And that *thirdly*, Reaſon and Equity doth allow, that Servants and Beaſts have ſome time allowed them, to be eaſed from their continual Labour: And that *fourthly*, it appears, that the Apoſtles and Primitive Chriſtians did uſe the *Firſt Day of the Week* for theſe purpoſes; We find our ſelves ſufficiently moved for theſe Cauſes to do ſo alſo, without ſuperſtitiouſly ſtraining the Scriptures for another reaſon: which that it is not to be there found, many *Proteſtants*, yea, *Calvin* himſelf, upon the *fourth Command*, hath abundantly evinced. And tho' we therefore meet, and abſtain from working upon this *Day*, yet doth not that hinder us from having *Meetings* alſo for *Worſhip* at other times.

§. V. *Thirdly*; Tho' according to the Knowledge of God, revealed unto us by the Spirit, through that more *full Diſpenſation of Light*, which we believe the Lord hath brought about in this day, we judge it our Duty to hold forth that Pure and Spiritual Worſhip, which is acceptable to God, and anſwerable to the Teſtimony of Chriſt and his Apoſtles; and likewiſe to teſtifie againſt, and deny not only manifeſt Superſtition and Idolatry, but alſo all formal Will-Worſhip, which ſtands not in the Power of God: Yet, I ſay, we do not deny the whole Worſhip of all thoſe, that have born the Name of *Chriſtians* even in the Apoſtaſie, as if God had never heard their Prayers, nor accepted any of them: God forbid we ſhould be ſo void of Charity! The latter part of the Propoſition ſheweth the contrary. And as we would not be ſo *abſurd* on the one hand to conclude, becauſe of the Errors and Darkneſs that many were covered and ſurrounded with in *Babylon*, that none of their Prayers were heard or accepted of God; ſo will we not be ſo *unwary* on the other, as to conclude, that becauſe God heard and pitied them, ſo we ought to continue in theſe Errors and Darkneſs, and not come

The Worſhip in the Apoſtaſie.

come out of *Babylon*, when it is by God discovered unto us. The *Popish Mass* and *Vespers* I do believe to be, as to the matter of them, *abominable Idolatry* and *Superstition*, and so also believe the *Protestants*; yet will neither *I* or *they* affirm, that in the Darkness of *Popery* no upright-hearted Men, tho' zealous in these Abominations, have been heard of God, or accepted of him: Who can deny, but that both *Bernard* and *Bonaventure*, *Taulerus*, *Thomas à Kempis*, and divers others have both known and tasted of the Love of God, and felt the Power and Virtue of God's Spirit working with them for their Salvation? And yet ought we not to forsake and deny those Superstitions, which they were found in? The *Calvinistical Presbyterians* do much upbraid (and I say not without Reason) the Formality and Deadness of the *Episcopalian* and *Lutheran Liturgies*; and yet, as they will not deny, but there have been some good Men among them; so neither dare they refuse, but that when that good step was brought in by them, of turning the publick Prayers into the vulgar Tongues, tho' continued in a *Liturgy*, it was acceptable to God, and sometimes accompanied with his Power and Presence: Yet will not the *Presbyterians* have it from thence concluded, that the *Common-Prayers* should still continue; so likewise, tho' we should confess, that, through the Mercy and wonderful Condescention of God, there have been upright in Heart, both among *Papists* and *Protestants*; yet can we not therefore approve of their Way in the General, or not go on to the upholding of that *Spiritual Worship*, which the Lord is calling all to, and so to the testifying against whatsoever stands in the way of it.

The Popish Mass and Vespers.

Bernard and Bonaventure, Taulerus, Thomas à Kempis, have tasted of the Love of God.

The Bishops Liturgy.

§. VI. *Fourthly*; To come then to the *State of the Controversie*, as to the *publick Worship*, we judge it the Duty of all, to be diligent in the Assembling of themselves together (and what we have been

Assemblies of Worship in publick, described.

been, and are, in this matter, our Enemies in *Great Britain*, who have uſed all means to hinder our Aſſembling together to Worſhip God, may bear witneſs) and when Aſſembled, the great Work of one and all ought to be to wait upon God; and returning out of their own Thoughts and Imaginations, to feel the Lord's Preſence, and know a *gathering into his Name* indeed, where he is *in the midſt*, according to his Promiſe. And as every one is thus gathered, and ſo met together inwardly in their Spirits, as well as outwardly in their Perſons; there the ſecret Power and Virtue of Life is known to refreſh the Soul, and the pure Motions and Breathings of God's Spirit are felt to ariſe; from which, as Words of Declaration, Prayers or Praiſes ariſe, the acceptable Worſhip is known, which Edifies the Church, and is well-pleaſing to God. And no Man here limits the Spirit of God, nor bringeth forth his own conned and gathered Stuff; but every one puts that forth, which the Lord puts into their Hearts: and it's uttered forth not in Man's Will and Wiſdom, but *in the Evidence and Demonſtration of the Spirit, and of Power.* Yea, tho' there be not a word ſpoken, yet is the true Spiritual Worſhip performed, and the Body of Chriſt edified; yea, it may, and hath often fallen out among us, that divers Meetings have paſt without one word; and yet our Souls have been greatly edified and refreſhed, and our Hearts wonderfully overcome with the ſecret Senſe of God's Power and Spirit, which without words hath been miniſtred from one Veſſel to another. This is indeed ſtrange and incredible, to the meer natural and carnally-minded Man, who will be apt to judge all time loſt, where there is not ſomething ſpoken, that's obvious to the outward Senſes; and therefore I ſhall inſiſt a little upon this Subject, as one that can ſpeak from a certain Experience, and not by meer Hear-ſay, of this wonderful and glorious

Its glorious Diſpenſation

glorious Dispensation; which hath so much the more of the Wisdom and Glory of God in it, as it's contrary to the Nature of Man's Spirit, Will and Wisdom.

§. VII. As there can be nothing more opposite to the natural Will and Wisdom of Man, than this *silent waiting upon God*; so neither can it be obtained, nor rightly comprehended by Man, but as he layeth down his own Wisdom and Will, so as to be content to be throughly subject to God. And therefore it was not preached, nor can be so practised, but by such as find no outward Ceremony, no Observations, no Words; yea, not the best and purest Words, even the words of Scripture, able to satisfie their weary and afflicted Souls: because where all these may be, the Life, Power, and Virtue, which make such things effectual, may be wanting. Such, I say, were necessitated to cease from all outwards, and to be silent before the Lord; and being directed to that inward Principle of *Life* and *Light in* themselves, as the most excellent Teacher, which *can never be removed into a Corner*, came thereby to be learned to wait upon God in the measure of *Life* and *Grace* received from him, and to cease from their own forward Words and Actings, in the natural Willing and Comprehension, and feel after this inward Seed of Life; that as it moveth, they may move with it, and be acted by its Power, and influenced, whether to Pray, Preach or Sing. And so from this Principle of Man's being Silent, and not acting in the things of God, of himself, until thus acted by God's *Light* and *Grace in the Heart*, did naturally spring that manner of sitting Silent together, and waiting together upon the Lord. For, many thus principled, meeting together in the pure Fear of the Lord, did not apply themselves presently to Speak, Pray or Sing, *&c.* being afraid to be found acting forwardly in their

The Silent waiting upon God obtained.

Isa. 30. 20.

own Wills, but each made it their work to retire inwardly to the Measure of Grace in themselves, not being only Silent as to Words, but even abstaining from all their own Thoughts, Imaginations and Desires; so watching in a holy Dependance upon the Lord, and meeting together not only outwardly in one place, but thus inwardly in *One Spirit*, and in *One Name of Jesus*, which is his Power and Vertue; they come thereby to enjoy and feel the arisings of this Life, which as it prevails in each particular, becomes as a Flood of Refreshment, and overspreads the whole Meeting: For Man, and Man's part and Wisdom, being denied and chained down in every individual, and God exalted, and his Grace in Dominion in the Heart; thus his *Name* comes to be *One* in *all*, and his Glory breaks forth, and covers all; and there is such a holy Awe and Reverence upon every Soul, that if the natural part should arise in any, or the wise part, or what is not one with the Life, it would presently be chained down, and judged out. And when any are through the breaking forth of this Power, constrained to utter a Sentence of Exhortation or Praise, or to Breathe to the Lord in Prayer, then all are sensible of it, for the same Life *in* them answers to it, *as in Water, Face answereth to Face.* This is that *divine* and *spiritual Worship*, which the World neither knoweth nor understandeth, which the *Vulture*'s Eye seeth not into. Yet many and great are the Advantages which my Soul, with many others, hath tasted of hereby, and which would be found of all such as would seriously apply themselves hereunto: For, when People are gathered thus together, not meerly to hear Men, nor depend upon them, but *all are inwardly taught to stay their Minds upon the Lord, and wait for his Appearance in their Hearts*; thereby the forward working of the Spirit of Man is stayed and hindred from mixing it self with

What it is to meet in Jesus Name.

Prov. 27. verf. 19.

Advantages of silent Meetings.

Isa. 10. 20. & 26. 3.

with the Worship of God; and the Form of this Worship is so naked and void of all outward and worldly Splendor, that all occasion for Man's Wisdom to be exercised in that Superstition and Idolatry, hath no lodging here; and so there being also an inward quietness and retiredness of Mind, the *Witness of God* ariseth *in the Heart*, and the *Light of Christ* shineth, whereby the Soul cometh to see its own Condition. And there being many joyned together in this same work, there is an inward Travel and Wrestling; and also, as the Measure of Grace is abode in, an overcoming of the Power and Spirit of Darkness; and thus we are often greatly strengthned and renewed in the Spirits of our Minds, without a word; and we enjoy and possess the *Holy Fellowship* and *Communion of the Body and Blood of Christ*, by which our inward Man is nourished and fed: Which makes us not to dote upon outward *Water*, and and *Bread*, and *Wine*, in our spiritual Things. Now as many thus gathered together, grow up in the Strength, Power and Vertue of Truth; and as Truth comes thus to have Victory and Dominion in their Souls, then they receive an Utterance, and speak steadily to the Edification of their Brethren, and the *pure Life* hath a free passage through them; and what is thus spoken, edifieth the Body indeed. Such is the evident certainty of that divine Strength, that is communicated by thus meeting together, and waiting in Silence upon God, that sometimes when one hath come in, that hath been unwatchful, and wandring in his Mind, or suddenly out of the hurry of outward business, and so not inwardly gathered with the rest; so soon as he retires himself inwardly, this Power being in a good measure raised in the whole Meeting, will suddenly lay hold upon his Spirit, and wonderfully help to raise up the Good in him, and beget him into the sense of the

Eph. 4. 23.

Speaking is Edification.

ſame Power, to the melting and warming of his Heart: even as the warmth would take hold upon a Man, that is cold, coming into a *Stove*; or as a Flame will lay hold upon ſome little combuſtible matter being near unto it. Yea, if it fall out, that ſeveral met together be ſtraying in their Minds, tho' outwardly ſilent, and ſo wandering from the meaſure of Grace in themſelves (which, through the working of the Enemy, and negligence of ſome, may fall out) if either one come in, or may be in, who is watchful, and in whom the *Life* is raiſed in a great meaſure; as that one keeps his place, he will feel a ſecret Travel for the reſt, in a Sympathy with the *Seed*, which is oppreſſed in the other, and kept from ariſing by their Thoughts and Wanderings. And as ſuch a faithful one waits in the *Light*, and keeps in this *Divine Work*, God oftentimes anſwers the ſecret Travel and Breathings of his own *Seed*, through ſuch a one; ſo that the reſt will find themſelves *ſecretly ſmitten*, without words: and that one will be as a *Midwife*, through the ſecret travel of his Soul, to bring forth the Life in them; juſt as a little Water thrown into a Pump brings up the reſt; whereby Life will come to be raiſed in all, and the vain Imaginations brought down: and ſuch a one is felt by the reſt, to miniſter Life unto them without words. Yea ſometimes, when there is not a word in the Meeting, but all are ſilently waiting; if one come in, that is rude and wicked, and in whom the Power of Darkneſs prevaileth much, perhaps with an intention to mock, or do miſchief; if the whole Meeting be gathered into the *Life*, and it be raiſed in a good meaſure, it will ſtrike Terror into ſuch an one, and he will feel himſelf unable to reſiſt; but by the ſecret ſtrength and virtue thereof, the power of Darkneſs in him will be chained down: and if the Day of his Viſitation be not expired, it will reach to the meaſure of Grace in him, and raiſe it up

A ſecret Travel one for another in Silent Meetings.

The Mocker ſtruck with Terror, when no word is ſpoken.

up to the Redeeming of his Soul. And this we often bear witneſs of; ſo as we had hereby frequent occaſion, in this reſpect, ſince God hath gathered us to be a People, to renew this old ſaying of many, *Is* Saul *alſo among the Prophets?* For not a few have come to be Convinced of the Truth after this manner: of which I my ſelf, in a part, am a true Witneſs; who not by ſtrength of Arguments, or by a particular Diſquiſition of each Doctrine, and Convincement of my Underſtanding thereby, came to receive and bear witneſs of the Truth; but by being ſecretly Reached by this *Life*. For when I came into the *ſilent Aſſemblies* of God's People, I felt a *ſecret Power* among them, which touched my Heart; and as I gave way unto it, I found the Evil weakning in me, and the Good raiſed up; and ſo I became thus knit and united unto them, hungering more and more after the Increaſe of this Power and Life, whereby I might feel my ſelf perfectly Redeemed. And indeed, this is the ſureſt way to become a *Chriſtian*; to whom afterwards the Knowledge and Underſtanding of *Principles* will not be wanting; but will grow up, ſo much as is needful, as the natural Fruit of this good Root: and ſuch a Knowledge will not be *barren* nor *unfruitful*. After this manner, we deſire therefore all that come among us to be proſelyted; knowing, that tho' Thouſands ſhould be Convinced in their Underſtandings of all the *Truths* we maintain; yet if they were not ſenſible of this *inward Life*, and their Souls not changed from Unrighteouſneſs to Righteouſneſs, they could add nothing to us. For this is that *Cement*, whereby we are joyned *as to the Lord*, ſo to one another; and without this, none can *Worſhip* with us. Yea, if ſuch ſhould come among us, and from that Underſtanding and Convincement they have of the *Truth*, ſpeak ever ſo true things, and utter them forth with ever ſo much Excellency of Speech, if

1 Sam. 10. 12.

The true Convincement.

1 Cor. 6. 17.

The Life of Righteouſneſs doth join us to the Lord.

this *Life* were wanting, it would not edifie us at all; but be as *ſounding Braſs, or a tinkling Cymbal*, 1 Cor. 13. 1.

Our Work and Worſhip in our Meetings.

§. VIII. Our *Work* then and *Worſhip* is, when we meet together, for every one to *watch and wait upon God in themſelves*, and to be *gathered* from all Viſibles thereinto. And as every one is thus ſtated, they come to find the *Good* ariſe over the *Evil*, and the *Pure* over the *Impure*, in which God reveals himſelf, and draweth near to every Individual; and ſo he in the midſt in the General: Whereby each not only partakes of the particular Refreſhment and Strength which comes from the Good in himſelf, but is a ſharer of the whole Body, as being a living Member of the Body, having a Joint Fellowſhip and Communion with all. And as this Worſhip is ſtedfaſtly preached, and kept to, it becomes eaſie; tho' it be very hard at firſt to the Natural Man, whoſe roving Imaginations, and running Worldly Deſires are not ſo eaſily brought to ſilence. And therefore the Lord often-times, when any turn towards him, and have true deſires thus to wait upon him, and find great difficulty through the unſtayedneſs of their Minds, doth in condeſcention and compaſſion cauſe his Power to break forth in a more ſtrong and powerful manner. And when the Mind ſinks down, and waits for the Appearance of *Life*, and that the Power of Darkneſs in the Soul wreſtles and works againſt it, then the good Seed, as it ariſeth, will be found to work as Phyſick in the Soul; eſpecially if ſuch a weak one be in the Aſſembly of divers others, in whom the Life is ariſen in greater dominion: and through the contrary workings of the Power of Darkneſs, there will be found an inward ſtriving in the Soul, as really in the Myſtery, as ever *Eſau* and *Jacob* ſtrove in *Rebeckah's* Womb. And from this Inward Travel, while the *Darkneſs* ſeeks to obſcure the *Light*, and the *Light* breaks through the *Darkneſs*, (which always

Eſau and Jacob ſtrove in Rebekah's Womb.

always it will do, if the Soul give not its ſtrength to the Darkneſs) there will be ſuch a painful Travel found in the Soul, that will even work upon the outward Man; ſo that often-times, through the working thereof, the Body will be greatly ſhaken; and many Groans, and Sighs, and Tears, even as the Pangs of a Woman in Travail, will lay hold upon it; yea, and this not only as to one, but when the Enemy (who, when the *Children of God* aſſemble together, is not wanting to be preſent, to ſee if he can lett their comfort) hath prevailed in any meaſure in a whole Meeting, and ſtrongly worketh againſt it, by ſpreading and propagating his dark Power, and by drawing out the Minds of ſuch as are met, from the Life in them; as they come to be ſenſible of this Power of his, that works againſt them, and to wreſtle with it by the *Armour of Light*, ſometimes the Power of God will break forth into a whole Meeting; and there will be ſuch an Inward Travel, while each is ſeeking to overcome the Evil in themſelves, that by the ſtrong contrary workings of theſe oppoſite Powers (like the going of two contrary Tides) every Individual will be ſtrongly exerciſed, as in a Day of Battle; and thereby Trembling and a Motion of Body will be upon moſt, if not upon all: which, as the Power of Truth prevails, will from Pangs and Groans, end with a *ſweet ſound of Thankſgiving* and *Praiſe*. And from this the Name of *Quakers*, i. e. *Tremblers*, was firſt Reproachfully caſt upon us; which, tho' it be none of our chooſing, yet in this reſpect we are not ſhamed of it; but have rather reaſon to rejoyce therefore, even that we are ſenſible of this Power, that hath often-times laid hold upon our Adverſaries, and made them yield unto us, and joyn with us, and confeſs to the Truth, before they had any diſtinct or diſcurſive Knowledge of our *Doctrines*; ſo that ſometimes many at one Meeting have been thus Convinced; and this Power would ſometimes

The Travel crown'd with a victorious Song.

The Name of Quakers whence it ſprung.

also reach to, and wonderfully work even in little Children, to the Admiration and Astonishment of many.

Yet Silence is no Law; but Words may follow.

§. IX. Many are the blessed Experiences, which I could relate of this *Silence*, and manner of *Worship*; yet do I not so much commend and speak of *Silence*, as if we had a Law in it to shut out *Praying* or *Preaching*, or tied our selves thereunto; not at all: For as our *Worship* consisteth not in the *Words*, so neither in *Silence*, as *Silence*; but *in an holy dependence of the Mind upon God*: from which dependence *silence* necessarily follows in the first place, until *words* can be brought forth, which are from God's Spirit. And God is not wanting to move in his *Children*, to bring forth words of Exhortation or Prayer, when it is needful; so that of the many Gatherings and Meetings of such as are convinced of the Truth, there is scarce any, in whom God raiseth not up some or other to minister to his Brethren; that there are few Meetings that are altogether *silent*. For when many are met together in this one Life and Name, it doth most naturally and frequently excite them to *pray* to, and *praise God*, and stir up one another by Mutual Exhortation and Instructions; yet we judge it needful, there be in the first place some time of *silence*; during which, every one may be gathered *inward*, to the Word and Gift of Grace, from which he that ministreth may receive strength to bring forth what he ministreth; and that they that hear, may have a sense to discern betwixt the *precious* and the *vile*, and not to hurry into the Exercise of these things, so soon as the Bell rings, as other *Christians* do. Yea, and we doubt not, but assuredly know, that the Meeting may be good and refreshful, tho' from the sitting down to the rising up thereof, there hath not been a word as outwardly spoken; and yet *Life* may have been known to abound in each particular, and an inward growing up therein and thereby; yea,

yea, so as words might have been spoken acceptably, and from the Life: yet there being no absolute necessity laid upon any so to do, all might have chosen rather *quietly* and *silently* to possess and enjoy the Lord in themselves. Which is very sweet and comfortable to the Soul, that hath thus learned to be gathered out of all its own Thoughts and Workings, to feel the Lord to bring forth both the Will and the Deed; which many can declare by a blessed Experience. Tho' indeed it cannot but be hard for the Natural Man to receive or believe this *Doctrine:* and therefore it must be rather by a sensible Experience, and by coming to make Proof of it, than by Arguments, that such can be convinced of this thing; seeing it is not enough to *believe* it, if they come not also to *enjoy* and *possess* it. Yet in Condescention to, and for the sake of such as may be the more willing to apply themselves to the Practice and Experience hereof, that they found their Understandings convinced of it, and that it is founded upon Scripture and Reason; I find a freedom of Mind to add some few Considerations of this kind, for the Confirmation hereof, besides what is before mentioned of our Experience.

No absolute necessity for words, tho' from the Life, at times.

§. X. That *to wait upon God*, and *to watch before him*, is a Duty incumbent upon all, I suppose none will deny; and that this also is *a part of Worship*, will not be called in question: since there is scarce any other so frequently commanded in the Holy Scriptures, as may appear from *Psalm* 27. 14. & 37. 7, 34. *Prov.* 20. 22. *Isai.* 30. 18. *Hosea* 12. 6. *Zach.* 3. 8. *Mat.* 24. 42. & 25. 13. & 26. 41. *Mark* 13. 33. & 35. 37. *Luke* 21. 36. *Acts* 1. 4. & 20. 31. 1 *Cor.* 16. 13. *Col.* 4. 2. 1 *Thess.* 5. 6. 2 *Tim.* 4. 5. 1 *Pet.* 4. 7. Also this Duty is often recommended with very great and precious Promises, as *Psalm* 25. 3. & 37. 9. & 69. 6. *Isai.* 42. 23. *Lam.* 3. 25, 26. *They that wait upon the Lord, shall renew their strength,* &c. *Isa.* 40. 31. Now, how is this waiting upon God, or watching before him,

To Wait *and* Watch, *Commanded in the Scriptures.*

him, but by this *ſilence*, of which we have ſpoken? Which, as it is in it ſelf a *great* and *principal Duty*, ſo it neceſſarily in order both of *Nature* and *Time* precedeth all other. But that it may be the better and more perfectly underſtood, as it is not only an *outward Silence* of the Body, but an *inward Silence* of the Mind, from all its own Imaginations and Self-cogitations; let it be conſidered, according to *Truth*, and to the *Principles* and *Doctrines* heretofore affirmed and proved, that Man is to be conſidered in a twofold reſpect, to wit, in his *natural, unregenerate and fallen State*; and in his *ſpiritual and renewed Condition*; from whence ariſeth that diſtinction of the *Natural* and *Spiritual Man*, ſo much uſed by the Apoſtle, and heretofore ſpoken of. Alſo theſe *two Births* of the Mind, proceed from the *two Seeds* in Man reſpectively; to wit, the *good Seed* and the *evil:* And from the *evil Seed* doth not only proceed all manner of groſs and abominable Wickedneſs and Profanity, but alſo Hypocriſie, and thoſe *Wickedneſſes*, which the Scripture calls *ſpiritual*; becauſe it is the *Serpent* working in and by the Natural Man in things that are *ſpiritual*; which having a ſhew and appearance of Good, are ſo much the more hurtful and dangerous, as it is *Satan transformed* and *transforming himſelf into an Angel of Light:* And therefore doth the Scripture ſo preſſingly and frequently (as we have heretofore had *occaſion* to obſerve) ſhut out and exclude the Natural Man from medling with the *things of God*, denying his endeavours therein, tho' acted and performed by the moſt eminent of his Parts, as of Wiſdom and Utterance.

Whence Wickedneſſes *ariſe, that are ſpiritual.*

Alſo this *ſpiritual Wickedneſs* is of two ſorts, tho' both one in kind, as proceeding from one Root, yet differing in their Degrees, and in the Subjects alſo ſometimes. The one is, when as the Natural Man is medling in, and working in the things of *Religion*, doth from his own Conceptions and Divinations affirm or propoſe wrong and erroneous Notions and Opinions

Opinions of God, and things ſpiritual, and invent Superſtitions, Ceremonies, Obſervations and Rites in Worſhip; from whence have ſprung all the Hereſies and Superſtitions that are among *Chriſtians*. The other is, when as the Natural Man, from a meer Conviction of his Underſtanding, doth in the forwardneſs of his own will, and by his own natural ſtrength, without the influence and leading of God's Spirit, go about either in his Underſtanding to imagine, conceive, or think of the things of God, or actually to perform them by Preaching or Praying. The *firſt* is a miſſing both in Matter and Form; The *Second* is a retainig of the Form without the Life and Subſtance of *Chriſtianity*; becauſe *Chriſtian Religion* conſiſteth not in a meer Belief of true *Doctrines*, or a meer Performance of *Acts* good in themſelves; or elſe the bare Letter of the Scripture, tho' ſpoken by a *Drunkard*, or a *Devil*, might be ſaid to be *Spirit* and *Life*, which I judge none will be ſo abſurd as to affirm: And alſo it would follow, that where the Form of Godlineſs is, there the Power is alſo; which is contrary to the expreſs words of the Apoſtle. For the Form of Godlineſs cannot be ſaid to be, where either the Notions and Opinions believed are erroneous and ungodly, or the Acts performed evil and wicked; for then it would be the Form of Ungodlineſs, and not of Godlineſs: But of this further hereafter, when we ſhall ſpeak particularly of Preaching and Praying. Now, tho' this laſt be not ſo bad as the former, yet it hath made way for it: For Men having firſt departed from the Life and Subſtance of true *Religion* and *Worſhip*, to wit, from the inward Power and Virtue of the Spirit, ſo as therein to Act, and thereby to have all their Actions enlivened, have only retain'd the Form and Shew, to wit, the true words and appearance: and ſo acting in their own natural and unrenewed Wills in this Form, the Form could not but quickly decay, and be vitiated. For the working and

from whence all Hereſies did ſpring?

True Chriſtianity, *wherein it conſiſts not.*

and active ſpirit of Man could not contain it ſelf within the ſimplicity and plainneſs of Truth; but giving way to his own numerous Inventions and Imaginations, began to vary in the Form, and adapt it to his own Inventions; until by degrees, the Form of Godlineſs, for the moſt part, came to be loſt, as well as the Power. For this kind of *Idolatry*, whereby Man loveth, idolizeth, and huggeth his own Conceptions, Inventions, and Product of his own Brain, is ſo incident unto him, and ſeated in his fallen Nature; that ſo long as his natural ſpirit is the firſt Author and Actor of him, and is that, by which he only is guided and moved in his Worſhip towards God, ſo as not firſt to wait for another Guide to direct him; he can never perform the pure Spiritual Worſhip, nor bring forth any thing, but the fruit of the firſt, fallen, natural and corrupt Root. Wherefore the time appointed of God being come, wherein by *Jeſus Chriſt* he hath been pleaſed to Reſtore the true *Spiritual Worſhip*; and the outward Form of *Worſhip*, which was appointed by God to the *Jews*; and whereof the manner and time of its performance was particularly determined by God himſelf, being come to an end, we find, that *Jeſus Chriſt*, the Author of the *Chriſtian Religion*, preſcribes no *ſet Form of Worſhip* to his Children, under the more pure Adminiſtration of the *New Covenant*; * ſave that he only tells them, That the *Worſhip now to be performed* is *Spiritual*, and *in the Spirit*.

Idolatry does hug its own Conceivings.

No Form of Worſhip, but the Spirit, is preſcribed by Chriſt.

* If any Object here, *That the Lord's Prayer is a preſcribed Form of* Prayer, *and therefore of* Worſhip, *given by Chriſt to his Children.*

I anſwer; *Firſt*, This cannot be objected by any ſort of *Chriſtians*, that I know, becauſe there are none who uſe not other Prayers, or that limit their Worſhip to this. *Secondly*, This was commanded to the Diſciples, while yet weak, before they had received the Diſpenſation of the Goſpel; not that they ſhould only uſe it in Praying, but that he might ſhew them by one Example how that their Prayers ought to be ſhort, and not like the long Prayers of the *Phariſees*. And that this was the Uſe of it, appears by all the Prayers, which divers Saints afterwards made uſe of, whereof the Scripture makes mention: for none made uſe of this, neither repeated it; but uſed other words, according as the thing required, and as the Spirit gave utterance. *Thirdly*, That this ought to be ſo underſtood, appears from *Rom.* 8. 26. of which afterwards mention ſhall be made at greater length, where the Apoſtle ſaith, *We know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us*, &c. But if this Prayer had been ſuch a preſcribed Form of Prayer to the *Church*, that had not been true; neither had they been ignorant, what to pray, nor ſhould they have needed the help of the Spirit to teach them.

And

And it's especially to be observed, that in the whole *New Testament* there is no order nor command given in this thing, but to follow the Revelation of the Spirit, save only that general, of *Meeting together*; a thing dearly owned, and diligently practised by us, as shall hereafter more appear. True it is, mention is made of the Duties of *Praying*, *Preaching* and *Singing*; but what Order or Method should be kept in so doing, or that presently they should be set about so soon as the Saints are gathered, there is not one word to be found: yea, these Duties (as shall afterwards be made appear) are always annexed to the Assistance, Leadings and Motions of God's Spirit. Since then Man in his Natural State, is thus excluded from acting or moving in things *Spiritual*, how or what way shall he exercise this first and previous Duty of *Waiting upon God*, but by *silence*, and by bringing that Natural Part to *silence?* Which is no other ways, but by abstaining from his own Thoughts and Imaginations, and from all the Self-workings and Motions of his own Mind, as well in things materially *good*, as *evil*; that he being *silent*, God may *speak in him*, and the *good Seed* may arise. This, tho' hard to the Natural Man, is so answerable to Reason, and even Natural Experience in other things, that it cannot be denied. He that cometh to learn of a Master, if he expect to hear his Master, and be instructed by him, must not continually be speaking of the matter to be taught, and never be quiet; otherwise how shall his Master have time to instruct him? Yea, tho' the Scholar were never so earnest to learn the *Science*; yet would the Master have reason to reprove him, as untoward and indocile; if he would always be medling of himself, and still speaking, and not wait in silence patiently to hear his Master instructing and teaching him; who ought not to open his Mouth, until by his Master he were commanded

Pray, Preach and Sing in Spirit.

To Wait on God, by what it is performed?

A Simile of a Master and his Scholar.

manded and allowed ſo to do. So alſo, if one were about to attend a great Prince, he would be thought an impertinent and imprudent Servant, who, while he ought patiently and readily to wait, that he might anſwer the King when he ſpeaks, and have his Eye upon him, to obſerve the leaſt Motions and Inclinations of his Will, and to do accordingly, would be ſtill deafening him with Diſcourſe, tho' it were in Praiſes of him; and running to and fro, without any particular and immediate Order to do things, that perhaps might be good in themſelves, or might have been commanded at other times to others: Would the Kings of the Earth accept of ſuch Servants or Service? Since then we are commanded to *Wait upon God diligently*; and in ſo doing it is promiſed, that our *Strength ſhall be renewed*; this *Waiting* cannot be performed but by a *ſilence*, or *ceſſation* of the Natural Part on our ſide: ſince God manifeſts himſelf not to the outward Man or Senſes, ſo much as to the inward, to wit, to the Soul and Spirit. If the Soul be ſtill thinking and working in her own Will, and buſily exerciſed in her own Imaginations, tho' the matters, as in themſelves, may be *good* concerning God; yet thereby ſhe incapacitates her ſelf from diſcerning the *ſtill, ſmall Voice* of the Spirit, and ſo hurts her ſelf greatly, in that ſhe neglects her chief Buſineſs of *Waiting upon the Lord*: Nothing leſs, than if I ſhould buſie my ſelf, crying out and ſpeaking of a Buſineſs, while in the mean time I neglect to hear One, who is quietly whiſpering into my Ear, and informing me in thoſe things, which are moſt needful for me to hear and know concerning that Buſineſs. And ſince it is the chief Work of a *Chriſtian* to know the *natural Will* in its own proper Motions *crucified*, that God may both move in the Act and in the Will; the Lord chiefly regards this profound Subjection and Self-denial. For ſome Men

Of a Prince and his Servant.

To Wait in Silence.

The thinking buſie Soul excindes the Voice of God.

pleaſe

pleaſe themſelves as much, and gratifie their own ſenſual Wills and Humours in high and curious *Speculations* of *Religion*, affecting a Name and Reputation that way; or becauſe thoſe things by Cuſtom, or other ways, are become pleaſant and habitual to them, tho' not a whit more Regenerated, or inwardly Sanctified in their Spirits; as others gratifie their Luſts in *Actions* of *Senſuality*: and therefore both are alike hurtful to Men, and ſinful in the ſight of God; it being nothing but the meer fruit and effect of Man's natural and unrenewed will and ſpirit. Yea, ſhould one (as many no doubt do) from a ſenſe of Sin, and fear of Puniſhment, ſeek to terrifie themſelves from Sin, by multiplying thoughts of Death, Hell and Judgment, and by preſenting to their Imaginations the Happineſs and Joys of Heaven, and alſo by multiplying Prayers and other Religious Performances; as theſe things could never deliver him from one Iniquity, without the ſecret and inward Power of God's Spirit and Grace, ſo would they ſignifie no more, than the *Fig-leaves*, wherewith *Adam* thought to cover his *Nakedneſs*. And ſeeing, it is only the Product of Man's own natural Will, proceeding from a Self-love, and ſeeking to ſave himſelf, and not ariſing purely from that *Divine Seed* of *Righteouſneſs*, which is given of God to all for Grace and Salvation, it is rejected of God, and no ways acceptable unto him; ſince the Natural Man, as Natural, while he ſtands in that State, is with all his Arts, Parts and Actings, reprobated by him. This great duty then of waiting upon God, muſt needs be exerciſed in Man's denying Self, both inwardly and outwardly, in a ſtill and meer dependance upon God, in abſtracting from all the Workings, Imaginations and Speculations of his own Mind, that being emptied as it were of himſelf, and ſo throughly crucified to the natural Products thereof, he may be fit to receive the Lord, who

Religious Speculations.

Senſual Recreations.

Thoughts of Death and Hell, to keep out ſin, are Fig-leaves.

Denial of ones ſelf.

who will have no Co-partner, nor Co-rival of his Glory and Power. And Man being thus ſtated, the little Seed of Righteouſneſs, which God hath planted in his Soul, and Chriſt hath purchaſed for him, even the meaſure of *Grace* and *Life* (which is burthened and crucified by Man's natural *Thoughts* and *Imaginations*) receives a place to ariſe, and becometh a holy Birth, and Geniture *in* Man; and is that *Divine Air*, in and by which Man's Soul and Spirit comes to be leavened: And by waiting therein, he comes to be accepted in the ſight of God, to ſtand in his Preſence, hear his Voice, and obſerve the Motions of his holy Spirit. And ſo Man's place is to wait in this; and as hereby there are any objects preſented to his Mind concerning God, or things relating to Religion, his Soul may be exerciſed in them without hurt, and to the great profit both of himſelf and others; becauſe thoſe things have their riſe not from his own Will, but from God's Spirit. And therefore, as in the ariſings and movings of this, his Mind is ſtill to be exerciſed in Thinking and Meditating; ſo alſo in the more obvious acts of Preaching and Praying: And ſo it may hence appear, we are not againſt Meditation, as ſome have ſought falſly to infer from our Doctrine; but we are againſt the *Thoughts* and *Imaginations* of the natural Man, in his own Will, from which all Errors and Hereſies concerning the Chriſtian Religion, in the whole World, have proceeded. But if it pleaſe God at any time, when one or more are waiting upon him, not to preſent ſuch objects, as give them occaſion to exerciſe their Minds in *Thoughts* and *Imaginations*, but purely to keep them in this holy Dependence; and as they perſiſt therein, to cauſe his ſecret Refreſhment, and the pure Incomes of his holy Life, to flow in upon them; then they have good reaſon to be content, becauſe by this (as we know by good and bleſſed Experience)

The Holy Birth.

No Quakers are againſt a meditating Mind.

From Nature's Thoughts all Errors riſe, we find.

rience) the Soul is more ſtrengthened, renewed, and confirmed in the Love of God, and armed againſt the Power of Sin, than any way elſe: This being a fore-taſte of that real and ſenſible Enjoyment of God, which the Saints in Heaven daily poſſeſs; which God frequently affords to his Children here, for their Comfort and Encouragement, eſpecially when they are aſſembled together to *wait upon him.*

The Soul renewed, by what? The Holy Life of God.

§. XI. For there are *Two contrary Powers*, or *Spirits*; to wit, the *Power* and *Spirit of this World*, in which the Prince of Darkneſs bears rule, and over as many as are acted by it, and work from it; and the *Power* or *Spirit of God*, in which God worketh, and beareth rule, and over as many as act in and from it. So whatever be the things that a Man thinketh of, or acteth in, however *Spiritual* or *Religious*, as to the Notion or Form of them, ſo long as he acteth and moveth in the natural and corrupt Spirit and Will; and not from, in and by the Power of God, he ſinneth in all, and is not accepted of God. For hence both the *plowing* and praying *of the Wicked is ſin:* as alſo whatever a Man acts in and from the Spirit and Power of God, having his Underſtanding and Will influenced and moved by it, whether it be Actions *Religious*, *Civil*, or even *Natural*, he is accepted in ſo doing in the ſight of God, and is *bleſſed in them.* From what is ſaid, it doth appear, how frivolous and impertinent their *Objection* is, that ſay, they *wait upon God in praying and preaching*; ſince *Waiting* doth of it ſelf imply a *paſſive Dependence*, rather than an *Acting.* And ſince it is, and ſhall yet be more ſhewn, that *Preaching* and *Praying* without the Spirit, is an offending of God, not a waiting upon him; and that *Praying* and *Preaching* by the Spirit, pre-ſuppoſes neceſſarily a *ſilent waiting*, for to feel the motions and influence of the Spirit to lead thereunto; and *laſtly*, that in ſeveral of theſe places, where Praying is command-

Whatever Man does Act without the Power of God, is not accepted.

Prov. 21. 4.

Ja. 1. 25.

To Pray and Preach without the Spirit, is Offence to God.

ed, as *Mat.* 26.41. *Mark* 13.33. *Luke* 21.36. 1 *Pet.* 4.7. Watching is ſpecially prefixed, as a previous Preparation thereunto; ſo that we do well and certainly conclude, that ſince *Waiting* and *Watching* are ſo particularly commanded and recommended, and cannot be truly performed, but in this *inward Silence* of the Mind from Men's own Thoughts and Imaginations; this *Silence* is, and muſt neceſſarily be, a ſpecial and principal part of *God's Worſhip*.

II. *This ſilent Waiting the Devil cannot counterfeit.*

§. XII. But *Secondly*; The *Excellency* of this *ſilent waiting upon God*, doth appear, in that it is impoſſible for the *Enemy*, viz. the *Devil*, to counterfeit it, ſo as for any Soul to be deceived or deluded by him in the Exerciſe thereof. Now in all other matters, he may mix himſelf-in with the natural Mind of Man, and ſo, by *transforming* himſelf, he may deceive the Soul, by buſying it about things perhaps innocent in themſelves, while yet he keeps them from beholding the *pure Light of Chriſt*; and ſo from knowing diſtinctly his Duty, and doing of it. For that Envious Spirit of Man's Eternal Happineſs knoweth well, how to accommodate himſelf, and fit his Snares, for all the ſeveral Diſpoſitions and Inclinations of Men: if he find one not fit to be engaged with groſs Sins, or Worldly Luſts, but rather averſe from them, and Religiouſly inclined, he can fit himſelf to beguile ſuch an one, by ſuffering his Thoughts and Imaginations to run upon *Spiritual matters*, and ſo hurry him to work, act, and meditate in his own Will. For he well knoweth, that ſo long as *Self* bears rule, and the *Spirit of God* is not the principal and chief Actor, Man is not put out of his reach: ſo therefore he can accompany the *Prieſt* to the *Altar*, the *Preacher* to the *Pulpit*, the *Zealot* to his *Prayers*, yea, the *Doctor* and *Profeſſor of Divinity* to his *Study*; and there he can chearfully ſuffer him to labour and work among his Books, yea, and help him to find out and invent ſubtile

Altar, Prayers, Pulpit, Study, cannot ſhut the Devil out.

tile Distinctions and Quiddities, by which both his Mind, and others through him, may be kept from heeding *God's Light in the Conscience*, and waiting upon him. There is not any Exercise whatsoever, wherein he cannot enter, and have a chief place, so as the Soul many times cannot discern it, except in this alone: for he can only work in and by the Natural Man, and his Faculties, by secretly acting upon his Imaginations and Desires, *&c.* and therefore, when he (to wit, the Natural Man) is silent, there he must also stand. And therefore when the Soul comes to this *Silence*, and as it were, is brought to nothingness, as to her own workings, then the Devil is shut out; for the *pure Presence of God*, and *shining* of his *Light* he cannot abide, because so long as a Man is thinking and meditating as of himself, he cannot be sure, but the Devil is influencing him therein; but when he comes wholly to be silent, as the *pure Light* of *God* shines in upon him, then he is sure that the Devil is shut out; for beyond the Imaginations he cannot go, which we often find by sensible Experience. For he that of Old is said to have come to the *gathering together* of the *Children of God*, is not wanting to come to our *Assemblies*. And indeed he can well enter and work in a Meeting, that's silent only as to words, either by keeping the Minds in various Thoughts and Imaginations, or by stupifying them, so as to overwhelm them with a spirit of heaviness and slothfulness: but when we retire out of all, and are turned in, both by being *diligent* and *watchful* upon the one hand, and also *silent* and *retired* out of all our Thoughts upon the other; as we abide in this sure place, we feel our selves out of his reach. Yea, oftentimes the *Power* and *Glory* of God will break forth and appear, just as the bright Sun through many Clouds and Mists, to the dispelling of that Power of Darkness; which will also be sensibly felt, seeking to cloud and

darken the Mind, and wholly to keep it from *purely waiting* upon God.

III. *The Worſhip of the Quakers not ſtop'd or interrupted by Men or Devils.*

§. XIII. *Thirdly*; The *Excellency* of this *Worſhip* doth appear, in that it can neither be ſtopped, nor interrupted by the Malice of Men or Devils, as all others can. Now interruptions and ſtoppings of Worſhip may be underſtood in a two-fold reſpect, either as we are hindered from *Meeting*, as being outwardly by Violence ſeparated one from another; or when permitted to *Meet together*, as we are interrupted by the Tumult, Noiſe and Confuſion, which ſuch as are Malicious may uſe, to moleſt or diſtract us. Now in both theſe reſpects, this *Worſhip* doth greatly overpaſs all others: For how far ſo ever People be ſeparate or hinder'd from coming together, yet as every one is inwardly gathered to the meaſure of *Life* in himſelf, there is a ſecret Unity and Fellowſhip enjoyed, which the Devil and all his Inſtruments can never break or hinder. But *ſecondly*; It doth as well appear, as to thoſe Moleſtations which occur, when we are met together, what advantage this *true* and *ſpiritual Worſhip* gives us beyond all others; ſeeing in deſpight of a Thouſand Interruptions and Abuſes, one of which were ſufficient to have ſtopped all other ſorts of *Chriſtians*, we have been able, through the Nature of this *Worſhip*, to keep it uninterrupted as to God; and alſo, at the ſame time, to ſhew forth an Example of our *Chriſtian Patience* towards all, even oftentimes to the reaching and convincing of our Oppoſers. For there is no ſort of Worſhip uſed by others, which can ſubſiſt (tho' they be permitted to meet) unleſs they be either Authorized and Protected by the Magiſtrate, or defend themſelves with the Arm of Fleſh: But we at the ſame time exerciſe Worſhip towards God, and alſo patiently bear the Reproaches and Ignominies, which *Chriſt propheſied* ſhould be ſo incident and frequent

to

to Christians. For how can the *Papists* say their *Mass*, if there be any there to disturb and interrupt them? Do but take away the *Mass-Book*, the *Chalice*, the *Host*, or the *Priest's Garments*; yea, do but spill the *Water*, or the *Wine*, or blow out the *Candles* (a thing quickly done) and the whole business is marred, and no Sacrifice can be offered. Take from the *Lutherans*, or *Episcopalians*, their *Liturgy*, or *Common-Prayer-Book*, and no service can be said. Remove from the *Calvinists*, *Arminians*, *Socinians*, *Independents*, or *Anabaptists*, the *Pulpit*, the *Bible*, and the *Hour-Glass*; or make but such a noise, as the Voice of the *Preacher* cannot be heard; or disturb him but so, before he come; or strip him of his *Bible* or his *Books*, and he must be dumb: for they all think it an Heresie to wait to speak as the Spirit of God giveth utterance; and thus easily their whole Worship may be marred. But when People meet together, and their Worship consisteth not in such outward Acts, and they depend not upon any ones speaking; but meerly sit down to wait upon God, and to be gathered out of all Visibles, and to feel the Lord in Spirit; none of these things can hinder them, of which we may say of a Truth, *We are sensible Witnesses*. For when the *Magistrates*, stirred up by the Malice and Envy of our Opposers, have used all means possible (and yet in vain) to deter us from meeting together, and that openly and publickly in our own hired Houses, for that purpose; both Death, Banishments, Imprisonments, Finings, Beatings, Whippings, and other such Devilish Inventions, have proved ineffectual to terrifie us from our *holy Assemblies*. And we having, I say, thus often-times purchased our Liberty to meet, by *deep Sufferings*; our Opposers have then taken another way, by turning in upon us the worst and wickedest People, yea, the very Off-scourings of Men, who by all manner of *inhumane*, *beastly* and *bruitish Behaviour*, have

The Worship of the Papists soon interrupted.

The Protestants the like, and Anabaptists.

The Sufferings of the Quakers for their Religious Meetings.

ſought to provoke us, weary us, and moleſt us; but in vain. It would be almoſt incredible to declare, and indeed a ſhame, that among Men pretending to be *Chriſtians*, it ſhould be mentioned, what things of this kind Men's Eyes have ſeen, and I my ſelf, with others, have ſhared of in Suffering! There they have often beaten us, and caſt water and dirt upon us; there they have danced, leaped, ſung, and ſpoken all manner of profane and ungodly words; offered Violence, and ſhamful Behaviour, to grave Women and Virgins; jeered, mocked and ſcoffed, asking us, *If the Spirit was not yet come?* And much more, which were tedious here to relate: and all this while we have been ſeriouſly and ſilently ſitting together, and waiting upon the Lord. So that by theſe things our inward and ſpiritual Fellowſhip with God, and one with another, in the *pure Life of Righteouſneſs*, hath not been hindered. But on the contrary, the Lord knowing our Sufferings and Reproaches for his Teſtimony's ſake, hath cauſed his Power and Glory more to abound among us, and hath mightily refreſhed us by the ſenſe of his Love, which hath filled our Souls; and ſo much the rather, as we found our ſelves gathered into the *Name of the Lord*, which is the *ſtrong Tower of the Righteous*; whereby we felt our ſelves ſheltered from receiving any inward hurt through their Malice: and alſo that he had delivered us from that vain Name and Profeſſion of *Chriſtianity*, under which our Oppoſers were not aſhamed to bring forth thoſe bitter and curſed Fruits. Yea, ſometimes in the midſt of this Tumult and Oppoſition, God would *Powerfully move* ſome or other of us by his Spirit, both to teſtifie of that *Joy*, which notwithſtanding their Malice we enjoyed, and powerfully to declare, in the Evidence and Demonſtration of the Spirit, againſt their *Folly* and *Wickedneſs*; ſo as the Power of Truth hath brought them

Prov. 18.10.

to

to some measure of Quietness and Stilness, and stop'd the impetuous Streams of their *Fury* and *Madness*: that as even of Old *Moses* by his Rod divided the Waves of the Red Sea, that the *Israelites* might pass; so God hath thus by his *Spirit* made a way for us in the midst of this *Raging Wickedness*, peaceably to enjoy and possess him, and accomplish our *Worship* to him: So that sometimes upon such occasions several of our *Opposers* and *Interrupters* have hereby been convinced of the *Truth*, and gathered from being *Persecutors* to be *Sufferers* with us. And let it not be forgotten, but let it be inscribed and abide for a constant Remembrance of the thing, that in these Beastly and Bruitish Pranks, used to molest us in our *Spiritual Meetings*, none have been more busie, than the *Young Students* of the *Universities*, who were learning *Philosophy* and *Divinity* (so call'd) and many of them preparing themselves for the *Ministry*. Should we commit to Writing all the *Abominations* committed in this respect by the *young Fry* of the *Clergy*, it would make no small Volume; as the *Churches* of *Christ*, gathered into his Pure Worship in *Oxford* and *Cambridge* in *England*, and *Edinburgh* and *Aberdeen* in *Scotland*, where the *Universities* are, can well bear Witness.

The *Rod* of *Moses* did *Divide* the *Sea*: Thro' *Raging Waves* the *Spirit* maketh way.

What Brutish Pranks did not commit that young Fry of the Clergy?

§. XIV. Moreover, in this we know, that we are partakers of the *New Covenant*'s *Dispensation*, and *Disciples of Christ* indeed, sharing with him in that *Spiritual Worship*, which is performed in the *Spirit* and in *Truth*; because as he was, so are we in this World. For the *Old Covenant-Worship* had an outward *Glory*, *Temple*, and *Ceremonies*, and was full of outward *Splendor* and *Majesty*, having an outward *Tabernacle* and *Altar*, beautified with *Gold*, *Silver*, and *Precious Stones*; and their *Sacrifices* were tied to an outward, particular Place, even the outward *Mount Sion*; and those that Prayed, behoved to Pray with their Faces towards that outward *Temple*: And therefore all this behoved to be protected by an outward Arm. Nor could the *Jews* peace-

How the Old Covenant-Worship doth differ from the New.

ably have enjoyed it, but when they were ſecured from the *Violence* of their outward *Enemies*: and therefore when at any time their *Enemies* prevailed over them, their *Glory* was darkned, and their *Sacrifices* ſtopped; and the *Face* of their *Worſhip* marred: Hence they Complain, Lament, and Bewail the deſtroying of the *Temple*, as a loſs irreparable. But *Jeſus Chriſt*, the Author and Inſtituter of the *New Covenant-Worſhip*, teſtifies, that *God* is neither to be *Worſhipped* in this, nor that place; but in the *Spirit* and in *Truth*: and foraſmuch as his *Kingdom is not of this World*, neither doth his *Worſhip* conſiſt in it, or need either the *Wiſdom*, *Glory*, *Riches* or *Splendor* of this World, to Beautifie or Adorn it; nor yet the outward *Power* or *Arm* of *Fleſh* to maintain, uphold, or protect it; but it is and may be performed by thoſe that are *Spiritually minded*, notwithſtanding all *Oppoſition*, *Violence*, and *Malice* of Men; becauſe it being purely *Spiritual*, it is out of the reach of Natural Men to interrupt or moleſt it. Even as *Jeſus Chriſt* the Author thereof, did enjoy and poſſeſs his *Spiritual Kingdom*, while Oppreſſed, Perſecuted, and Rejected of *Men*, and as in deſpite of the Malice and Rage of the *Devil*, *he ſpoiled Principalities and Powers, triumphing over them, and through Death deſtroyed him, that had the Power of Death, that is, the Devil*; ſo alſo all his Followers both can and do *Worſhip* him, not only without the Arm of Fleſh to protect them, but even when Oppreſſed. For their *Worſhip* being *Spiritual*, is by the Power of the Spirit defended and maintained; but ſuch *Worſhips* as are *Carnal*, and conſiſt in *Carnal* and *Outward Ceremonies* and *Obſervations*, need a Carnal and Outward Arm to protect and defend them, elſe they cannot ſtand and ſubſiſt. And therefore it appears, that the ſeveral *Worſhips* of our *Oppoſers*, both *Papiſts* and *Proteſtants*, are of this kind, and not the true *Spiritual* and *New Covenant-Worſhip* of *Chriſt*; becauſe, as hath been obſerved, they cannot ſtand without the Protection or Countenance of the outward *Magiſtrate*, neither

The New Covenant-Worſhip is Inward. John 18.36.

Col. 2. 15.

Carnal Worſhips cannot ſtand without the Arm of Fleſh.

ther can be performed, if there be the least Opposition: For they are not in the patience of *Jesus*, to Serve and Worship him with *Sufferings*, *Ignominies*, *Calumnies*, and *Reproaches*. And from hence have sprung all those *Wars*, *Fightings*, and *Blood-shed* among *Christians*, while each by the Arm of Flesh endeavour'd to defend and protect their own *Way* and *Worship*: And from this also sprung up that Monstrous Opinion of *Persecution*; of which we shall speak more at length hereafter.

§. XV. But Fourthly: The Nature of this Worship, which is performed by the Operation of the *Spirit*, the Natural Man being silent, doth appear from these words of Christ, *John* 4. 23, 24. *But the hour cometh, and now is, when the true Worshippers shall Worship the Father in Spirit and in Truth: For the Father seeketh such to Worship him. God is a Spirit, and they that Worship him, must Worship him in Spirit and in Truth.* This Testimony is the more specially to be observed, for that it is both the *first*, *chiefest*, and *most ample Testimony*, which *Christ* gives us of his *Christian Worship*, as different and contra-distinguished from that under the *Law*. For First, he sheweth that the season is now come, wherein the *Worship must be in Spirit and in Truth*; *for the Father seeketh such to Worship him*: So then it is no more a Worship consisting in outward Observations, to be performed by Man at set *Times* or *Opportunities*, which he can do in his own Will, and by his own Natural Strength; for else it would not differ in Matter, but only in some Circumstances, from that under the *Law*. Next, as for a Reason of this *Worship*, we need not to give any other, and indeed none can give a better than that which *Christ* giveth, which I think should be sufficient to satisfie every *Christian*, to wit, *GOD is a SPIRIT, and they that Worship him, must Worship him in Spirit and in Truth.* As this ought to be received, because it is the Words of *Christ*; so also it is founded upon so clear a Demonstration

IV. *True Worship in Spirit Established by Christ.*

The Reason Christ gives for a Worship in Spirit.

monſtration of Reaſon, as ſufficiently evidenceth its *Verity*. For Chriſt excellently argues from the *Analogy* that ought to be betwixt the *Object*, and the *Worſhip* directed thereunto:

Arg. *God is a* Spirit;
Therefore he muſt be worſhipped in Spirit.

This is ſo certain, that it can ſuffer no Contradiction; yea, and this Analogy is ſo neceſſary to be minded, that under the *Law*, when God inſtituted and appointed that Ceremonial Worſhip to the *Jews*, becauſe that Worſhip was Outward, that there might be an *Analogy*; he ſaw it neceſſary to Condeſcend to them as in a ſpecial manner, to dwell betwixt the *Cherubims* within the *Tabernacle*, and afterwards to make the *Temple* of *Jeruſalem* in a ſort his habitation, and cauſe ſomething of an *outward Glory* and *Majeſty* to appear, by cauſing Fire from *Heaven* to conſume the *Sacrifices*, and filling the *Temple* with a *Cloud*: Through and by which *Mediums*, Viſible to the outward Eye, he manifeſted himſelf proportionably to that Outward Worſhip, which he had Commanded them to perform. So now under the *New Covenant*, he ſeeing meet in his Heavenly Wiſdom to lead his Children in a Path more *Heavenly* and *Spiritual*, and in a Way both more eaſie and familiar; and alſo purpoſing to diſappoint *Carnal* and *Outward Obſervations*, that his may have an Eye more to an *inward Glory* and *Kingdom*, than to an *outward*, he hath given us for an Example hereof, the Appearance of his Beloved Son, the Lord Jeſus Chriſt, who (inſtead that *Moſes* delivered the *Iſraelites* out of their *outward Bondage*, and by *outwardly Deſtroying* their Enemies) hath delivered and doth deliver us by Suffering, and Dying by the Hands of his *Enemies*; thereby Triumphing over the *Devil*, and his, and our inward *Enemies*, and delivering us therefrom. He hath alſo inſtituted an *Inward* and *Spiritual Worſhip*; ſo that God now tieth not his People to the *Temple* of *Jeruſalem*

The Glory of the Outward Temple.

As Moſes did from Outward, ſo Chriſt delivers his from Inward Slavery.

Jerusalem, nor yet unto outward *Ceremonies* and *Observations*; but taketh the *Heart* of every *Christian* for a *Temple* to dwell in; and there immediately appeareth, and giveth him directions how to serve him in any outward Acts. Since, as Christ argueth, *God is a Spirit*, he will now be worshipped in the Spirit, where he reveals himself, and dwelleth with the *contrite in heart*. Now, since it is the *Heart of Man* that now is become the *Temple of God*, in which he will be worshipped, and no more in particular outward Temples, (since as blessed *Stephen* said, out of the Prophet, to the Professing *Jews* of Old, *The Most High dwelleth not in Temples made with hands*) as before the *Glory of the Lord* descended to fill the outward Temple, it behoved to be purified and cleansed, and all polluted stuff removed out of it; yea, and the place for the Tabernacle was overlaid with Gold, the most precious, clean, and clearest of Metals: So also before God be worshipped in the inward Temple of the Heart, it must also be purged of its own Filth, and all its own Thoughts and Imaginations, that so it may be fit to receive the Spirit of God, and to be acted by it. And doth not this directly lead us to that *inward Silence*, of which we have spoken, and exactly pointed out? And further, This Worship must be *in Truth*; intimating, that this Spiritual Worship, thus acted, is only and properly a true Worship; as being that which, for the Reasons above observed, cannot be counterfeited by the Enemy, nor yet performed by the Hypocrite.

§. XVI. And tho' this *Worship* be indeed very different from the divers established invented Worships among *Christians*, and therefore may seem strange to many; yet hath it been testified of, commended and practised, by the most Pious of all sorts, in all Ages, as by many evident Testimonies might be proved. So that from the professing

and practising thereof, the Name of *Mysticks* hath arisen, as of a certain Sect, generally commended by all; whose *Writings* are full both of the Explanation and of the Commendation of this sort of *Worship*; where they plentifully assert this *inward Introversion* and *Abstraction of the Mind*, as they call it, *from all Images and Thoughts*, and the *Prayer of the Will*: Yea, they look upon this, as the *heighth* of *Christian Perfection*; so that some of them, tho' professed *Papists*, do not doubt to affirm, *That such as have attained this method of Worship, or are aiming at it*, (as in a Book, called *Sancta Sophia*, put out by the *English Benedictines*, Printed at *Doway*, *Anno.* 1657. Tract. 1. Sect. 2. cap. 5.) *need not, nor ought to trouble or busie themselves with frequent and unnecessary Confessions, with exercising Corporal Labours and Austerities, the using of Vocal Voluntary Prayers, the hearing of a number of Masses, or set Devotions, or Exercises to Saints, or Prayers for the Dead, or having solicitous and distracting Cares to gain Indulgences, by going to such and such Churches, or adjoining ones self to Confraternities, or intangling ones self with Vows and Promises; because such kind of things hinder the Soul from observing the Operations of the Divine Spirit in it, and from having liberty to follow the Spirit, whither it would draw her.* And yet who knows not, but that in such kind of Observations the very Substance of the *Popish Religion* consisteth? Yet nevertheless, it appears by this, and many other passages, which out of their *Mystick Writers* might be mentioned, how they look upon this *Worship*, as excelling all other; and that such as arrived hereunto, had no absolute need of the others: Yea, (see the Life of *Balthazar Alvares*, in the same *Sancta Sophia*, Tract. 3. Sect. 1. cap. 7.) such as tasted of this, quickly confessed, that the other *Forms* and *Ceremonies of Worship* were useless as to them; neither did they perform them, as things necessary, but meerly for Order or Examples sake.

A certain Sect of Mysticks among the Papists, their inward Exercise. See Sancta Sophia, Printed An. Dom. 1657.

The English Benedictines Testimony for the Spiritual Worship, against their Masses and set Devotions.

And

And therefore, tho' ſome of them were ſo overclouded with the common Darkneſs of their Profeſſion, yet could they affirm, that this *Spiritual Worſhip* was ſtill to be retained and ſought for, tho' there be a neceſſity of omitting their outward Ceremonies. Hence *Bernard*, as in many other places, ſo in his *Epiſtle* to one *William*, Abbot of the ſame Order, ſaith, *Take heed to the Rule of God; the Kingdom of God is within you:* And afterwards, ſaying, That their outward Orders and Rules ſhould be obſerved, he adds; *But otherwiſe when it ſhall happen, that one of theſe two muſt be omitted, in ſuch a caſe, theſe are much rather to be omitted, than thoſe former: For by how much the Spirit is more excellent and noble than the Body, by ſo much are Spiritual Exerciſes more profitable than Corporal.* Is not that then the beſt of Worſhips, which the beſt of Men in all Ages, and of all Sects, have commended, and which is moſt ſuitable to the Doctrine of Chriſt? I ſay, Is not that Worſhip to be followed and performed? And ſo much the rather, as God hath raiſed a People to teſtifie for it, and preach it, to their great Refreſhment and Strengthening, in the very face of the World, and notwithſtanding much oppoſition; who do not, as theſe *Myſticks*, make of it a Myſtery only to be attained by a few Men or Women in a Cloyſter; or, as their miſtake was, after wearying themſelves with many outward *Ceremonies* and *Obſervations*, as if it were the conſequence of ſuch a labour: But who in the free Love of God (who reſpects not Perſons, and was near to hear and reveal himſelf, as well to *Cornelius*, a Centurion and a Roman, as to *Simeon* and *Anna*; and who diſcovered his Glory to *Mary*, a poor Handmaid, and to the poor *Shepherds*, rather than to the *High Prieſts* and *devout Proſelytes* among the *Jews*) in and according to his *free Love*, finding that God is revealing and eſtabliſhing this Worſhip, and making many poor

Bernard preferring the Spirit above Popiſh Orders.

Thoſe Myſticks did confine that Myſtery to a cloiſter.

Tradeſ-

Tradeſmen, yea, young Boys and Girles, Witneſſes of it, do intreat and beſeech all, to lay aſide their own Will-worſhips, and voluntary Acts, performed in their own Wills, and by their own meer Natural Strength and Power, without retiring out of their vain Imaginations and Thoughts, or feeling the *pure Spirit of God* to move and ſtir in them; that they may come to practice this acceptable Worſhip, which is *in Spirit and in Truth*. But againſt this Worſhip they Object;

Object. 1 §. XVII. Firſt, *It ſeems to be an unprofitable Exerciſe, for a Man to be doing or thinking nothing; and that one might be much better imployed, either in meditating upon ſome good Subject, or otherwiſe praying to, or praiſing God.*

Anſw. I anſwer; That is not unprofitable, which is of abſolute neceſſity, before any other Duty can be acceptably performed, as we have ſhewn this *Waiting* to be. Moreover, thoſe have but a carnal and groſs Apprehenſion of God, and of the things of his Kingdom, that imagine, that Men pleaſe him by their own Workings and Actings: Whereas, as hath been ſhewn, the *firſt ſtep* for a Man to fear God, is to ceaſe from his own Thoughts and Imaginations, and ſuffer God's Spirit to work in him: For we muſt *ceaſe to do evil*, ere we *learn to do well*; and this medling in things *ſpiritual*, by Man's own natural Underſtanding, is one of the greateſt and moſt dangerous Evils that Man is incident to; being that which occaſioned our *firſt Parents* fall, to wit, a forwardneſs to deſire to know things, and a medling with them, both without and contrary to the Lord's Command.

Iſa. 1. 16, 17.

We muſt ceaſe to do ill, ere we learn to do well.

Object. 2 Secondly, Some object, *If your Worſhip meerly conſiſt in inwardly retiring to the Lord, and feeling of his Spirit ariſe in you, and then to do outward Acts as ye are led by it; what need ye have publick Meetings at ſet times and places, ſince every one may enjoy this at home? Or ſhould not every one ſtay at home, until they*

Set times and places for Meetings.

be

be particularly moved to go to such a Place at such a Time; since to meet at set Times and Places, seems to be an outward Observation and Ceremony, contrary to what ye at other times assert?

Answ. I *Answer* first: To meet at set Times and Places, is not any *Religious Act*, or part of *Worship* in it self; but only an *outward Conveniency*, necessary for our seeing one another, so long as we are clothed with this *outward Tabernacle*: and therefore our *Meeting* at set Times and Places is not a part of our *Worship*, but a preparatory Accommodation of our outward Man, in order to a publick visible *Worship*; since we set not about the visible Acts of *Worship*, when we Meet together, until we be led thereunto by the *Spirit* of *God*. *Secondly*: God hath seen meet, so long as his *Children* are in this *World*, to make use of the outward Senses, not only as a means to convey *Spiritual Life*, as by *speaking*, *praying*, *praising*, &c. which cannot be done to mutual Edification, but when we hear and see one another; but also for to entertain an outward, visible *Testimony* for his Name in the World: He causeth the Inward Life (which is also many times not conveyed by the *outward Senses*) the more to abound, when his Children Assemble themselves diligently together to wait upon him; that *as Iron sharpeneth Iron*, so the seeing of the Face one of another, when both are inwardly gathered unto the *Life*, giveth occasion for the *Life* secretly to rise, and pass from *Vessel* to *Vessel*. And as many Candles lighted and put in one Place do greatly augment the *Light*, and make it more to shine forth; so when many are gathered together into the same *Life*, there is more of the Glory of God, and his Power appears, to the Refreshment of each Individual; for that he partakes not only of the *Light* and *Life* raised in himself, but in all the rest. And therefore *Christ* hath particularly promised a Blessing to such, as Assemble together in his *Name*, seeing he will be *in the midst of them*, Matth. 18. 20.

Publick Meetings their Use and its Reason Asserted.

Pro. 27. v. 17.

20. And the Author to the *Hebrews* doth preciſely prohibit the neglect of this Duty, as being of very dangerous and dreadful Conſequence, in theſe words; *Heb.* 10. 24. *And let us conſider one another, to provoke unto love, and to good works; not forſaking the Aſſembling of our ſelves together, as the manner of ſome is;—For if we ſin wilfully, after that we have received the knowledge of the Truth, there remaineth no more Sacrifice for ſins.* And therefore the Lord hath ſhewn, that he hath a particular reſpect to ſuch, as thus Aſſemble themſelves together, becauſe that thereby a publick Teſtimony for him is upheld in the Earth, and his Name is thereby Glorified; and therefore ſuch as are right in their *Spirits*, are naturally drawn to keep the *Meetings* of *God*'s *People*, and never want a *Spiritual influence* to lead them thereunto: And if any do it in a meer cuſtomary way, they will no doubt ſuffer Condemnation for it. Yet cannot the appointing of Places and Times be accounted a *Ceremony* and *Obſervation*, done in man's *Will*, in the *Worſhip* of *God*; ſeeing none can ſay that it is an *Act* of *Worſhip*, but only a meer *preſenting* of our *Perſons* in order to it, as is above-ſaid. Which that it was practiſed by the *Primitive Church* and *Saints*, all our Adverſaries do acknowledge.

Aſſembling of our ſelves is not to be neglected.

Object. 3 *Laſtly*, ſome object; *That this manner of Worſhip in Silence, is not to be found in all the Scripture.*

Anſw. I *Anſwer*; We make not Silence to be the ſole matter of our *Worſhip*; ſince as I have above-ſaid, there are many *Meetings*, which are ſeldom (if ever) altogether ſilent; ſome or other are ſtill moved either to *Preach*, *Pray*, or *Praiſe*: and ſo in this, our *Meetings* cannot be but like the *Meetings* of the *Primitive Churches* recorded in Scripture, ſince our *Adverſaries* confeſs, that they did *Preach* and *Pray* by the *Spirit*. And then what Abſurdity is it to ſuppoſe, that at ſome times the *Spirit* did not move them to theſe outward *Acts*, and that then they were

In Waiting for the Spirit's Guidance, Silence is ſuppoſed.

were silent? since we may well conclude, they did not speak, until they were moved; and so no doubt had sometimes silence, *Act.* 2. 1. before the Spirit came upon them, it is said,—*They were all with one accord in one place*: and then it is said, *The Spirit suddenly came upon them*; but no mention is made of any one speaking at that time; and I would willingly know, what *Absurdity* our *Adversaries* can infer, should we conclude, they were a while silent?

But if it be urged, That *a whole Silent Meeting cannot be found in Scripture.* Inst.

I *Answer*: Supposing such a thing were not recorded, it will not therefore follow, that it is not Lawful; seeing it naturally followeth from other *Scripture-Precepts*, as we have proved this doth. For seeing the *Scripture* commands to meet together, and when met, the Scripture prohibits *Prayers* or *Preachings*, but as the Spirit moveth thereunto: If People meet together, and the Spirit move not to such Acts, it will necessarily follow, that they must be silent. But further, there might have been many such things among the *Saints* of *Old*, tho' not recorded in *Scripture*; and yet we have enough in *Scripture*, signifying, that such things were. For *Job* sat silent *Seven Days with his Friends together*; Here was a long *Silent Meeting*: See also *Ezra* 9. 4. and *Ezekiel* 14. 1. and 20. 1. Thus having shewn the Excellency of this *Worship*, proving it from *Scripture* and *Reason*, and answered the Objections, which are commonly made against it; which, tho' it may suffice to the Explanation and Proof of our *Proposition*; yet I shall add something more particularly of *Preaching*, *Praying*, and *Singing*, and so proceed to the following *Proposition*. *Answ.* Silent Meetings *are proved from* Scripture & Reason.

§. XVIII. *Preaching*, as it's used both among *Papists* and *Protestants*, is for one Man to take some Place or Verse of Scripture, and thereon *Speak* for an Hour or Two, what he hath Studied and Pre- I. *What Preaching is with the Protestants and Papists*

A Studied Talk an hour or two.

meditated in his Closet, and gathered together from his own Inventions, or from the Writings and Observations of others; and then having got it by Heart, (as a *School-boy* doth his *Lesson*) he brings it forth, and repeats it before the People. And how much the fertiler and stronger a Man's *Invention* is, and the more Industrious and Laborious he is in Collecting such *Observations*, and can utter them with the *Excellency* of *Speech* and *Humane Eloquence*, so much the more is he accounted an Able and Excellent Preacher.

True preaching by the Spirit.

To this we Oppose, that when the *Saints* are met together, and every one gathered to the *Gift* and *Grace* of God in themselves, he that Ministreth, being acted thereunto by the arising of the *Grace* in himself, ought to speak forth what the Spirit of God furnisheth him with; not minding the *Eloquence* and *Wisdom* of *Words*, but the *Demonstration* of the *Spirit* and of *Power*: and that either in the Interpreting some part of *Scripture*, in case the Spirit, which is the good Remembrancer, lead him so to do; or otherwise *Words* of *Exhortation*, *Advice*, *Reproof*, and *Instruction*, or the sense of some *Spiritual Experiences:* all which will still be agreeable to the *Scripture*, tho' perhaps not relative to, nor founded upon any particular *Chapter* or *Verse*, as a *Text*. Now let us Examine and Consider, which of these two sorts of Preaching is most agreeable to the *Precepts* and *Practice* of *Christ* and his *Apostles*, and the *Primitive Church*, recorded in *Scripture?* For *First*, as to their *Preaching* upon a *Text*, if it were not meerly Customary or Premeditated, but done by the immediate motion of the *Spirit*, we should not blame it; but to do it as they do, there is neither *Precept* nor *Practice*, that ever I could observe in the *New Testament*, as a part of the *Instituted Worship* thereof.

Object. But they *Alledge*, That *Christ took the Book of* Isaiah, *and read out of it, and spake therefrom; and that* Peter *Preached from a Sentence of the Prophet* Joel.

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I answer, That *Christ* and *Peter* did it not, but as immediately acted and moved thereunto by the Spirit of God, and that without Premeditation; which I suppose our Adversaries will not deny: In which case we willingly approve of it. But what is this to their customary conned way, without either waiting for, or expecting the Movings or Leadings of the Spirit? Moreover, that neither *Christ* nor *Peter* did it as a settled Custom or Form, to be constantly practised by all the Ministers of the Church, appears, in that most of all the Sermons recorded of *Christ* and his *Apostles* in Scripture, were without this; as appears from *Christ*'s Sermon upon the Mount, *Mat.* 5. 1, &c. *Mark* 4. 1, &c. and *Paul*'s Preaching to the *Athenians*, and to the *Jews*, &c. As then it appears, that this method of Preaching is not grounded upon any Scripture-Precept; so the Nature of it is contrary to the Preaching of Christ under the *New Covenant*, as expreſt and recommended in Scripture. For Christ in sending forth his Disciples, expressly mentioneth, that they are not to speak *of* or *from* themselves, or to fore-cast before hand; but that which the *Spirit in the same hour shall teach them*; as is particularly mentioned in the Three Evangelists, *Mat.* 10. 20. *Mark* 13. 11. *Luke.* 12. 12. Now if *Christ* gave this Order to his Disciples, before he departed from them, as that which they were to practise, during his abode outwardly with them; much more were they to do it after his departure, since then they were more especially to receive the Spirit, to *lead them in all things*, and to *bring all things to their remembrance*, John 14. 26. And if they were to do so, when they appeared before the Magistrates and Princes of the Earth, much more in the Worship of God, when they stand specially before him; seeing, as is above shewn, his Worship is to be performed in Spirit: And therefore, after their receiving of the *Holy*

Answ.

1. Christ's and Peter's speaking was not by Premeditation.

Ghoſt, it is ſaid *Acts* 2. 4. *They ſpake as the Spirit gave them utterance*; not what they had ſtudied, and gathered from Books in their Cloſets in a premeditated way.

Franciſcus Lambertus *his Teſtimony againſt the* Prieſt's *ſtudied Inventions* and *Figments.*

Franciſcus Lambertus before cited, ſpeaketh well, and ſheweth their Hypocriſie; *Tract.* 5. of *Prophecy*; Chap. 3. ſaying; *Where are they now, that glory in their Inventions, who ſay, a brave Invention, a brave Invention! This they call Invention, which themſelves have made up; but what have the Faithful to do with ſuch kind of Inventions? It is not Figments, nor yet Inventions, that we will have; but things that are ſolid, invincible, eternal and heavenly; not which Men have invented, but which God hath revealed: For if we believe the Scripture, our Invention profiteth nothing, but to provoke God to our ruine.* And afterwards; *Beware* (ſaith he) *that thou determine not preciſely to ſpeak what before thou haſt meditated, whatſoever it be; for tho' it be lawful to determine the Text, which thou art to expound, yet not at all the Interpretation; leſt, if thou ſo doſt, thou take from the Holy Spirit that which is his; to wit, to direct thy Speech, that thou may'ſt Propheſie in the Name of the Lord, void of all Learning, Meditation and Experience, and as if thou hadſt ſtudied nothing at all; committing thy Heart, thy Tongue, and thy ſelf wholly unto his Spirit, and truſting nothing to thy former Studying or Meditation; but ſaying with thy ſelf, in great Confidence of the Divine Promiſe,* The Lord will give a word, with much Power, unto thoſe that preach the Goſpel. *But above all things, be careful thou follow not the manner of* Hypocrites, *who have written almoſt word by word, what they are to ſay, as if they were to repeat ſome Verſes upon a Theatre, having learned all their Preaching, as they do that act* Tragedies. *And afterwards, when they are in the place of Propheſying, pray the Lord to direct their Tongue; but in the mean time, ſhutting up the way of the Holy Spirit, they determine to ſay nothing, but what they have written. O unhappy kind of* Prophets, *yea,*

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and truly curſed, which depend not upon God's Spirit, but upon their own Writings or Meditation! Why prayeſt thou to the Lord, thou falſe Prophet, to give thee his Holy Spirit, by which thou may'ſt ſpeak things profitable, and yet thou repelleſt the Spirit? Why preferreſt thou thy Meditation or Study to the Spirit of God? Otherwiſe, why committeſt thou not thy ſelf to the Spirit?

§. XIX. *Secondly*; This manner of Preaching, as uſed by them, (conſidering that they alſo affirm, *That it may be, and often is, performed by Men, who are wicked, or void of true Grace*) cannot only not edifie the Church, beget or nouriſh true Faith, but is deſtructive to it; being directly contrary to the Nature of the *Chriſtian* and *Apoſtolick Miniſtry*, mentioned in the Scriptures: For the *Apoſtle preached the Goſpel not in the wiſdom of words, leſt the Croſs of Chriſt ſhould be of none effect*, 1 Cor. 1. 17. But this Preaching, not being done by the Actings and Movings of God's Spirit, but by Man's Invention and Eloquence, in his own Will, and through his natural and acquired Parts and Learning, is in the Wiſdom of Words; and therefore the *Croſs of Chriſt* is thereby made of none effect. The Apoſtles *Speech* and *Preaching* was not *with enticing words of Man's Wiſdom, but in Demonſtration of the Spirit and of Power*; That the Faith of their Hearers *ſhould not ſtand in the Wiſdom of Men, but in the Power of God*, 1 Cor. 2. 3, 4, 5. But this Preaching, having nothing of the Spirit and Power in it, both the Preachers and Hearers confeſſing they wait for no ſuch thing, nor yet are often-times ſenſible of it, muſt needs ſtand in the enticing words of Man's Wiſdom; ſince it is by the meer Wiſdom of Man it is ſought after, and the meer Strength of Man's Eloquence and enticing Words it is uttered; and therefore no wonder, if the Faith of ſuch as hear and depend upon ſuch Preachers and Preachings, ſtand in the Wiſdom of Men, and not in the

2. *The words Man's Wiſdom brings, begets not Faith.*

Power of God. The Apoſtles declared, That they *ſpake not in the words which Man's Wiſdom teacheth, but which the Holy Ghoſt teacheth*, 1 Cor. 2. 13. But theſe Preachers confeſs, that they are ſtrangers to the *Holy Ghoſt* his Motions and Operations, neither do they wait to feel them; and therefore they ſpeak in the words, which their own natural Wiſdom and Learning teach them, mixing them in, and adding them to ſuch words, as they ſteal out of the Scripture, and other Books; and therefore ſpeak not, what the *Holy Ghoſt* teacheth.

3. *True Church's method was to ſpeak by Revelation.*

Thirdly; This is contrary to the Method and Order of the *Primitive Church*, mentioned by the Apoſtle, 1 *Cor.* 14. 30, *&c.* where in *Preaching* every one is to wait for his *Revelation*, and to give place one unto another, according as things are revealed. But here there is no waiting for a *Revelation*, but the Preacher muſt ſpeak, and not that which is revealed unto him, but what he hath prepared and premeditated before-hand.

4. *The Spirit is ſhut out by* Prieſts *to be the Teacher.*

Laſtly; By this kind of Preaching, the Spirit of God, which ſhould be the chief Inſtructer and Teacher of God's People, and whoſe Influence is that only, which makes all Preaching effectual and beneficial for the edifying of Souls, is ſhut out; and Man's natural Wiſdom, Learning and Parts, ſet up and exalted: which (no doubt) is a great and chief Reaſon, why the Preaching among the generality of *Chriſtians* is ſo unfruitful and unſucceſsful. Yea, according to this Doctrine, the Devil may preach, and ought to be heard alſo; ſeeing he both knoweth the Truth, and hath as much Eloquence as any. But what avails Excellency of Speech, if the Demonſtration and Power of the Spirit be wanting, which toucheth the Conſcience? We ſee, that when the Devil confeſſed to the Truth, yet Chriſt would have none of his Teſtimony. And as theſe pregnant Teſtimonies of the Scripture, do prove this part of Preaching to be contrary to

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the Doctrine of Christ; so do they also prove *that* of *ours*, before affirmed, to be Conform thereunto.

§. XX. But if any object after this manner, *Have not many been Benefitted, yea, and both Converted and Edified, by the Ministry of such as have Premeditated their Preachings; yea, and hath not the Spirit often concurred, by its Divine Influence, with Preaching thus premeditated, so as they have been powerfully born in upon the Souls of the Hearers, to their advantage?* Object.

I answer; Tho' that be granted, which I shall not deny, it will not infer, that the thing was good in it self; more than, because *Paul* was met with by Christ, to the converting of his Soul, riding to *Damascus* to persecute the Saints, that he did well in so doing. Neither particular Actions, nor yet whole Congregations (as we above observed) are to be measured by the Acts of God's Condescention in times of Ignorance. But besides, it hath often-times fallen out, that God, having a regard to the Simplicity and Integrity either of the Preacher or Hearers, hath fallen in upon the Heart of a Preacher by his Power and Holy Influence, and thereby hath led him to speak things which were not in his Premeditated Discourse, and which perhaps he never thought of before: and those passing Ejaculations, and Unpremeditated, but Living Exhortations, have proved more Beneficial and Refreshful both to Preacher and Hearers, than all their premeditated Sermons. But all that will not allow them to continue in these things, which in themselves are not approved; but contrary to the Practice of the Apostles, when God is raising up a People to serve him, according to the *Primitive Purity* and *Spirituality*; yea, such Acts of *God's Condescention*, in times of Darkness and Ignorance, should engage all more and more to follow him, according as he reveals his most *perfect* and *spiritual Way*. *Answ.*

Paul *Persecuting, was converted: Is therefore Persecuting good?*

II. §. XXI. Having hitherto ſpoken of *Preaching*; now it is fit to ſpeak of *Praying*, concerning which the like Controverſie ariſeth. Our Adverſaries, whoſe *Religion* is all for the moſt part *outſide*, and ſuch whoſe Acts are the meer product of Man's natural Will and Abilities; as they can Preach, ſo can they Pray when they pleaſe, and therefore have their ſet particular Prayers. I meddle not with the Controverſies among themſelves concerning this; ſome of them being for *ſet Prayers*, as a *Liturgy*; others for ſuch, as are conceived *ex tempore*: It ſuffices me, that all of them agree in this, That the Motions and Influence of the Spirit of God are not neceſſary to be previous thereunto; and therefore they have *ſet times* in their publick Worſhip, as before and after Preaching, and in their private Devotion, as Morning and Evening, and before and after Meat, and other ſuch occaſions; at which they preciſely ſet about the performing of their Prayers, by ſpeaking words to God, whether they feel any Motion or Influence of the Spirit, or not: ſo that ſome of the chiefeſt have confeſſed, that they have thus prayed, without the Motions or Aſſiſtance of the Spirit, acknowledging, that they ſinned in ſo doing; yet they ſaid, they look upon it as their Duty to do ſo, tho' to pray without the Spirit be ſin. We freely confeſs, that *Prayer* is both very profitable, and a neceſſary Duty commanded, and fit to be practiſed frequently by all *Chriſtians*: But as we can do nothing without Chriſt, ſo neither can we Pray without the concurrence and aſſiſtance of his Spirit. But, that the *State* of the *Controverſie* may be the better underſtood, let it be conſidered, *Firſt*, That *Prayer* is twofold, *Inward* and *Outward*. *Inward Prayer* is that *ſecret turning of the Mind towards God*, whereby, being ſecretly touched and awakened by the *Light of Chriſt* in the Conſcience, and ſo bowed down under the ſenſe of its Iniquities, Unworthineſs

Of Prayer, how the Outward is diſtinguiſh'd from the Inward.

The Prieſts ſet times to Preach and Pray, deny the Spirit.

What Inward Prayer is?

neſs and Miſery, it looks up to God; and joining iſſue with the ſecret ſhinings of the *Seed of God*, it breathes towards him, and is conſtantly breathing forth ſome ſecret Deſires and Aſpirations towards him. It is in this ſenſe, that we are ſo frequently in Scripture commanded to *Pray continually*, Luke 18. 1. 1. *Theſ.* 5. 17. *Eph.* 6. 18. *Luke* 21. 36. Which cannot be underſtood of *outward Prayer*, becauſe it were impoſſible, that Men ſhould be always upon their Knees, expreſſing *words* of *Prayer*; and this would hinder them from the Exerciſe of thoſe *Duties* no leſs poſitively commanded. *Outward Prayer* is, when as the Spirit (being thus in the Exerciſe of Inward Retirement, and feeling the Breathing of the Spirit of God to ariſe powerfully in the Soul) receives Strength and Liberty, by a ſuperadded Motion and Influence of the *Spirit*, to bring forth either audible *Sighs*, *Groans*, or *Words*, and that either in publick Aſſemblies, or in private, or at Meat, *&c.*

What Outward Prayer is.

As then *Inward Prayer is neceſſary at all times*, ſo, ſo long as the Day of every Man's *Viſitation* laſteth, he never wants ſome Influence, leſs or more, for the Practiſe of it; becauſe he no ſooner retires his Mind, and conſiders himſelf in *God*'s preſence, but he finds himſelf in the Practiſe of it.

Inward prayer neceſſary at all times.

The *Outward Exerciſe* of *Prayer*, as needing a greater and ſuperadded Influence and Motion of the Spirit, as it cannot be continually Practiſed, ſo neither can it be ſo readily, ſo as to be effectually performed, until his Mind be ſometime acquainted with the *Inward*; therefore ſuch as are diligent and and watchful in their Minds, and much retired in the Exerciſe of this *Inward Prayer*, are more capable to be frequent in the uſe of the *Outward*, becauſe that this Holy Influence doth more conſtantly attend them, and they being better acquainted with, and accuſtomed to the Motions of *God*'s *Spirit*, can eaſily perceive and diſcern them. And indeed,

Outward Prayer doth require a ſuperadded Influence.

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as ſuch who are moſt diligent have a near acceſs to *God*, and he taketh moſt delight to draw them by his *Spirit*, to approach and call upon him; ſo when many are gathered together in this *watchful Mind*, God doth frequently pour forth the *Spirit* of *Prayer* among them, and ſtir them thereunto, to the Edifying and Building up of one another in *Love*. But becauſe this *Outward Prayer* depends upon the *Inward*, as that which muſt follow it, and cannot be acceptably performed, but as attended with a ſuperadded Influence and Motion of the *Spirit*, therefore cannot we prefix ſet Times to *Pray outwardly*, ſo as to lay a neceſſity to ſpeak words at ſuch and ſuch times, whether we feel this Heavenly Influence and Aſſiſtance, or no; for that we judge were a tempting of *God*, and a coming before him without due *Preparation*. We think it fit for us to preſent our ſelves before him by this *Inward Retirement* of the *Mind*, and ſo to proceed further, as his Spirit ſhall help us and draw us thereunto: and we find, that the Lord accepts of this, yea, and ſeeth meet ſometimes to exerciſe us in this ſilent Place, for the trial of our *Patience*, without allowing us to ſpeak further; that he may teach us not to rely upon outward *Performance*, or ſatisfie our ſelves, as too many do, with the ſaying of our *Prayers*; and that our dependence upon him may be the more firm and conſtant, to wait for the holding out of this *Scepter*, and for his allowance to draw near unto him, and with great freedom and enlargement of *Spirit* upon our *Hearts* towards him. Yet nevertheleſs we do not deny, but ſometimes *God*, upon particular Occaſions very ſuddenly, yea, upon the very firſt turning-in of the *Mind*, may give Power and Liberty to bring forth Words or Acts of *outward Prayer*, ſo as the Soul can ſcarce diſcern any Previous motion, but the influence and bringing forth thereof may be as it were, *ſimul & ſemel*; nevertheleſs that ſaying of *Bernard*

We cannot fix ſet times to Speak and Pray to tempt God.

Such Sin, as are neglecting Prayer.

Bernard is true, that *All Prayer is luke-warm, which hath not an Inspiration preceding it.* Tho' we affirm, that none ought to go about *Prayer* without this Motion: yet we do not deny, but such *Sin*, as neglect *Prayer*; but their *Sin* is, in that they come not to that Place, where they may feel that, that would lead them thereunto. And therefore we question not, but many, through neglect of this *Inward Watchfulness* and *Retiredness* of *Mind*, miss many Precious opportunities to *Pray*, and thereby are guilty in the sight of God; yet would they *Sin*, if they should set about the Act, until they first felt the Influence. For as he grosly offends his *Master*, that lieth in his Bed and sleeps, and neglects to do his *Master's Business*; yet if such an one should suddenly get up, without putting on his Cloaths, or taking along with him those necessary *Tools* and *Instruments*, without which he could not possibly Work, and should forwardly fall a doing to no purpose, he would be so far thereby from repairing his former *Fault*, that he would justly incur a new Censure: and as one, that is Careless, and other ways Busied, may miss to hear one speaking unto him, or even not hear the Bell of a Clock, tho' striking hard by him; so may many through Neglience, miss to hear God often-times calling upon them, and giving them access to Pray unto him: yet will not that allow them, without his liberty, in their own Wills to fall to Work.

A Forward and a Careless Servant answer not their Duty.

And lastly: Tho' this be the only true and proper Method of Prayer, as that which is alone acceptable to God; yet shall we not deny, but he often-times answered the *Prayers*, and concurred with the *Desires* of some, especially in times of *Darkness*, who have greatly erred herein, so that some that have sat down in *formal Prayer*, tho' far wrong in the Matter as well as Manner, without the assistance or influence of *God's Spirit*; yet have found him to take occasion there-through to break

In times of Darkness God did often hear their Prayers.

break in upon their Souls, and wonderfully tender and refreſh them: yet, as in *Preaching* and elſewhere hath afore been obſerved, that will not prove any ſuch *Practices*, or be a juſt Let to hinder any from coming to *practiſe* that *Pure*, *Spiritual* and *Acceptable Prayer*, which God is again reſtoring and leading his People into, out of all *Superſtitions* and meer *Empty Formalities*. The State of the *Controverſie*, and our *Senſe* thereof, being thus clearly Stated, will both obviate many *Objections*, and make the Anſwer to others more Brief and Eaſie. I ſhall firſt prove this *Spiritual Prayer* by ſome ſhort Conſiderations from *Scripture*; and then Anſwer the Objections of our Oppoſers, which will alſo ſerve to refute their Method and Manner thereof.

Firſt, Spiritual Prayer prov'd from Scripture.

I. §. XXII. And *Firſt*, That there is a neceſſity of this *Inward Retirement* of the *Mind*, as previous to *Prayer*, that the *Spirit* may be felt to draw thereunto, appears, for that in moſt of thoſe places, where *Prayer* is commanded, *Watching* is prefixed thereunto, as neceſſary to go before; as *Matth.* 24. 42. *Mark* 13.33. & 14.38. *Luke* 21.36. from which it is evident that this *Watching* was to go before *Prayer*. Now to what end is this *Watching*, or what is it, but a waiting to feel *God*'s *Spirit* to draw unto *Prayer*, that ſo it may be done acceptably? For ſince we are to *Pray always in the Spirit*, and cannot pray of our ſelves without it acceptably, this watching muſt be for this end recommended to us, as preceding *Prayer*, that we may Watch and Wait for the ſeaſonable time to *Pray*, which is, when the Spirit moves thereunto.

God's Spirit muſt be felt to move the Mind to Prayer.

Eph. 6. 18.

II. *Secondly*, This Neceſſity of the Spirit's moving and concurrence, appears abundantly from that of the Apoſtle *Paul*, *Rom.* 8. 26, 27. *Likewiſe the Spirit alſo helpeth our Infirmities: for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh interceſſion for us with groanings, which cannot be uttered. And he that ſearcheth the hearts, knoweth what*

We know not how to Pray, but as the Spirit helps.

is

is the mind of the Spirit, because he maketh intercession for the Saints, according to the Will of God. Which *first* holds forth the incapacity of Men, as of themselves, to pray or call upon God in their own Wills, even such as have received the *Faith* of *Christ*, and are in measure Sanctified by it; as was the Church of *Rome*, to whom the Apostle then wrote. *Secondly:* It holds forth that, which can only help and assist Men to Pray, to wit, the Spirit, as that, without which they cannot do it acceptably to God, nor beneficially to their own Souls. *Thirdly*, The manner and way of the Spirit's intercession, *with Sighs and Groans which are unutterable.* And *Fourthly*, That God receiveth graciously the Prayers of such, as are presented and offered unto himself by the Spirit, *knowing it to be according to his Will.* Now, it cannot be conceived, but this Order of Prayer thus asserted by the Apostle, is most consistent with those other Testimonies of Scripture, commending and recommending to us the use of Prayer. From which I thus argue.

Arg. *If any Man know not how to pray,* neither *can do it without the help of the Spirit, then it is to no purpose for him, but altogether unprofitable, to* pray without it.

But the first *is true; Therefore also the* last:

III. *Pray always in the Spirit, and Watching thereunto.*

Thirdly: This necessity of the Spirit to true Prayer, appears from *Eph.* 6. 18. and *Jude* 20. where the Apostle commands *to pray always in the Spirit, and watching thereunto*; which is as much, as if he had said, that we were never to Pray without the Spirit, or watching thereunto. And *Jude* sheweth us that such Prayers as are *in the Holy Ghost*, only tend to the *building up of our selves in our most Holy Faith.*

IV. *Man cannot call* Christ Lord, *but by the Holy Ghost.*

Fourthly, The Apostle *Paul* saith expressly, 1 *Cor.* 12. 3. *That no Man can say that Jesus is the Lord, but by the Holy Ghost:* If then Jesus cannot be thus rightly named, but by the *Holy Ghost*; far less can he be acceptably called upon. Hence the same Apostle declares,

declares, 1 *Cor.* 14. 15. that he *will pray with the Spirit, &c.* A clear evidence, that it was none of his method to pray without it.

V. *God will not hear the Prayers of the Wicked.*

But *Fifthly*; All *Prayer* without the Spirit is *Abomination*, such as are the *Prayers of the Wicked*, Prov. 28. 9. And the *Confidence* that the Saints have, that *God will hear them*, is, if they *ask any thing according to his Will*, 1 John 5. 14. So if the Prayer be not according to his Will, there is no ground of Confidence that he will hear. Now our Adversaries will acknowledge, that Prayers without the Spirit are not according to the Will of God; and therefore such, as pray without it, have no ground to expect an answer: For indeed to bid a Man, *Pray* without the *Spirit*, is all one, as to bid one *See* without *Eyes*, *Work* without *Hands*, or *Go* without *Feet*. And to desire a Man to fall to *Prayer*, ere the Spirit, in some measure, less or more, move him thereunto, is to desire a Man to see, before he open his Eyes; or to walk, before he rise up; or to work with his Hands, before he move them.

VI. *All Sacrifice is Sin, not offer'd by the Spirit.*

§. XXIII. But *lastly*, From this false Opinion of Praying without the Spirit, and not judging it necessary to be waited for, as that which may be felt to move us thereunto, hath proceeded all the Superstition and Idolatry that is among those called *Christians*, and those many Abominations wherewith the *Lord* is *provoked*, and his *Spirit grieved*: so that many deceive themselves now, as the *Jews* did of old, thinking it sufficient, if they pay their daily Sacrifices, and offer their customary Oblations; from thence thinking all is well, and creating a false peace to themselves, as the *Whore* in the *Proverbs*; because they have offered up their *Sacrifices* of Morning and Evening Prayers. And therefore it's manifest, that their constant use of things doth not a whit influence their Lives and Conversations; but they remain for the most part as bad as ever. Yea, it is frequent both among

Papists,

Papists and *Protestants*, for them first to leap, as it were, out of their vain, light and profane Conversations, at their *set hours* and *seasons*, and fall to their customary Devotion; and then, when it is scarce finished, and the Words to God scarce out, the former profane Talk comes after it: so that the same wicked profane Spirit of this World acts them in both. If there be any such thing as *vain Oblations*, or *Prayers that are Abomination*, which God heareth not, (as is certain there are, and the Scripture testifies, *Isai.* 66. 3. *Jer.* 14. 12.) certainly such *Prayers*, as are acted in Man's will, and by his own strength, without God's Spirit, must be of that number.

§. XXIV. Let this suffice for Probation. Now I shall proceed to answer their Objections, when I have said something concerning *Joining in Prayer with others*. Those that pray together with one accord, use not only to concur in their Spirits, but also in the Gesture of their Body; which we also willingly approve of. It becometh those, who approach before God to *pray*, that they do it with *bowed Knees*, and with their *Heads uncovered*; which is our Practice.

Concerning Joining in Prayer with others.

But here ariseth a Controversie, *Whether it be lawful to join with others (by those external Sign of Reverence, albeit not in Heart) who pray formally, not waiting for the Motion of the Spirit, nor judging it necessary.* Object.

We answer; Not at all: And for our Testimony in this thing we have suffered not a little. For when it hath fallen out, that either accidentally, or to witness against their Worship, we have been present during the same, and have not found it lawful for us to *bow* with them thereunto, they have often persecuted us, not only with Reproaches, but also with Strokes and cruel Beatings. For this cause they use to accuse us of Pride, Profanity and Madness, as if we had no Respect *Answ.*

How with Idolaters we cannot Join in Prayer.

Respect or Reverence to the *Worship of God*, and as if we judged none could pray, or were heard of God, but our selves. Unto all which, and many more Reproaches of this kind, we *answer* briefly and modestly; That it sufficeth us, that we are found so doing, neither through Pride, nor Madness, nor Profanity; but meerly lest we should hurt our *Consciences*: The reason of which is plain and evident; for since our *Principle* and *Doctrine* oblige us to believe, that the *Prayers* of those, who themselves confess they are *not acted by the Spirit*, are *Abominations*, how can we, with a safe Conscience, joyn with them?

Object. 2 If they urge, *That this is the heighth of Uncharitableness and Arrogancy; as if we judged our selves always to pray by the Spirit's Motion, but they never; as if we were never deceived by Praying without the Motions of the Spirit, and that they were never acted by it: seeing albeit they judge not the Motion of the Spirit always necessary, they confess nevertheless that it is very profitable and comfortable, and they feel it often influencing them; which that it sometimes falls out, we cannot deny.*

Answ. To all which I answer distinctly: If it were their known and avowed *Doctrine*, not to Pray without the motion of the Spirit, and that seriously holding thereunto, they did not bind themselves to Pray at certain *prescribed Times* precisely (at which times they determine to Pray, tho' without the Spirit) then indeed we might be accused of Uncharitableness and Pride, if we never joined with them; and if they so taught and practised, I doubt not but it should be lawful for us so to do, unless there should appear some manifest and evident Hypocrisie and Delusion. But seeing they confess, that they *Pray without the Spirit*, and seeing God hath perswaded us, that such Prayers are *abominable*, how can we with a safe Conscience join with an *Abomination?* That God sometimes condescends

Shall we confirm the Hypocrite, when praying.

ſcends to them, we do not deny (albeit now, when the *Spiritual Worſhip* is openly proclaimed, and all are invited unto it, the caſe is otherwiſe, than in thoſe old times of Apoſtaſie and Darkneſs) and therefore, albeit any ſhould begin to Pray in our preſence, not expecting the Motion of the Spirit; yet if it manifeſtly appear, that God in condeſcenſion did concur with ſuch a one, then according to God's Will, we ſhould not refuſe to join alſo; but this is rare, leſt thence they ſhould be confirmed in their falſe Principle. And albeit this ſeem hard in our Profeſſion, nevertheleſs it is ſo confirmed by the Authority both of Scripture and right Reaſon, that many convinced thereof, have embraced this part before other *Truths*, which were eaſier, and as they ſeemed to ſome, clearer. Among whom is memorable of late Years *Alexander Skein*, a Magiſtrate of the City of *Aberdeen*, a Man very modeſt, and very averſe from giving offence to others; who nevertheleſs being overcome by the Power of Truth in this matter, behoved for this cauſe to ſeparate himſelf from the publick Aſſemblies and Prayers, and join himſelf unto us: Who alſo gave the reaſon of his Change, and likewiſe ſuccinctly, but yet ſubſtantially, comprehended this Controverſie, concerning *Worſhip*, in ſome ſhort Queſtions, which he offer'd to the publick Preachers of the *City*, and I think meet to inſert in this place.

Some Queſtions of A. Skein, propoſed to the Preachers, that are in Aberdeen.

1. *Whether or not ſhould any Act of God's Worſhip be gone about, without the Motions, Leadings and Actings of the Holy Spirit?* Query.

2. *If the Motions of the Spirit be neceſſary to every particular Duty, whether ſhould he be waited upon, that all our Acts and Words may be according as he gives utterance and aſſiſtance?*

3. *Whether every one that bears the Name of a* Chriſtian, *or profeſſes to be a* Proteſtant, *hath ſuch an uninterrupted meaſure thereof, that he may, without waiting, go immediately about the Duty?*

4. *If there be an indiſpoſition and unfitneſs at ſome times for ſuch Exerciſes, at leaſt as to the Spiritual and Lively Performances thereof, whether ought they to be performed in that Caſe, and at that Time?*

5. *If any Duty be gone about, under pretence that it is in obedience to the External Command, without the Spiritual Life and Motion neceſſary; whether ſuch a Duty, thus performed, can in Faith be expected to be accepted of God, and not rather reckoned as a bringing* Levit. 16. 1. *of ſtrange Fire before the Lord; ſeeing it is performed (at beſt) by the ſtrength of natural and acquired Parts, and not by the ſtrength and aſſiſtance of the Holy Ghoſt, which was typified by the Fire that came down from Heaven, which alone behoved to conſume the Sacrifice, and no other?*

6. *Whether Duties, gone about in the meer ſtrength of natural and acquired Parts (whether in publick or private) be not as really, upon the matter, an Image of Man's Invention, as the* Popiſh *Worſhip, tho' not ſo groſs in the outward appearance? And therefore whether it be not as real Superſtition to countenance any Worſhip of that nature, as it is to countenance* Popiſh *Worſhip, tho' there be a difference in the degree?*

7. *Whether it be a ground of Offence, or juſt Scandal, to countenance the Worſhip of thoſe, whoſe profeſſed Principle it is, neither to ſpeak for Edification, nor to pray, but as the Holy Ghoſt ſhall be pleaſed to aſſiſt them, in ſome meaſure, leſs or more; without which they rather chooſe to be ſilent, than to ſpeak without this Influence?*

Unto theſe they anſwered but very coldly and faintly; whoſe Anſwers likewiſe long ago he refuted.

Seeing then God hath called us to his Spiritual Worſhip, and to teſtifie againſt the Humane and Voluntary Worſhips of the Apoſtaſy, if we did not this way ſtand Immoveable to the *Truth* revealed, but ſhould join with them, both our Teſtimony for God would be weakned and loſt, and

We muſt not loſe our Witneſſing for God.

it

it would be impossible steadily to Propagate this Worship in the World, whose progress we dare neither retard nor hinder by any Act of ours; tho' therefore we shall lose not only Worldly Honour, but even our Lives. And truly many *Protestants*, through their unsteadiness in this thing, for politick ends, complying with the *Popish Abominations*, have greatly scandalized their Profession, and hurt the Reformation: As appeared in the Example of the *Elector* of *Saxony*, who, in the Convention at *Augsburg*, in the Year 1530, being commanded by the Emperor *Charles* the Fifth, to be present at the *Mass*, that he might carry the Sword before him, according to his place; which when he justly scrupled to perform, his Preachers taking more care for their Prince's Honour, than for his Conscience, perswaded him that it was lawful to do it against his Conscience. Which was both a very bad Example, and great scandal to the Reformation, and displeased many; as the Author of the *History* of the *Council* of *Trent*, in his First Book, well observes. But now I hasten to the Objections of our Adversaries, against this Method of Praying.

Elector of Saxony his Scandal given to Protestants.

Secondly: Objections against Spiritual Prayer, Answer'd.

§. XXV. *First*; They object, *That if such particular Influences were needful to outward Acts of Worship, then they should also be needful to inward Acts, to wit, desire and love to God:*

But this is absurd; *Therefore also that from whence it follows.*

Object. 1

I answer; That which was said in the *State* of the *Controversie*, cleareth this; because, as to those general Duties, there never wants an Influence, so long as the Day of a Man's Visitation lasteth; during which time, *God is always near* to him, and *wrestling* with him by his Spirit, to turn him to himself; so that, if he do but stand still, and cease from his evil thoughts, the Lord is near to help him, *&c.* But as to the outward Acts of Prayer,

Answ.

they need a more ſpecial Motion and Influence, as hath been proved.

Object. 2 *Secondly*; They object, *That it might be alſo alledged, that Men ought not to do moral Duties, as Children to honour their Parents, Men to do right to their Neighbours, except the Spirit move them to it.*

Anſw. I anſwer; There is a great difference betwixt theſe General Duties, betwixt Man and Man, and the particular expreſs Acts of Worſhip towards God: The one is meerly Spiritual, and commanded by God to be performed by his Spirit; the other anſwer their End, as to them, whom they are immediately directed to, and concern, tho' done from a meer natural Principle of Self-love: Even as *Beaſts* have natural Affections one to another, and therefore may be thus performed. Tho' I ſhall not deny, but that they are not Works accepted of God, or beneficial to the Soul, but as they are done in the Fear of God, and in his Bleſſing, in which his Children do all things; and therefore are accepted and bleſſed in whatſoever they do.

Object. 3 *Thirdly*; They object, *That if a wicked Man ought not to pray without a Motion of the Spirit, becauſe his Prayer would be ſinful; neither ought he to plow by the ſame reaſon, becauſe the* plowing of the wicked, *as well as his praying*, is ſin. Prov. 21. 4.

Anſw. This Objection is of the ſame Nature with the former, and therefore may be anſwered the ſame way; ſeeing there is a great difference betwixt Natural Acts, ſuch as *eating*, *drinking*, *ſleeping*, and *ſeeking Suſtenance for the body* (which things Man hath common with Beaſts) and Spiritual Acts. And it doth not follow, becauſe Man ought not to go about *Spiritual Acts* without the Spirit, that therefore he may not go about *Natural Acts* without it: The *Analogy* holds better thus, and that for the proof of our Affirmation, That as Man for the going about Natural Acts, needs his Natural Spirit; ſo to perform Spiritual Acts, he needs the Spirit of God.

How Acts of Nature differ from the Spirit's.

God. That the *Natural Acts* of the Wicked and Unregenerate are *ſinful*, is not denied; tho' not as in themſelves, but in ſo far as Man in that ſtate is in all things reprobated in the ſight of God.

Fourthly; They object, *That wicked Men may, according to this Doctrine, forbear to pray for Years together, alledging, they want a Motion to it.* Object. 4

I anſwer; The falſe pretences of wicked Men do nothing invalidate the Truth of this Doctrine; for at that rate there is no Doctrine of Chriſt, which Men might not turn by. That *they ought not to pray without the Spirit*, is granted; but then they ought to come to that place of *watching*, where they may be capable to feel the Spirit's Motion. They *ſin* indeed in not *Praying*; but the cauſe of this *Sin* is their not *Watching*: So their neglect proceeds not from this Doctrine, but from their diſobedience to it; ſeeing if they did pray without this, it would be a double Sin, and no fulfilling of the Command to *Pray*: nor yet would their *Prayer*, without this Spirit, be uſeful unto them. And this our Adverſaries are forced to acknowledge in another caſe: for they ſay, *It is a Duty incumbent on Chriſtians to frequent the Sacrament of the Lord's Supper* (as they call it;) Yet they ſay, *No Man ought to take it unworthily*: yea, they plead, that ſuch as find themſelves unprepared, muſt abſtain; and therefore do uſually *Excommunicate* them from the Table. Now, tho' according to them it be neceſſary to partake of this Sacrament; yet it is alſo neceſſary, that thoſe that do it, do firſt examine themſelves, leſt they eat and drink their own Condemnation: and tho' they reckon it *ſinful* for them to forbear, yet they account it more *ſinful* for them to do it without this Examination. *Anſw.* *That wicked Men neglect the Motions of the Spirit to pray.*

Fifthly; They object, *Acts* 8. 22. *where* Peter *commanded* Simon Magus, *that wicked Sorcerer, to pray*; Object. 2

from thence inferring, *That wicked Men may and ought to Pray.*

Anſw. I anſwer; That in the citing of this place, as I have often obſerved, they omit the firſt and chiefeſt part of the verſe, which is thus, *Acts* 8. v. 22. *Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee:* ſo here he bids him firſt *Repent.* Now the leaſt meaſure of true Repentance cannot be without ſomewhat of that inward Retirement of the Mind, which we ſpeak of: And indeed where true Repentance goeth firſt, we do not doubt but the Spirit of God will be near to concur with, and influence ſuch, to pray to, and call upon God.

The Sorcerer may pray, but not without Repentance.

Object. 6 And *Laſtly*; They Object, *That many Prayers begun without the Spirit, have proved effectual; and that the Prayers of wicked Men have been heard, and found acceptable, as* Ahab's.

Anſw. This Objection was before ſolved. For the Acts of God's Compaſſion and Indulgence, at ſometimes, and to ſome perſons, upon ſingular extraordinary occaſions, are not to be a Rule of our Actions. For if we ſhould make that the meaſure of our Obedience, great inconveniences would follow; as is evident, and will be acknowledged by all. *Next*, We do not deny, but wicked Men are ſenſible of the Motions and Operations of God's Spirit oftentimes, before their day be expired; from which they may at times pray acceptably; not as remaining altogether Wicked, but as entering into Piety, from whence they afterwards fall away.

III. *Of Singing Pſalms.*

§. XXVI. As to the *Singing of Pſalms*, there will not be need of any long Diſcourſe; for that the caſe is juſt the ſame, as in the two former, of *Preaching and Prayer.* We confeſs this to be a part of God's Worſhip, and very ſweet and refreſhful, when it proceeds from a true ſenſe of God's Love in the Heart, and ariſes from the Divine Influence of the Spirit, which leads Souls to breathe

breathe forth either a ſweet Harmony, or words ſuitable to the preſent Condition; whether they be words formerly uſed by the Saints, and recorded in Scripture, ſuch as the *Pſalms* of *David*, or other words; as were the Hymns and Songs of *Zacharias*, *Simeon*, and the bleſſed Virgin *Mary*. But as for the formal cuſtomary way of *ſinging*, it hath in Scripture no foundation, nor any ground in true Chriſtianity: yea, beſides all the Abuſes incident to *Prayer* and *Preaching*, it hath this more peculiar, that often-times great and horrid Lyes are ſaid in the ſight of God: For all manner of wicked profane People take upon them to perſonate the Experiences and Conditions of bleſſed *David*; which are not only falſe, as to them, but alſo as to ſome of more Sobriety, who utter them forth. As where they will ſing ſometimes, *Pſalm* 22. 14.—*My Heart is like Wax, it is melted in the midſt of my Bowels:* And verſe 15. *My ſtrength is dried up like a Potſheard, and my Tongue cleaveth to my Jaws; and thou haſt brought me into the duſt of Death:* And *Pſalm* 6. 6. *I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with my tears:* And many more, which thoſe that ſpeak, know to be falſe, as to them. And ſometimes will confeſs, juſt after, in their Prayers, that they are guilty of the Vices oppoſite to thoſe Vertues, which but juſt before they have aſſerted themſelves endued with. Who can ſuppoſe, that God accepts of ſuch Juggling? And indeed ſuch *Singing* doth more pleaſe the carnal Ears of Men, than the pure Ears of the Lord, who abhors all Lying and Hypocriſie.

A ſweet harmonious Sound.

But formal Singing has no Scripture-Ground.

Profane Singing of David's Conditions Refuted.

That *Singing* then, that pleaſeth him, muſt proceed from that which is *PURE in the Heart* (even from the *Word of Life* therein) in and by which, richly dwelling in us, *Spiritual Songs* and *Hymns* are returned to the Lord, according to that of the Apoſtle, *Col.* 3. 16.

Artificial Muſick. But as to their *Artificial Muſick*, either by Organs, or other Inſtruments, or Voice, we have neither Example nor Precept for it in the New Teſtament.

§. XXVII. But *laſtly*; The great Advantage of this true *Worſhip of God*, which we profeſs and practiſe, is, that it conſiſteth not in Man's Wiſdom, Arts or Induſtry; neither needeth the Glory, Pomp, Riches, nor Splendor of this World, to beautifie it, as being of a Spiritual and Heavenly Nature; and therefore too ſimple and contemptible to the Natural Mind and Will of Man, that hath no delight to abide in it, becauſe he finds no room there for his Imaginations and Inventions, and hath not the opportunity to gratifie his outward and carnal Senſes: ſo that this Form being obſerved, is not like to be long kept pure without the Power; for it is of it ſelf ſo naked without it, that it hath nothing in it to invite and tempt Men to dote upon it, further than it is accompanied with the Power. Whereas the Worſhip of our Adverſaries, being performed in their own wills, is ſelf-pleaſing, as in which they can largely exerciſe their Natural Parts and Invention: and ſo (as to moſt of them) having ſomewhat of an outward and worldly Splendor, delectable to the carnal and worldly Senſes, they can pleaſantly continue it, and ſatisfie themſelves; tho' without the Spirit and Power, which they make no ways Eſſential to the performance of their Worſhip, and therefore neither wait for, nor expect it.

No Splendor of this world attends this inward Worſhip.

The Carnal Worſhip pleaſes Self.

The Worſhip of the Quakers. §. XXVIII. So that to conclude, *The Worſhip, Preaching, Praying and Singing, which we plead for, is ſuch as proceedeth from the Spirit of God, and is always accompanied with its Influence, being begun by its Motion, and carried on by the Power and Strength thereof; and ſo is a* Worſhip *purely ſpiritual:* ſuch as the Scripture holds forth, *John* 4. 23, 24. 1 *Cor.* 14. 15. *Eph.* 6. 18, &c.

But

But *the Worſhip, Preaching, Praying and Singing, which our Adverſaries plead for, and which we oppoſe, is a Worſhip which is both begun, carried on, and concluded in Man's own Natural* Will *and* Strength, *without the motion or influence of God's Spirit*; *which they judge they need not wait for, and therefore may be truly acted both as in the matter and manner, by the* Wickedneſs of Men. *Such was the Worſhip and vain Oblations,* which God always rejected, as apppears from *Iſa.* 66. 3. *Jer.* 14. 12, &c. *Iſa.* 1. 13. *Prov.* 15. 29. *Job* 9. 31. *Our Adverſaries Worſhip.*

PROPOSITION XII.

Concerning Baptiſm.

As there is one Lord, *and* one Faith, *ſo there is one Baptiſm,* which is not the putting away the *Filth* of the *Fleſh,* but the Anſwer of a good Conſcience before God, by the Reſurrection of Jeſus Chriſt. *And this Baptiſm is a Pure and Spiritual thing, to wit, the Baptiſm of the Spirit and Fire, by which we are buried with him, that being waſhed and purged from our Sins, we may* walk in the newneſs of Life: *Of which the Baptiſm of* John *was a Figure, which was commanded for a time, and not to continue for ever*; *as to the Baptiſm of Infants, it is a meer Humane Tradition, for which neither Precept nor Practice is to be found in all the Scripture.*

Eph. 4. 5. 1 Pet. 3. 21 Rom. 6. 4. Gal. 3. 27. Col. 2. 12. John 3. 30. 1 Cor. 1. 17.

§. I. I Did ſufficiently demonſtrate, in the Explanation and Proof of the former Propoſition, how greatly the *Profeſſors* of *Chriſtianity,* as well *Proteſtants* as *Papiſts,* were degenerated in the matter of *Worſhip,* and how much Strangers to, and averſe from that true and acceptable *Worſhip,* that is performed in the *Spirit* of *Truth,* becauſe

cauſe of Man's natural Propenſity in his fallen State to exalt his own *Inventions*, and to intermix his own *Work* and *Product* in the Service of God: and from this Root ſprung all the idle Worſhips, Idolatries, and numerous Superſtitious Inventions among the *Heathens*. For when God in Condeſcenſion to his choſen People, the *Jews*, did preſcribe to them by his Servant *Moſes*, many *Ceremonies* and *Obſervations*, as *Types* and *Shadows* of the *Subſtance*, which in due time was to be revealed; which conſiſted for the moſt part in Waſhings, outward Purifications and Cleanſings, which were to continue, until the time of *Reformation*, until the *Spiritual Worſhip* ſhould be ſet up; and that God by the more powerful pouring forth of his *Spirit*, and guiding of that *Anointing*, ſhould lead his *Children into all Truth*, and teach them to Worſhip him in a way more Spiritual and acceptable to him, tho' leſs agreeable to the Carnal and Outward Senſes. Yet notwithſtanding *God*'s *Condeſcenſion* to the *Jews* in ſuch things, we ſee that that part in Man, which delights to follow its own *Inventions*, could not be reſtrained, nor yet ſatisfied with all theſe *Obſervations*; but that often-times they would be either declining to the other *Superſtitions* of the *Gentiles*, or adding ſome new Obſervations and Ceremonies of their own: To which they were ſo devoted, that they were ſtill apt to prefer them before the commands of God, and that under the Notion of *Zeal* and *Piety*. This we ſee abundantly in the Example of the *Phariſees*, the Chiefeſt Sect among the *Jews*, whom Chriſt ſo frequently reproves *for making void the Commandments of God by their Traditions*, Matth. 15. 6, 9, *&c.* This Complaint may at this day be no leſs juſtly made, as to many, bearing the the *Name* of *Chriſtians*, who have introduced many things of this kind, partly borrowed from the *Jews*, which they more tenaciouſly ſtick to, and more earneſtly contend for, than for the weightier Points of

From whence Idolatries and Heathen Superſtitions did ſpring.

The Phariſees the Chiefeſt among the Jews.

of *Christianity*; becauſe that *Self* yet alive, and ruling in them, loves their own *Inventions* better than God's *Commands*. But if they can by any means ſtretch any *Scripture-Practice*, or *Conditional Precept* or *Permiſſion*, fitted to the Weakneſs or Capacity of ſome, or appropriate to ſome particular Diſpenſation, to give ſome Colour for any of theſe their *Inventions*; they do then ſo tenaciouſly ſtick to them, and ſo obſtinately and obſtreperouſly plead for them, that they will not patiently hear the moſt ſolid *Chriſtian* Reaſons againſt them. Which Zeal, if they would but ſeriouſly Examine it, they would find to be but the prejudice of *Education*, and the love of *Self*, more than that of *God*, or his *Pure Worſhip*. This is verified concerning thoſe things, which are call'd *Sacraments*, about which they are very Ignorant in *Religious Controverſies*, who underſtand not how much Debate, Contention, Jangling, and Quarrelling there has been among thoſe call'd *Chriſtians*: So that I may ſafely ſay, the *Controverſie* about them, to wit, about their *Number*, *Nature*, *Virtue*, *Efficacy*, *Adminiſtration*, and other things, hath been more than about any other *Doctrine* of *Chriſt*, whether as betwixt *Papiſts* and *Proteſtants*, or among *Proteſtants* betwixt themſelves. And how great prejudice theſe *Controverſies* have brought to *Chriſtians*, is very obvious; whereas the things contended for among them, are for the moſt part but empty Shadows, and meer Out-ſide things: as I hope hereafter to make appear to the patient and unprejudicate Reader.

Many things in Chriſtendom are borrow'd from the Jews and Gentiles.

Of Sacraments ſo many Controverſies.

§. II. That which comes firſt under Obſervation, is the Name [*Sacrament*,] which is ſtrange, that *Chriſtians* ſhould ſtick to, and Contend ſo much for, ſince it is not to be found in all the *Scripture*; but was borrowed from the *Military Oaths* among the *Heathens*, from whom the *Chriſtians*, when they began to *Apoſtatize*, did borrow many *Superſtitious Terms* and *Obſervations*, that they might thereby Ingratiate

The Name of Sacrament (not found in Scripture) is borrowed from the Heathens.

Ingratiate themſelves, and the more eaſily gain the *Heathens* to their *Religion*; which practice, tho' perhaps intended by them for good, yet, as being the fruit of *Humane Policy*, and not according to *God's Wiſdom*, has had very pernicious Conſequences. I ſee not, how any, whether *Papiſts* or *Proteſtants*, eſpecially the latter, can in reaſon quarrel with us for denying this Term, which it ſeems the Spirit of God ſaw not meet to inſpire the Pen-men of the Scriptures to leave unto us.

Object. 1 But if it be ſaid, That *it is not the Name, but the Thing they contend for*:

Anſw. I *Anſwer*: Let the Name then, as not being *Scriptural*, be laid aſide, and we ſhall ſee at firſt entrance, how much Benefit will redound by laying aſide this Traditional Term, and betaking us to plainneſs of *Scripture-Language*. For preſently the great Conteſt about the number of them will vaniſh; ſeeing there is no Term uſed in Scripture, that can be made uſe of, whether we call them *Inſtitutions*, *Ordinances*, *Precepts*, *Commandments*, *Appointments*, or *Laws*, &c. that would afford ground for ſuch a Debate; ſince neither will *Papiſts* affirm, that there are only *Seven*, or *Proteſtants* only *Two* of any of theſe afore-mentioned.

Object. 4 If it be ſaid, That this *Controverſie ariſes from the Definition of the Thing, as well as from the Name.*

Anſw. It will be found otherwiſe: For whatever way we take their Definition of a *Sacrament*, whether as an *outward viſible Sign, whereby inward Grace is conferred, or only ſignified.* This Definition will agree to many things, which neither *Papiſts* nor *Proteſtants* will acknowledge to be *Sacraments*. If they be expreſſed under the Name of *Sealing Ordinances*, as ſome do, I could never ſee either by Reaſon or Scripture, how this Title could be appropriate to them, more than to any other *Chriſtian, Religious Performance:* for that muſt needs properly be a *Sealing Ordinance*, which makes the

The Definition of Sacrament agrees to many other things.

What Sealing Ordinance doth mean?

Perſons

Persons receiving it *infallibly certain* of the *Promise*, or thing *sealed to them.*

If it be said, *It is so to them that are faithful.* Object. 3

I *Answer:* So is Praying and Preaching, and doing of every good Work: Seeing the partaking or performing of the one, gives not to any a more certain Title to Heaven, yea (in some respect) not so much, there is no Reason to call them so, more than the other. *Answ.*

Besides, we find not any thing called the *Seal* and *Pledge* of our *Inheritance*, but the *Spirit* of *God*; it is by that we are said to be *sealed*, Eph. 1. 14. & 4. 30. which is also termed the *Earnest of our Inheritance*, 2 Cor. 1. 22. and not by *outward Water* or *Eating* and *Drinking*; which as the Wickedest of Men may partake of, so many that do, do notwithstanding it, go to Perdition. For it is not *outward Washing with Water*, that maketh the *Heart clean*, by which Men are fitted for Heaven: And as that *which goeth into the Mouth, doth not defile a Man, because it is put forth again*, and so goeth to the *Dunghill*; neither doth any thing which Man eateth, purifie him, or fit him for Heaven. What is said here in general, may serve for an Introduction, not only to this Proposition, but also to the other concerning the *Supper*. Of these *Sacraments* (so call'd) *Baptism* is always first numbered, which is the Subject of the present Proposition; in whose Explanation I shall first demonstrate and prove our Judgment; and then Answer the Objections, and Refute the Sentiments of our Opposers. As to the first part, these things following, which are briefly comprehended in the Proposition, come to be proposed and proved. *That outward Washing doth not cleanse the Heart.* Part I.

§. III. First: *That there is but one Baptism*, as well as but one Lord, one Faith, *&c.* Prop. I.

Secondly, *That this one Baptism, which is the Baptism of Christ, is not a washing with, or dipping in Water, but a being Baptized by the Spirit.* II.

Thirdly,

III. Thirdly, *That the Baptiſm of* John *was but a Figure of this, and therefore, as the Figure, to give place to the Subſtance; which tho' it be to continue, yet the other is ceaſed.*

Prop. I. As for the *firſt*, viz. *That there is but one Baptiſm*, there needs no other proof than the words of the Text, *Eph.* 4. 5. *One Lord, one Faith, one Baptiſm:* where the Apoſtle poſitively and plainly affirms, that as there is but *one Body, one Spirit, one Faith, one God*, &c. ſo there is but *One Baptiſm.*

One Baptiſm proved.

Object. 1 As to what is commonly alledged by way of Explanation upon the Text, *That the Baptiſm of Water and of the Spirit make up this One Baptiſm, by virtue of the Sacramental Union.*

Anſw. I anſwer; This Expoſition hath taken place, not becauſe grounded upon the Teſtimony of the Scripture, but becauſe it wreſts the Scripture to make it ſuit to their Principle of *Water-Baptiſm*; and ſo there needs no other reply, but to deny it, as being repugnant to the plain words of the Text; which ſaith not, *that there are two Baptiſms*, to wit, one of *Water*, the other of the *Spirit*, which do make up *One Baptiſm*; but plainly, *that there is One Baptiſm*, as there is *One Faith*, and *One God.* Now there goeth not *two Faiths*, nor *two Gods*, nor *two Spirits*, nor *two Bodies*, whereof the one is Outward and Elementary, and the other Spiritual and Pure, to the making up of the *one Faith*, the *one God*, the *one Body*, and the *one Spirit*; ſo neither ought there to go *Two Baptiſms* to make up the *One Baptiſm.*

Whether Two Baptiſms make up the One.

Object. 2 But *ſecondly*, if it be ſaid, *The Baptiſm is but one, whereof Water is the one part, to wit, the ſign; and the Spirit, the thing ſignified, the other.*

Anſw. I anſwer; This yet more confirmeth our Doctrine: For if Water be only the *ſign*, it is not the matter of the *One Baptiſm* (as ſhall further hereafter by its Definition in Scripture appear) and we are to take the *One Baptiſm* for the *matter* of it, not for the *ſign*, or *figure* and *type*, that went before.

If Water be the Type, the Subſtance muſt remain

before. Even as where Chriſt is called the *One Offering* in Scripture, tho' he was typified by many *Sacrifices* and *Offerings* under the Law, we underſtand only by the *One Offering*, his offering himſelf upon the Croſs; whereof tho' thoſe many *Offerings* were Signs and Types; yet we ſay not, that they go together with that *Offering of Chriſt*, to make up the *One Offering*: ſo neither, tho' *Water-Baptiſm* was a Sign of *Chriſt's Baptiſm*, will it follow, that it goeth now to make up the *Baptiſm of Chriſt*. If any ſhould be ſo abſurd, as to affirm, *That this One Baptiſm here, was the Baptiſm of Water, and not of the Spirit*: That were fooliſhly to contradict the poſitive Teſtimony of the Scripture, which ſaith the contrary; as by what followeth will more amply appear.

Secondly; *That this* One Baptiſm, *which is the Baptiſm of Chriſt, is not a waſhing with water*, appears, *firſt*, from the Teſtimony of *John*, the proper and peculiar Adminiſtrator of Water-Baptiſm, *Mat.* 3. 11. *I indeed baptize you with water unto Repentance; but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt, and with Fire.* Here *John* mentions two manner of *Baptiſms*, and two different *Baptiſms*; the one with Water, and the other with the Spirit; the one whereof, he was the Miniſter of; the other whereof, Chriſt was the Miniſter of: and ſuch as were baptized with the firſt, were not therefore baptized with the ſecond: *I indeed baptize you, but he ſhall baptize you.* Tho' in the preſent time they were baptized with the Baptiſm of Water; yet they were not as yet, but were to be, baptized with the Baptiſm of Chriſt. From all which I thus argue:

Prop. II.

Proof I.

The difference between John's Baptiſm, and Chriſt's

If thoſe that were baptized with the Baptiſm of Water, were not therefore baptized with the Baptiſm of Chriſt; then the Baptiſm of Water is not the Baptiſm of Chriſt:

Arg. 1.

But

But the *first* is true;
Therefore also the *last*.

And again,

Arg. 2. If he, that truly and really administred the Baptism of Water, did notwithstanding declare; that he neither could, nor did baptize with the Baptism of Christ; then the Baptism of Water is not the Baptism of Christ:

But the *first* is true;
Therefore, *&c.*

And indeed to understand it otherwise, would make *John*'s words void of good sense: For if their Baptisms had been all one, why should he have so precisely contra-distinguished them? Why should he have said, that those, whom he had already baptized, should yet be baptized by another Baptism?

Object. If it be urged, *That Baptism with Water was the one part, and that with the Spirit the other part, or effect only of the former:*

Answ. I answer; This Exposition contradicts the plain words of the Text. For he saith not, *I baptize you with Water, and he that cometh after shall produce the effects of this my Baptism in you by the Spirit*, &c. or *he shall accomplish this Baptism in you*; but, *He shall baptize you.* So then, if we understand the word truly and properly, when he saith, *I baptize you*; as consenting, that thereby is really signified, that he did baptize with the Baptism of Water; we must needs, unless we offer violence to the Text, understand the other part of the Sentence the same way; that where he adds presently, *But he shall baptize you*, &c. that he understood it of their being truly to be baptized with another Baptism, than what he did baptize with: else it had been nonsense for him thus to have contra-distinguished them.

One Baptism is no Part nor Effect of the other.

Proof II. *Secondly*; This is further confirmed by the saying of Christ himself, *Acts* 1. 4, 5. *But wait for the Promise*

Promise of the Father, which, saith he, ye have heard of me: For John *truly baptized with Water, but ye shall be baptized with the Holy Ghost not many days hence.* There can scarce two places of Scripture run more parallel, than this doth with the former, a little before mentioned; and therefore concludeth the same way, as did the other. For Christ here grants fully, that *John* compleated his Baptism, as to the matter and substance of it: *John* (saith he) *truly baptized with Water*; which is as much as if he had said, *John* did truly and fully administer the Baptism of Water; *But ye shall be baptized with*, &c. This sheweth, that they were to be baptized with some other Baptism, than the Baptism of Water; and that altho' they were formerly baptized with the Baptism of Water, yet not with that of Christ, which they were to be baptized with.

Who were baptized by John were still to wait for Christ's Baptism with the Spirit.

Thirdly; *Peter* observes the same distinction, *Acts* 11. 16. *Then remembred I the Word of the Lord, how that he said,* John *indeed baptized with Water; but ye shall be baptized with the Holy Ghost.* The Apostle makes this application upon the *Holy Ghost*'s falling upon them; whence he infers, that they were then baptized with the Baptism of the Spirit. As to what is urged from his calling afterwards for *Water*, it shall be spoken to hereafter. From all which *Three Sentences*, relative one to another, *first* of *John*, *secondly* of *Christ*, and *thirdly* of *Peter*, it doth evidently follow, that such as were truly and really baptized with the Baptism of Water, were notwithstanding not baptized with the Baptism of the Spirit, which is that of Christ; and such as truly and really did administer the Baptism of Water, did, in so doing, not administer the Baptism of Christ. So that if there be now but *One Baptism*, as we have already proved, we may safely conclude, that it is that of the *Spirit*, and not of *Water*; else it would follow, that the *One Baptism*, which now continues, were the *Baptism of Water*,

Proof III.

The Baptism with the Holy Ghost, and that with Water, differ.

i. e. *John*'s Baptiſm, and not the *Baptiſm of the Spirit*, i. e. *Chriſt*'s, which were moſt abſurd.

Object. If it be ſaid further, *That tho' the Baptiſm of* John, *before* Chriſt's *was adminiſtred, was different from it, as being the Figure only; yet now, that both it, as the Figure, and that of the Spirit, as the Subſtance, is neceſſary to make up the One Baptiſm.*

Anſw. I anſwer; This urgeth nothing, unleſs it be granted alſo, that both of them belong to the Eſſence of *Baptiſm*; ſo that *Baptiſm* is not to be accounted as truly adminiſtred, where both are not; which none of our Adverſaries will acknowledge: But on the contrary, account not only all thoſe truly baptized with the *Baptiſm of Chriſt*, who are baptized with *Water*, tho' they be uncertain, whether they be baptized with the *Spirit*, or not; but they even account ſuch truly baptized with the *Baptiſm* of *Chriſt*, becauſe *ſprinkled*, or baptized with Water, tho' it be manifeſt and moſt certain, that they are not baptized with the Spirit, as being Enemies thereunto in their Hearts by wicked Works. So here, by their own confeſſion, *Baptiſm with Water* is without the Spirit: Wherefore we may far ſafer conclude, that the *Baptiſm of the Spirit*, which is that of *Chriſt*, is and may be without that of *Water*, as appears in that of *Acts* 11. where *Peter* teſtifies of theſe Men, that *they were baptized with the Spirit*; tho' not then *baptized with Water*. And indeed the Controverſie in this, as in moſt other things, ſtands betwixt us and our Oppoſers, in that they not only often-times prefer the Form and Shadow, to the Power and Subſtance; by denominating Perſons, as Inheritors and Poſſeſſors of the thing, from their having the Form and Shadow, tho' really wanting the Power and Subſtance; and not admitting thoſe to be ſo denominated, who have the Power and Subſtance, if they want the Form and Shadow. This appears evidently, in that they account thoſe truly *baptized*, with

Water Baptiſm is not the true Baptiſm of Chriſt.

with the *One Baptism of Christ*, who are not baptized with the *Spirit*, (which in Scripture is particularly called the *Baptism of Christ*) if they be only baptized with Water; which themselves yet confess to be but the Shadow or Figure. And moreover, in that they account not those, who are surely baptized with the *Baptism of the Spirit*, baptized; neither will they have them so denominated, unless they be also *sprinkled* with, or *dipped* in Water. But we, on the contrary, do always prefer the Power to the Form, the Substance to the Shadow; and where the Substance and Power is, we doubt not to denominate the Person accordingly, tho' the Form be wanting. And therefore we always seek first, and plead for the Substance and Power, as knowing that to be indispensibly necessary; tho' the Form sometimes may be dispensed with, and the Figure or Type may cease, when the Substance and Anti-type come to be enjoyed; as it doth in this case, which shall hereafter be made appear.

The Baptism of the Spirit needeth no sprinkling, or dipping in Water.

§. IV. *Fourthly*; That the *One Baptism of Christ*, is not a washing with Water, appears from 1 *Pet.* 3. 21. *The like Figure whereunto, even Baptism, doth also now save us (not the putting away of the filth of the Flesh, but the answer of a good Conscience towards God) by the Resurrection of Jesus Christ:* So plain a Definition of *Baptism* is not in all the *Bible*; and therefore, seeing it is so plain, it may well be preferred to all the coined Definitions of the School-Men. The Apostle tells us, First, *Negatively*, what it is not, viz. *Not a putting away of the filth of the Flesh*; then surely it is not a *washing* with Water, since that is so. Secondly, he tells us *Affirmatively*, what it is, viz. *The answer of a good Conscience towards God, by the Resurrection of Jesus Christ:* where he Affirmatively defines it to be *the Answer* (or *Confession*, as the *Syriack* Version hath it) *of a good Conscience.* Now this *Answer* cannot be, but where the Spirit

Proof IV.

The plainest definition of the Baptism of Christ in all the Bible

of God hath purified the Soul, and the Fire of his Judgment hath burned up the Unrighteous Nature: And thoſe in whom this Work is wrought, may be truly ſaid to be *baptized with the Baptiſm of Chriſt*, i. e. *of the Spirit and of Fire*. Whatever way then we take this Definition of the Apoſtle, of *Chriſt's Baptiſm*, it confirmeth our Sentence: For if we take the Firſt, or Negative part, viz. *That it is not a putting away of the filth of the Fleſh*, then it will follow, that *Water-Baptiſm* is not it, becauſe that is *a putting away of the filth of the Fleſh*. If we take the Second, and Affirmative Definition, to wit, *That it is the Anſwer*, or Confeſſion, *of a good Conſcience*, &c. then *Water-Baptiſm* is not it: ſince, as our Adverſaries will not deny, *Water-Baptiſm* doth not always imply it, neither is it any neceſſary conſequence thereof. Moreover, the Apoſtle in this place doth ſeem eſpecially to guard againſt thoſe, that might eſteem *Water-Baptiſm* the true *Baptiſm of Chriſt*; becauſe (leſt by the Compariſon induced by him, in the preceding verſe, betwixt the Souls that were ſaved in *Noah*'s Ark, and us, that are now ſaved by *Baptiſm*; leſt, I ſay, any ſhould have thence haſtily concluded, that becauſe the former were ſaved by *Water*, this place muſt needs be taken to ſpeak of *Water-Baptiſm*) to prevent ſuch a miſtake, he plainly affirms, that it is not that, but another thing. He ſaith not, that it is the *Water*, or *the putting away of the filth of the Fleſh, as accompanied with the anſwer of a good Conſcience*; *whereof the one*, viz. *the Water, is the Sacramental Element, adminiſtred by the Miniſter*; *and the other, the Grace or Thing ſignified, conferred by Chriſt*; but plainly, *That it is not the putting away*, &c. than which there can be nothing more manifeſt to Men Unprejudicate and Judicious. Moreover, *Peter* calls this here, which ſaves, the ἀντίτυπον the *Anti-type*, or the *thing figured*, whereas it is uſually tranſlated, as if *the like Figure did now ſave us*; thereby inſinuating, that

Water Baptiſm ſhut out from the Baptiſm of Chriſt.

that as they were saved by Water in the Ark, so are we now by *Water-Baptism*. But this Interpretation crosseth his Sense, he presently after declaring the contrary, as hath above been observed: and likewise it would contradict the Opinion of all our Opposers. * For *Protestants* deny it to be absolutely necessary to Salvation: And tho' *Papists* say, *None are saved without it*; yet in this they admit an Exception, as of *Martyrs*, &c. and they will not say, that all that have it, are saved by *Water-baptism:* which they ought to say, if they will understand by *Baptism*, (by which the Apostle saith, we are Saved) *Water-Baptism*. For seeing we are saved *by this Baptism*, as all those that were in the Ark, *were saved by Water*; it would then follow, that all those that have this *Baptism*, are saved by it. Now this Consequence would be false, if it were understood of *Water-Baptism*; because many by the Confession of all, are *baptized* with *Water*, that are not saved: but this Consequence holds most true, if it be understood as we do, of the *Baptism* of the *Spirit*; since none can have this Answer of a good Conscience, and abiding in it, not be saved by it.

* *The* Protestants *denying* water baptism *its absolute necessity to* Men's Salvation: *Although the* Papists *say,* None can be Sav'd without it, *yet grant Exceptions.*

Fifthly: That the One Baptism of Christ is not a washing with Water, as it hath been proved by the Definition of the *One Baptism*, so it is also manifest from the necessary Fruits and Effects of it, which are three-times particularly expressed by the Apostle *Paul*: As first, Rom. 6. 3, 4. where he saith, *That so many of them as were baptized into Jesus Christ, were baptized into his Death; buried with him by Baptism into Death, that they should walk in newness of Life*: Secondly, to the *Gal.* 3. 27. he saith positively, *For as many of you as have been baptized into Christ, have put on Christ*: and Thirdly, to the *Col.* 2. 12. he saith, That they were *Buried with him in Baptism*, and risen *with him through the Faith of the operation*

Proof V.

The Effects and Fruits of the Baptism of Christ.

of God. It is to be obſerved here, that the Apoſtle ſpeaks generally, without any *Excluſive Term*, but *Comprehenſive* of all: he ſaith not, *Some of you that were baptized into Chriſt, have put on Chriſt*; but, *As many of you*: which is as much as if he had ſaid, *Every one of you, that hath been baptized into Chriſt, hath put on Chriſt.* Whereby it is evident, that this is not meant of *Water-Baptiſm*, but of the *Baptiſm* of the *Spirit*; becauſe elſe it would follow, that, whoſoever had been *Baptized* with *Water-Baptiſm*, had *put on Chriſt*, and were *riſen* with him; which all acknowledge to be moſt Abſurd. Now ſuppoſing, all the viſible Members of the Churches of *Rome*, *Galatia*, and *Coloſs* had been outwardly Baptized with Water, (I do not ſay, they were; but our Adverſaries will not only readily grant it, but alſo contend for it) ſuppoſe (I ſay) the Caſe ſo, they will not ſay, they had *all put on Chriſt*; ſince divers Expreſſions in theſe *Epiſtles* to them ſhew the contrary. So that the Apoſtle cannot mean *Baptiſm* with *Water*; and yet that he meaneth the *Baptiſm of Chriſt*, i. e. *of the Spirit*, cannot be denyed; or that the *Baptiſm* wherewith theſe were *Baptized* (of whom the Apoſtle here teſtifies, that they had *put on Chriſt*) was the *One Baptiſm*, I think none will call in queſtion. Now admit, as our Adverſaries contend, that many in theſe Churches, who had been *Baptized* with *Water*, had not *put on Chriſt*; it will follow, that notwithſtanding that *Water-Baptiſm*, they were Baptized *into Chriſt*, or with the Baptiſm of *Chriſt*; ſeeing *as many of them, as were Baptized* into *Chriſt, had put on Chriſt*, &c. From all which I thus Argue;

Which Effects Water-Baptiſm wants.

Arg. 1. *If the* Baptiſm *with* Water, *were the* One Baptiſm, i. e. *the* Baptiſm *of* Chriſt, *as many as were baptized with* Water, *would have put on* Chriſt.

But the laſt is falſe;

Therefore alſo the firſt.

And

And again;

Since as many, as are baptized into Christ, *i. e. with the* One Baptism, *which is the* Baptism *of* Christ, *have put on* Christ; *then* Water-Baptism *is not the* One Baptism, *viz. the Baptism of* Christ.

But the first is true: Arg. 2.

Therefore also the last.

§. V. *Thirdly: Since* John's *Baptism was a Figure, and seeing the Figure gives way to the Substance, albeit the thing figured remain,* to wit, *the One Baptism of Christ, yet the other ceaseth, which was the Baptism of* John. Prop. III *Proved.*

That *John*'s Baptism was a Figure of *Christ*'s Baptism, I judge will not readily be denied; but in case it should, it can easily be proved from the nature of it. *John*'s Baptism was *a being Baptized with Water*, but *Christ*'s is *a Baptizing with the Spirit:* Therefore *John*'s Baptism must have been a Figure of *Christ*'s. But further, that *Water-Baptism* was *John's* Baptism, will not be denied: That *Water-Baptism* is not *Christ*'s *Baptism*, is already proved. From which doth arise the Confirmation of our Proposition, thus; I. *John's Baptism was a Figure of Christ's.*

There is no *Baptism* to continue now, but the *One Baptism* of Christ. Arg.

Therefore *Water-Baptism* is not to continue now; because it is not the *Baptism* of *Christ*.

That *John*'s Baptism is ceased, many of our Adversaries confess: but, if any should alledge it otherwise, it may be easily proved by the express words of *John*, not only as being insinuated there, where he contra-distinguisheth his *Baptism* from that of *Christ*; but particularly where he saith, *John* 3. 30. *He* [Christ] *must increase, but I* [John] *must decrease.* From whence it clearly follows, that the *increasing* or taking place of *Christ*'s Baptism, is the *decreasing* or abolishing of *John*'s Baptism: so that, if *Water-Baptism* was a particular part of *John*'s Ministry, and is no part of *Christ*'s II. *John's Baptism is ceased, our Opposers confess.*

Baptiſm, as we have already proved, it will neceſſarily follow, that it is not to continue.

Arg. Secondly: *If Water-Baptiſm had been to continue a perpetual Ordinance of Chriſt in his Church, he would either have practiſed it himſelf, or commanded his Apoſtles ſo to do.*

But that he practiſed it not, the *Scripture* plainly affirms, *John* 4. 2. And that he commanded his *Diſciples* to *Baptize* with *Water*, I could never yet read. As for what is alleged, that *Matth.* 28. 19, &c. (where he bids them *Baptize*) is to be underſtood of *Water-Baptiſm*, that is but to beg the Queſtion, and the grounds for that ſhall be hereafter examined.

Therefore to Baptize *with* Water, *is no perpetual Ordinance of Chriſt to his Church.*

This hath had the more Weight with me, becauſe I find not any ſtanding *Ordinance* or *Appointment* of *Chriſt*, neceſſary to Chriſtians, for which we have not either *Chriſt*'s own Practice or Command, as to obey all the Commandments, which comprehend both our Duty towards God and Man, *&c.* and where the *Goſpel* requires more than the *Law*; which is abundantly ſignified in the 5*th* and 6*th* Chapters of *Matthew*, and elſewhere. Beſides, as to the Duties of Worſhip, he exhorts us to Meet, promiſing his Preſence; commands to *Pray*, *Preach*, *Watch*, &c. and gives Precepts concerning ſome Temporary things, as the *Waſhing* of *one anothers Feet*, the *breaking* of *Bread*, hereafter to be diſcuſſed: only for this one thing of *Baptizing* with *Water*, (tho' ſo earneſtly contended for) we find not any Precept of Chriſt,

III. §. VI. But to make *Water-Baptiſm* a neceſſary *Inſtitution* of the *Chriſtian Religion*, which is Pure and Spiritual, and not Carnal and Ceremonial, is to derogate from the *New Covenant-Diſpenſation*, and ſet up the *Legal Rites* and *Ceremonies*, of which this of *Baptiſm*, or *Waſhing* with *Water*, was one; as appears from

The Goſpel puts an end to Carnal Ordinance.

from *Heb.* 9. 10. where the Apostle speaking thereof, saith, that it stood *only in Meats and Drinks, and divers Baptisms, and carnal Ordinances imposed, until the time of Reformation:* If then the time of Reformation, or the Dispensation of the *Gospel*, which puts an end to the Shadows, be come, then such *Baptisms* and carnal *Ordinances* are no more to be imposed. For how *Baptism* with *Water* comes now to be a *Spiritual Ordinance*, more than before in the time of the *Law*, doth not appear; seeing it is but *Water* still, and a Washing of the outward Man, and a putting away of the Filth of the Flesh still: and as before, those that were so Washed, were not thereby made perfect, as pertaining to the *Conscience*, neither are they at this Day; as our Adversaries must needs acknowledge, and experience abundantly sheweth. So that the matter of it, which is a Washing with Water, and the Effects of it, which is only an outward Cleansing, being still the same, how comes *Water-Baptism* to be less a Carnal Ordinance now, than before?

If it be said, That *God confers inward Grace upon some, that are now Baptized.* Object. 1

So no doubt he did also upon some that used those *Baptisms* among the *Jews.* *Answ.*

Or if it be said; *Because 'tis commanded by Christ now, under the New Covenant.* Object. 2

I Answer, *First*, That's to beg the Question; of which hereafter. *Answ.*

But *Secondly*, We find, That where the Matter of Ordinances is the same, and the End the same, they are never accounted more or less Spiritual, because of their different times. Now, was not God the Author of the *Purifications* and *Baptisms* under the *Law?* Was not Water the matter of them, which is so now? Was not the End of them to signifie an Inward Purifying by an Outward Washing? And is not that alledged to be the End still? And are the necessary Effects or Consequences of it any

Men are no more now than before by Water-Baptism inwardly cleansed.

any better now than before, since Men are now by the virtue of Water-Baptism, as a necessary consequence of it, no more than before, made inwardly clean? And if some by God's Grace, that are baptized with Water, are inwardly purified, so were some also under the Law; so that this is not any necessary consequence or effect, neither of this, nor that Baptism. It is then plainly Repugnant to right Reason, as well as to the Scripture Testimony, to affirm *that* to be a Spiritual Ordinance now, which was a Carnal Ordinance before, if it be still the same, both as to its Author, Matter and End, however made to vary in some small Circumstances. The Spirituality of the *New Covenant*, and of its *Worship* established by Christ, consisted not in such superficial Alterations of Circumstances; but after another manner. Therefore let our Adversaries shew us, if they can, (without begging the Question, and building upon some one or other of their own Principles, denied by us) where-ever Christ appointed or ordained any Institution or Observation under the *New Covenant*, as belonging to the Nature of it, or such a necessary part of its *Worship*, as is perpetually to continue, which being one in Substance and Effects, (I speak of Necessary, not Accidental Effects) yet because of some small difference in Form or Circumstance, was before Carnal, notwithstanding it was commanded by God under the *Law*, but now is become Spiritual, because commanded by Christ under the *Gospel*? And if they cannot do this, then if Water-Baptism was once a Carnal Ordinance, as the Apostle positively affirms it to have been, it remains a Carnal Ordinance still; and if a Carnal Ordinance, then no necessary part of the *Gospel*, or *New Covenant Dispensation*; and if no necessary part of it, then not needful to continue, nor to be practised by such as live and walk under this *Dispensation*. But in this, as in most other things, (according

cording as we have often observed) our Adversaries *Judaize*, and renouncing the *Glorious* and *Spiritual Priviledges* of the New Covenant, are sticking in, and cleaving to, the Rudiments of the Old, both in *Doctrine* and *Worship*, as being more suited and agreeable to their Carnal Apprehensions, and Natural Senses. But we, on the contrary, travel above all, to lay hold upon, and cleave unto the *Light* of the *Glorious Gospel*, revealed unto us. And the Harmony of the Truth we profess in this, may appear, by briefly observing how in all things we follow the *Spiritual Gospel of Christ*, as contradistinguished from the Carnality of the *Legal Dispensation*; while our Adversaries, through rejecting this *Gospel*, are still labouring under the Burthen of the *Law*, which neither they, nor their Fathers, were able to bear.

The Law distinguished from the Gospel.

For the Law and Rule of the Old Covenant, *and* Jews, *was outward, written in Tables of Stone and Parchments:* So also is that of our Adversaries. *But the Law of the* New Covenant *is inward and perpetual, written in the Heart:* So is ours.

The Outward Baptism, Worship, Law, distinguished from the Inward.

The Worship of the Jews *was outward and carnal, limited to set times, places and persons, and performed according to set prescribed Forms and Observations:* So is that of our Adversaries. *But the Worship of the* New Covenant *is neither limited to time, place, nor person; but is performed in the Spirit, and in Truth, and is not acted according to set Forms and Prescriptions, but as the Spirit of God immediately acts, moves and leads, whether it be to Preach, Pray, or Sing:* and such is also our Worship.

So likewise the Baptism among the Jews *under the Law, was an outward Washing with outward Water, only to typifie an inward Purification of the Soul, which did not necessarily follow upon those that were thus baptized:* But the Baptism of Christ, under the Gospel, is the Baptism of the Spirit, and of Fire; *not the putting away of the filth of the Flesh, but the answer*

of

of a good Conscience towards God: And such is the Baptism that we labour to be baptized withal, and contend for.

Arg. §. VII. But again, If Water-Baptism had been an Ordinance of the Gospel, then the Apostle *Paul* would have been sent to administer it; but he declares positively, 1 *Cor.* 1. 17. *That Christ sent him not to Baptize, but to Preach the Gospel:* The Reason of that Consequence is undeniable, because the Apostle *Paul*'s Commission was as large as that of any of them; and consequently he being in special manner the Apostle of Christ to the *Gentiles*, if Water-Baptism (as our Adversaries contend) be to be accounted the *Badge* of *Christianity*, he had more need than any of the rest to be sent to Baptize with Water, that he might mark the *Gentiles*, Converted by him, with that *Christian Sign*. But indeed the Reason holds better thus, That since *Paul* was the Apostle of the *Gentiles*, and that in his Ministry he doth through all (as by his *Epistles* appear) labour to wean them from the former *Jewish Ceremonies* and *Observations*, (tho' in so doing he was sometimes undeservedly judged by others of his Brethren, who were unwilling to lay aside those *Ceremonies*) therefore his Commission (tho' as full, as to the Preaching of the *Gospel*, and *New Covenant Dispensation*, as that of the other Apostles) did not require of him, that he should lead those Converts into such *Jewish Observations* and *Baptisms*, however that Practice was indulged in, and practised by the other Apostles, among their *Jewish Proselytes:* For which cause *he thanks God that he had baptized so few*; intimating, that what he did therein, he did not by virtue of his Apostolick Commission, but rather in Condescension to their Weakness; even as at another time he Circumcised *Timothy*.

IV. *That* Water-Baptism *is no Badge of* Christians, *like* Circumcision *of the* Jews.

1 Cor. 1. 14.

Paul *was not sent to Baptize.*

Object. 1 Our Adversaries, to evade the Truth of this Testimony, usually alledge, *That by this is only to be*

be understood, that he was not sent principally to Baptize; not that he was not sent at all.

But this Exposition, since it contradicts the positive words of the Text, and has no better Foundation, than the affirmation of its Assertors, is justly rejected as *spurious*, until they bring some better proof for it: He saith not, *I was not sent* principally *to Baptize*; but, *I was not sent to Baptize.* *Answ.*

As for what they urge, by way of Confirmation, from other places of Scripture, where [*not*] is to be so taken, as where it's said, *I will have Mercy, and* not *Sacrifice*, which is to be understood, that God requires principally *Mercy*, not excluding *Sacrifices*: Confir. Mat. 9. 13. Hos. 6. 6.

I say, this place is abundantly explained by the following words, [*and the knowledge of God, more than burnt Offerings*] by which it clearly appears, that *Burnt-Offerings*, which are one with *Sacrifices*, are not excluded; but there is no such word added in that of *Paul*, and therefore the Parity is not demonstrated to be alike, and consequently the Instance not sufficient; unless they can prove, that it ought so to be admitted here: Else we might interpret, by the same Rule, all other places of Scripture the same way; as where the Apostle saith, 1 *Cor.* 2. 5. *That your Faith might not stand in the Wisdom of Men, but in the Power of God*; it might be understood, it shall not stand *principally* so. How might the Gospel, by this liberty of Interpretation, be perverted? Refut.

If it be said, *That the abuse of this Baptism among the* Corinthians, *in dividing themselves, according to the Persons by whom they were baptized, made the Apostle speak so; but that the abuse of a thing doth not abolish it.* Object. 2

I answer; It is true, it doth not, provided the thing be lawful and necessary; and that no doubt the abuse aboveſaid gave the Apostle occasion so to write. But let it from this be considered, how *Answ.*

the

the Apoſtle excludes *Baptizing*, not *Preaching*, tho' the abuſe [mark] proceeded from that, no leſs than from the other. For theſe *Corinthians* did denominate themſelves from thoſe different Perſons, by whoſe *Preaching* (as well as from thoſe, by whom they were *Baptized*) they were Converted, as by the 4, 5, 6, 7 and 8 verſes of Chap. 3. may appear: And yet for to remove that Abuſe, the Apoſtle doth not ſay, he was not ſent to Preach; nor yet doth he rejoyce, that he had only Preached to a few; becauſe *Preaching*, being a ſtanding Ordinance in the Church, is not, becauſe of any abuſe that the Devil may tempt any to make of it, to be forborn by ſuch as are called to perform it by the Spirit of God: Wherefore the Apoſtle accordingly, *Chap.* 3. 8, 9. informs them, as to that, how to remove that Abuſe. But as to Water-Baptiſm, for that it was no ſtanding Ordinance of Chriſt, but only practiſed as in Condeſcenſion to the *Jews*, and by ſome Apoſtles to ſome *Gentiles* alſo; therefore ſo ſoon as the Apoſtle perceived the abuſe of it, he let the *Corinthians* underſtand, how little ſtreſs was to be laid upon it, by ſhewing them, that he was glad, that he had adminiſtred this Ceremony to ſo few of them; and by telling them plainly, that it was no part of his Commiſſion, neither that which he was ſent to adminiſter.

That Preaching is a ſtanding Ordinance, and not to be forborn.

Query. Some ask us, *How we know that Baptizing here is meant of* Water, *and not of the* Spirit; *which if it be, then it will exclude Baptiſm of the* Spirit, *as well as of* Water.

Anſw. I anſwer; Such as ask the Queſtion, I ſuppoſe, ſpeak it not as doubting that this was ſaid of *Water-Baptiſm*, which is more than manifeſt. For ſince the Apoſtle *Paul*'s Meſſage was, *to turn People from Darkneſs to Light*, and *Convert them to God*; and that as many as are thus Turned and Converted (*ſo as to have the anſwer of a good Conſcience towards God, and to have put on Chriſt, and be ariſen with him*

That which Converts to Chriſt, is the Baptiſm of the Spirit.

in

in Newneſs of Life) are baptized with the Baptiſm of the Spirit. But who will ſay, that only thoſe few, mentioned there to be baptized by *Paul*, were come to this? Or that to turn, or bring them to this Condition, was not (even admitting our Adverſaries Interpretation) as principally a part of *Paul*'s Miniſtry as any other? Since then our Adverſaries do take this place for *Water-Baptiſm* (as indeed it is) we may lawfully, taking it alſo, urge it upon them. Why the word *Baptiſm* and *Baptizing* is uſed by the Apoſtle, where that of *Water*, and not of the *Spirit*, is only underſtood, ſhall hereafter be ſpoken to. I come now to conſider the Reaſons, alledged by ſuch as plead for *Water-Baptiſm*; which are alſo the Objections uſed againſt the Diſcontinuance of it. Part II.

§. VIII. *First*; Some Object, *That Chriſt, who had the Spirit above meaſure, was notwithſtanding baptized with Water.* As *Nic. Arnoldus*, againſt this *Theſis*, Sect. 46. of his *Theological Exercitation*. Object. 1 John 3. 34.

I anſwer; So was he alſo *Circumciſed*, it will not follow from thence, that *Circumciſion* is to continue: For it behoved Chriſt to fulfil all Righteouſneſs, not only the Miniſtry of *John*, but the *Law* alſo; therefore did he obſerve the *Jewiſh Feaſts* and *Rites*, and kept the *Paſſover*: it will not then follow, that *Chriſtians* ought to do ſo now; and therefore Chriſt, *Mat.* 3. 15. gives *John* this Reaſon of his being baptized, deſiring him to *ſuffer it to be ſo now*; whereby he ſufficiently intimates, that he intended not thereby to perpetuate it as an Ordinance to his Diſciples. *Anſw.* *Why* Chriſt *was* baptized *by* John.

Secondly; They object, *Mat.* 28. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Object. 2

This is the great Objection, and upon which they build the whole *Superſtructure*: Whereunto the firſt general and ſound *Anſwer* is, by granting the whole; *Anſw.*

but

What Baptism Christ doth mean in Mat. 28?

but putting them to prove, that *Water* is here meant, since the Text is silent of it. And tho' in reason it be sufficient upon our part, that we concede the whole expressed in the place, but deny that it is by *Water*, which is an addition to the Text; yet I shall premise some Reasons why we do so, and then consider the Reasons alledged by those, that will have *Water* to be here understood.

Arg. 1. The *first* is a Maxim yielded to by all, *That we ought not to go from the literal signification of the Text, except some urgent necessity force us thereunto.*

But no urgent necessity in this place forceth us thereunto:

Therefore we ought not to go from it.

Arg. 2. *Secondly*, That Baptism which Christ commanded his Apostles, was the One Baptism, *id est*, his own Baptism:

But the *One Baptism*, which is *Christ's Baptism*, is not with *Water*, as we have already proved:

Therefore the *Baptism* commanded by *Christ* to his Apostles, was not *Water-Baptism*.

Arg. 3. *Thirdly*, That Baptism which Christ commmanded his Apostles, was such, that as many as were therewith Baptized, did put on Christ:

But this is not true of *Water-Baptism*;

Therefore, *&c.*

Arg. 4. *Fourthly*: The Baptism commanded by Christ to his Apostles, was not *John*'s Baptism:

But Baptism with Water was *John*'s Baptism.

Therefore *&c.*

Allegation 1. But First, they alledge, *That Christ's Baptism, tho' a Baptism with Water, did differ from* John's, *because* John *only Baptized with Water unto Repentance, but Christ commands his Disciples to Baptize in the Name of the Father, Son, and Holy Ghost; reckoning, that in this form, there lieth a great difference betwixt the Baptism of* John, *and that of Christ.*

I answer;

I Anſwer, In that *John*'s Baptiſm was unto Repentance, the Difference lieth not there, becauſe ſo is Chriſt's alſo: yea, our Adverſaries will not deny, but that *adult Perſons*, that are to be baptized, ought e're they are admitted to *Water-Baptiſm*, to Repent and Confeſs their Sins; and that *Infants* alſo with a reſpect to, and conſideration of their Baptiſm, ought to Repent and Confeſs: So that the difference lieth not here; ſince this of Repentance and Confeſſion agrees as well to *Chriſt*'s, as to *John*'s *Baptiſm*. But in this our *Adverſaries* are divided; for *Calvin* will have *Chriſt*'s and *John*'s to be all one, *Inſt. lib.* 4. cap. 15. Sect. 7, 8. Yet they do differ, and the difference is, in that the one is by Water, the other not, *&c.* *Anſw.*

Secondly, As to what Chriſt ſaith, in commanding them to *Baptize in the Name of the Father, Son, and Spirit*, I confeſs that ſtates the difference, and it is great; but that lies not only in admitting *Water-Baptiſm* in this different Form, by a bare expreſſing of theſe Words: For as the Text ſaith no ſuch thing, neither do I ſee, how it can be inferred from it. For the *Greek* is εἰς τὸ ὄνομα, that is, *into the Name*; now the *Name* of the *Lord* is often taken in Scripture for ſomething elſe, than a bare ſound of Words, or literal expreſſion, even for his *Virtue* and *Power*; as may appear from *Pſalm* 54. 3. *Cant.* 1. 3. *Prov.* 18. 10. and in many more. Now, that the Apoſtles were, by their Miniſtry, to baptize the Nations *into this Name*, *Virtue* and *Power*; and that they did ſo, is evident by theſe Teſtimonies of *Paul*, above-mentioned, where he ſaith, *That as many of them as were baptized into Chriſt, have put on Chriſt*: this muſt have been a *baptizing into the Name*, i. e. *Power* and *Virtue*; and not a meer formal Expreſſion of Words, adjoined with Water-Baptiſm; becauſe, as hath been above obſerved, it doth not follow as a natural or neceſſary conſequence of it. I would have thoſe, who deſire to have their Faith built upon no other Foundation, *Of the Name of the Lord, how taken in Scripture.* *The Baptiſm into the Name, what it is?*

than the Teſtimony of *God's Spirit*, and *Scriptures* of *Truth*, throughly to conſider, whether there can be any thing further alledged for this Intepretation, than what the prejudice of Education, and influence of Tradition, hath impoſed. Perhaps it may ſtumble the unwary and inconſiderate *Reader*, as if the very Character of *Chriſtianity* were aboliſhed, to tell him plainly, that this Scripture is not to be underſtood of *Baptizing with Water*; and that this Form, of *Baptizing in the Name of the Father, Son, and Spirit*, hath no warrant from *Mat.* 28. *&c.*

Whether Chriſt did preſcribe a Form of Baptiſm in Mat. 28?

For which, beſides the Reaſon taken from the Signification of [*the Name*] as being the *Virtue* and *Power* above expreſſed, let it be conſidered, that if it had been a *Form* preſcribed by Chriſt to his Apoſtles, then ſurely they would have made uſe of that Form in the adminiſtring of *Water-Baptiſm*, to ſuch as they baptized with Water; but tho' particular mention be made in divers places of the *Acts*, who were baptized, and how; and tho' it be particularly expreſſed, that they *baptized* ſuch and ſuch, as *Acts* 2. 41. & 8. 12, 13, 38. & 9. 18. & 10. 48. & 16. 15. & 18. 8. yet there is not a word of this Form. And in two places, *Acts* 8.16. & 19. 5. it is ſaid of ſome, that they were *baptized in the Name of the Lord Jeſus*; by which it yet more appears, that either the Author of this *Hiſtory* hath been very defective, who having ſo often occaſion to mention this, yet omitteth ſo ſubſtantial a part of *Baptiſm*, (which were to accuſe the *Holy Ghoſt*, by whoſe guidance *Luke* wrote it) or elſe, that the Apoſtles did no ways underſtand, that *Chriſt* by his Commiſſion, *Mat.* 28. did injoyn them ſuch a Form of *Water-Baptiſm*, ſeeing they did not uſe it. And therefore it is ſafer to conclude, that what they did, in adminiſtring *Water-Baptiſm*, they did not by Vertue of that Commiſſion; elſe they would have ſo uſed it: For our Adverſaries, I ſuppoſe, would judge it a great *Hereſie* to adminiſter *Water-*

Water-Baptism without that, or only in the *Name of Jesus*, without mention of *Father* or *Spirit*, as it is expresly said they did, in the two places above-cited.

Secondly; They say, *If this were not understood of* Water-Baptism, *it would be a Tautology, and all one with* Teaching. Alleg. 2.

I say, *Nay*: *Baptizing with the Spirit*, is somewhat further than Teaching, or informing the Understanding; for it imports a *reaching to*, and *melting the Heart*, whereby it is *turned*, as well as the *Understanding informed*. Besides, we find often in the Scripture, that *Teaching* and *Instructing* are put together, without any Absurdity, or needless Tautology; and yet these two have a greater Affinity, than *Teaching* and *Baptizing* with the *Spirit*. *Answ.* *How Teaching and Baptizing differ*

Thirdly; They say, *Baptism in this place must be understood with Water, because it is the Action of the Apostles; and so cannot be the Baptism of the Spirit, which is the work of Christ, and his Grace, not of Man*, &c. Alleg. 3.

I answer; *Baptism with the Spirit*, tho' not wrought without *Christ* and his *Grace*, is instrumentally done by Men fitted of God for that purpose; and therefore no absurdity follows, that *Baptism* with the *Spirit* should be expressed, as the Action of the Apostles: for tho' it be *Christ*, by his Grace, that gives *Spiritual Gifts*, yet the Apostle, *Rom.* 1. 11. speaks of his *imparting to them Spiritual Gifts*; and he tells the *Corinthians*, that he had *begotten them through the Gospel*, 1 Cor. 4. 15. And yet to beget People to the *Faith*, is the work of *Christ* and his *Grace*, not of Men. To Convert the Heart, is properly the Work of Christ; and yet the Scripture often-times ascribes it to Men, as being the Instruments: And since *Paul*'s Commission was *To turn People from Darkness to Light*, tho' that be not done without *Christ* co-operating by his Grace; so may also *Baptizing with the Spirit* be expressed, as performable by Man, as the Instrument, tho' the Work of *Christ's Grace* be needful to concur thereunto; *Answ.* *The Baptism with the Spirit ascribed to Godly Men as Instruments.*

unto: ſo that it is no abſurdity to ſay, that the Apoſtles did adminiſter the *Baptiſm* of the *Spirit*.

Alleg. 4. *Laſtly*; They ſay, *That ſince Chriſt ſaith here, that he will be with his Diſciples to the end of the world, therefore* Water-Baptiſm *muſt continue ſo long.*

Anſw. If he had been ſpeaking here of *Water-Baptiſm*, then that might have been urged; but ſeeing that is denied, and proved to be falſe, nothing from thence can be gathered: He ſpeaking of the *Baptiſm* of the *Spirit*, which we freely confeſs doth remain to the end of the World; yea, ſo long as *Chriſt's Preſence* abideth with his *Children*.

Object. 3 §. IX. *Thirdly*; They object *the conſtant Practice of the Apoſtles in the Primitive Church, who*, they ſay, *did always adminiſter* Water-Baptiſm *to ſuch as they Converted to the Faith of Chriſt*; *And hence alſo they further urge that of* Mat. 28. *to have been meant of* Water, *or elſe the Apoſtles did not underſtand it, in that in* baptizing *they uſed* Water; *or that in ſo doing they walked without a Commiſſion.*

Anſw. I anſwer; That it was the *Conſtant Practice of the Apoſtles*, is denied; for we have ſhewn, in the Example of *Paul*, that it was not ſo; ſince it were moſt abſurd to judge, that he Converted only thoſe few, even of the Church of *Corinth*, whom he ſaith he *baptized*; nor were it leſs abſurd to think, that that was a *conſtant Apoſtolick Practice*, which he, that was not inferiour to the chiefeſt of the Apoſtles, and who declares, he laboured as much as they all, rejoiceth, he was ſo little in. But further, the Concluſion inferred from the Apoſtles Practice of *Baptizing with Water*, to evince that they underſtood *Mat.* 28. of *Water-Baptiſm*, doth not hold: for tho' they *baptized* with Water, it will not follow, that either they did it by Vertue of that Commiſſion, or that they miſtook that place; nor can there be any *Medium* brought, that will infer ſuch a Concluſion. As to the other inſinuated Abſurdity, *That they did it without a Commiſſion*; it is none at all:

How the Apoſtles baptized.

all: for they might have done it by a Permiſſion, as being in uſe before *Chriſt's Death*; and becauſe the People nurſed up with outward Ceremonies, could not be weaned wholly from them. And thus they uſed other things, as *Circumciſion*, and *Legal Purifications*, which yet they had no Commiſſion from *Chriſt* to do, (to which we ſhall ſpeak more at length in the following *Propoſition*, concerning the *Supper*.)

But if from the *ſameneſs* of the Word, becauſe Chriſt bids them *Baptize*, and they afterwards in the uſe of Water are ſaid to *Baptize*, it be judged probable, *that they did underſtand that Commiſſion*, Mat. 28. *to authorize them to Baptize with* Water, *and accordingly practiſed it*. Object.

Altho' it ſhould be granted, that for a ſeaſon they did ſo far miſtake it, as to judge, that *Water* belonged to that *Baptiſm*, (which however I find no neceſſity of granting) yet I ſee not any great Abſurdity would thence follow. For it is plain, they did miſtake that Commiſſion, as to a main part of it, for a ſeaſon, as where he bids them *Go teach all Nations*; ſince ſome time after, they judged it unlawful to teach the *Gentiles*; yea, *Peter* himſelf ſcrupled it, until by a Viſion conſtrained thereunto; for which, after he had done it, he was for a ſeaſon (until they were better informed) judged by the reſt of his Brethren. Now, if the Education of the *Apoſtles* and *Jews*, and their Propenſity to adhere and ſtick to the *Jewiſh Religion*, did ſo far influence them, that even after *Chriſt's Reſurrection*, and the *pouring forth* of the *Spirit*, they could not receive nor admit of the Teaching of the *Gentiles*, tho' *Chriſt*, in his Commiſſion to them, commanded them to preach to them; what further Abſurdity were it to ſuppoſe, that through the like Miſtake, the chiefeſt of them having been the Diſciples of *John*, and his *Baptiſm* being ſo much prized there among the *Jews*, that they alſo took Anſw. *The Apoſtles did ſcruple the teaching the* Gentiles.

Chriſt's Baptiſm, intended by him of the Spirit, to be that of Water, which was *John*'s, and accordingly practiſed it for a ſeaſon? It ſuffices us, that if they were ſo miſtaken, (tho' I ſay not that they were ſo) they did not always remain under that Miſtake: Elſe *Peter* would not have ſaid of the *Baptiſm* which now ſaves, *that it is not a putting away of the filth of the Fleſh*, which certainly Water-Baptiſm is.

But further, They urge much *Peter*'s baptizing *Cornelius*; in which they preſs two things, Firſt, *That Water-Baptiſm is uſed, even to thoſe that had received the Spirit.* Secondly, *That it is ſaid poſitively, he commanded them to be baptized*, Acts 10.47,48.

But neither of theſe doth neceſſarily infer Water-Baptiſm to belong to the *New Covenant Diſpenſation*, nor yet to be a perpetual ſtanding *Ordinance* in the Church. For *firſt*, all that this will amount to, was, that *Peter* at that time baptized theſe Men; but that he did it by vertue of that Commiſſion, *Mat.* 28. remains yet to be proved. And how doth the baptizing with Water, after the receiving of the Holy Ghoſt, prove the caſe, more than the uſe of *Circumciſion*, and other *Legal Rites*, acknowledged to have been acted by him afterwards? Alſo, no wonder if *Peter*, that thought it ſo ſtrange (notwithſtanding all that had been profeſſed before, and ſpoken by *Chriſt*) that the *Gentiles* ſhould be made partakers of the *Goſpel*, and with great difficulty, not without an extraordinary Impulſe thereunto, was brought to come to them, and eat with them, was apt to put this Ceremony upon them; which being, as it were, the particular Diſpenſation of *John*, the *Fore-runner* of *Chriſt*, ſeemed to have greater Affinity with the Goſpel, than the other *Jewiſh Ceremonies*, then uſed by the *Church*; but that will no ways infer our Adverſaries Concluſion. *Secondly*, as to theſe words, *And he commanded them to be baptized*; it declareth matter of Fact,

Whether Peter's Baptizing ſome with Water makes it a ſtanding Ordinance to the Church?

Fact, not of *Right*, and amounteth to no more, than that *Peter* did at that time *pro hic & nunc*, command those Persons to be *baptized with Water*, which is not denied: But it saith nothing, that *Peter* commanded Water-Baptism to be a standing and perpetual Ordinance to the Church; neither can any Man of sound Reason say, if he heed what he says, that a Command in *matter of Fact* to particular Persons, doth infer the *thing commanded* to be of general Obligation to all, if it be not otherwise bottomed upon some Positive Precept. Why doth *Peter*'s commanding *Cornelius* and his Houshold to be *baptized* at that time, infer *Water-Baptism* to continue, more than his constraining (which is more than commanding) the *Gentiles* in general to be *Circumcised*, and observe the *Law?* We find at that time, when *Peter* baptized *Cornelius*, it was not yet determined, whether the *Gentiles* should not be *Circumcised*; but on the contrary, it was the most general sense of the *Church*, that *they should:* And therefore no wonder, if they thought it needful at that time, that they should be *baptized*, which had more Affinity with the *Gospel*, and was a Burthen less grievous.

§. X. *Fourthly*; They object *from the signification of the word* [Baptize,] *which is as much as to* dip *and* wash *with* Water; *alledging thence, that the very Word imports a being* baptized *with* Water. Object. 4.

This Objection is very weak. For since *baptizing* with Water was a Rite among the *Jews*, as *Paulus Riccius* sheweth, even before the coming of *John*; and that the Ceremony received that Name from the Nature of the Practice, as used both by the *Jews*, and by *John*. Yea, we find that *Christ* and his *Apostles* frequently make use of these Terms to a more Spiritual Signification: *Circumcision* was only used and understood among the *Jews*, to be *that of the Flesh*; but the Apostle tells us of the *Circumcision of the Heart and Spirit, made without hands.* So *Answ.* Baptizing *signifies dipping or washing with Water.*

that tho' *Baptiſm* was uſed among the *Jews*, only to ſignifie a *waſhing with Water*, yet both *John*, *Chriſt*, and his *Apoſtles*, ſpeak of a being *Baptized with the Spirit, and with Fire*; which they make the peculiar *Baptiſm of Chriſt*, as contra-diſtinguiſhed from that of *Water*, which was *John*'s, (as is above ſhewn.) So that tho' *Baptiſm* among the *Jews*, was only underſtood of *Water*; yet among *Chriſtians*, it is very well underſtood of the *Spirit*, without *Water*: as we ſee *Chriſt* and his *Apoſtles* ſpiritually to underſtand things, under the terms of what had been *ſhadows* before. Thus *Chriſt*, ſpeaking of his *Body*, (tho' the *Jews* miſtook him) ſaid, *He would deſtroy the Temple, and build it again in three days*; and many more that might be inſtanced. But if the *Etymology* of the word ſhould be tenaciouſly adhered to, it would militate againſt moſt of our Adverſaries, as well as againſt us: For the *Greek* Βαπτίζω ſignifies *immergo*, that is, to *plunge*, and *dip in*; and that was the proper uſe of *Water-Baptiſm* among the *Jews*, and alſo by *John*, and the *Primitive Chriſtians*, who uſed it: whereas our Adverſaries, for the moſt part, only *ſprinkle* a little Water upon the Forehead, which doth not at all anſwer to the word [*Baptiſm.*] Yea, thoſe of old among *Chriſtians*, that uſed *Water-Baptiſm*, thought this *dipping* or *plunging* ſo needful, that they thus *dipped Children*: And foraſmuch as it was judged, that it might prove hurtful to ſome weak Conſtitutions, *Sprinkling*, to prevent that hurt, was introduced; yet then it was likewiſe appointed, that ſuch as were only *ſprinkled*, and not *dipped*, ſhould not be admitted to have any Office in the Church, as not being ſufficiently *baptized*. So that if our Adverſaries will ſtick to the word, they muſt alter their method of *ſprinkling*.

Βαπτίζω *immergo, intingo*, to p urge, and dip in.

Thoſe that of Old uſed Water-Baptiſm *were* dip'd *and* plung'd; *and thoſe that were only* ſprinkled, *were not admitted to any Office in the Church*; and why?

Object. 5 *Fifthly*, They object *John* 3.5. *Except a Man be born again of* Water, *and of the* Spirit, *&c. hence inferring the neceſſity of* Water-Baptiſm, *as well as of the Spirit.*

But

But if this prove any thing, it will prove *Water-Baptiſm* to be of abſolute neceſſity; and therefore *Proteſtants* rightly affirm, when this is urged upon them by *Papiſts*, to evince the abſolute neceſſity of *Water-Baptiſm*, that [*Water*] is not here underſtood of outward Water; but myſtically of an inward Cleanſing and Waſhing. Even as where Chriſt ſpeaks of being *baptized with Fire*, it is not to be underſtood of outward material Fire, but only of purifying, by a *Metonymy*; becauſe to *purifie*, is a proper effect of Fire, as to *waſh* and *make clean*, is of Water; where it can as little be ſo underſtood, as where we are ſaid to be *ſaved by the Waſhing of Regeneration*, Tit. 3. 5. Yea, *Peter* ſaith expreſly, in the place often cited, as *Calvin* * well obſerves, *That the* Baptiſm *which ſaves, is not the putting away of the filth of the Fleſh:* ſo that ſince [*Water*] cannot be underſtood of outward Water, this can ſerve nothing to prove Water-Baptiſm. *Anſw.* *The* Water, *that Regenerates, is Myſtical and Inward.* * In the 4th Book of his *Inſtit.* c. 15.

If it be ſaid, that [*Water*] *imports here* neceſſitatem Præcepti, *tho' not* Medii. Object.

I anſwer; That is firſt to take it for granted, that outward Water is here underſtood; the contrary whereof we have already proved. Next, *Water* and the *Spirit* are placed here together, [*Except a Man be born of* Water *and the* Spirit] where the neceſſity of the one is urged, as much as of the other. Now if the Spirit be abſolutely neceſſary, ſo will alſo Water; and then we muſt either ſay, that *to be born of the Spirit*, is not abſolutely neceſſary, which all acknowledge to be falſe; or elſe, that *Water* is abſolutely neceſſary, which, as *Proteſtants*, we affirm, and have proved, is falſe: elſe we muſt confeſs, that *Water* is not here underſtood of outward Water. For to ſay, that when *Water* and the *Spirit* are placed here juſt together, and in the ſame manner, tho' there be not any difference or ground for it viſible in the Text, or deduceable from it, That the *neceſſity* of *Water* is here *Præcepti*, but *Anſw.* *Neceſſitas Præcepti* and *Medii* urged.

but not *Medii*, but the *neceſſity* of the *Spirit* is both *Medii* and *Præcepti*; is indeed confidently to affirm, but not to prove.

Object. 6 *Sixthly* and *Laſtly*; They object, *That the Baptiſm of Water is a viſible Sign, or Badge, to diſtinguiſh* Chriſtians *from* Infidels, *even as Circumciſion did the* Jews.

Anſw. I anſwer; This ſaith nothing at all, unleſs it be proved to be a *neceſſary Precept*, or part of the *New Covenant Diſpenſation*; it not being lawful to us, to impoſe outward *Ceremonies* and *Rites*, and ſay, they will diſtinguiſh us from *Infidels*. *Circumciſion* was poſitively commanded, and ſaid to be a *Seal of the firſt Covenant*; but as we have already proved, that there is no ſuch Command for *Baptiſm*, ſo there is not any word in all the *New Teſtament*, calling it a *Badge of Chriſtianity*, or *Seal of the New Covenant*: And therefore to conclude it is ſo, becauſe *Circumciſion* was ſo, (unleſs ſome better proof be alledged for it) is miſerably to beg the Queſtion. *The profeſſing of Faith in Chriſt, and a holy Life anſwering thereunto, is a far better* Badge *of* Chriſtianity, *than any outward Waſhing*; which yet anſwers not to that of *Circumciſion*, ſince that affixed a Character in the Fleſh, which this doth not: So that a *Chriſtian* is not known to be a *Chriſtian* by his being *baptized*, eſpecially when he was a Child, unleſs he tell them ſo much. And may not the profeſſing of *Faith in Chriſt* ſignifie that as well? I know there are divers of thoſe called the *Fathers*, that ſpeak much of *Water-Baptiſm*, calling it *Characterem Chriſtianitatis*: But ſo did they alſo of the Sign of the *Croſs*, and other ſuch things, juſtly rejected by *Proteſtants*. For the *Myſtery of Iniquity*, which began to work in the Apoſtles days, ſoon ſpoiled the Simplicity and Purity of the *Chriſtian Worſhip*, ſo that not only many *Jewiſh Rites* were retained, but many *Heatheniſh Cuſtoms* and *Ceremonies* introduced into the *Chriſtian Worſhip*; as particularly that word [*Sacrament.*]

Circumciſion a Seal of the firſt Covenant.

Water-Baptiſm falſly called a Badge of Chriſtianity.

Which is the Badge of Chriſtianity.

What the Fathers ſay of Water-Baptiſm, and of the Sign of the Croſs.

Heatheniſh Ceremonies introduced into the Chriſtian Worſhip.

ment.] So that it is great Folly, especially for *Protestants*, to plead any thing of this from *Tradition* or *Antiquity*; for we find, that neither *Papists* nor *Protestants* use the Rites exactly, as the *Ancients* did, who in such things, not walking by the most certain Rule of God's Spirit, but doting too much upon outwards, were very uncertain. For most of them all, in the Primitive Time, did wholly *plunge* and *dip* those they baptized, which neither *Papists*, nor most *Protestants* do: Yea, several of the *Fathers* accused some as *Hereticks*, in their days, for holding some Principles, common with *Protestants*, concerning it; as particularly *Augustin* doth the *Pelagians*, for saying, that *Infants dying unbaptized, may be saved.* And the *Manichees* were condemned, for denying, that *Grace is universally given by Baptism*; and *Julian* the *Pelagian*, by *Augustin*, for denying *Exorcism and Insufflation in the use of Baptism:* All which things *Protestants* deny also. So that *Protestants* do but foolishly to upbraid us, as if we could not shew any among the *Ancients* that denied *Water-Baptism*; seeing they cannot shew any, whom they acknowledge not to have been Heretical in several things, to have used it; nor yet, who using it, did not also use the *Sign of the Cross*, and other things with it, which they deny. There were some nevertheless in the darkest Times of *Popery*, who testified against *Water-Baptism.* For one *Alanus*, pag. 103, 104, 107. speaks of some in his time, that were burnt for the denying of it: for they said, That *Baptism had no efficacy either in Children, or Adult Persons; and therefore Men were not obliged to take Baptism:* Particularly *Ten Canonicks*, so called, *were burnt for that Crime, by the Order of King* Robert *of* France. And *P. Pithæus* tells in his *Fragments* of the *History* of *Guienne*, which is also confirmed by one *Johannes Floracensis*, a *Monk* (who was famous at that time) in his *Epistle* to *Oliva*, Abbot of the *Ausonian* Church: *I will*, saith he, *give*

Exorcism or Adjuration.

The Sign of the Cross.

Many in former Ages testified against Water-Baptism.

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Ten canonicks burnt at Orleans, and why?

you to understand, concerning the Heresie that was in the City of Orleans *on Childermas-day; for it was true, if ye have heard any thing, that King* Robert *caused to be burnt alive, near fourteen of that City, of the chief of their* Clergy, *and the more noble of their* Laicks, *who were hateful to God, and abominable to Heaven and Earth; for they did stiffly deny the Grace of Holy Baptism, and also the Consecration of the Lord's Body and Blood.* The time of this deed is noted in these word by *Papir. Masson*, in his *Annals* of *France*, lib. 3. in *Hugh* and *Robert*, *Actum Aureliæ publicè anno Incarnationis Domini*, 1022. *Regni* Roberti *Regis* 28. *Indictione* 5. *quando* Stephanus *Hæresiarcha & Complices ejus damnati sunt & exusti Aurelia.*

Now, for their calling them *Hereticks* and *Manichees*, we have nothing but the Testimony of their Accusers, which will no more invalidate their Testimony for this Truth, against the Use of *Water-Baptism*, or give more ground to charge us, as being one with *Manichees*, than because some, called by them *Manichees*, do agree with *Protestants* in some things, that therefore *Protestants* are *Manichees* or *Hereticks*, which *Protestants* can no ways shun. For the Question is, Whether, in what they did, they walked according to the Truth testified of by the Spirit in the Holy Scriptures? So that the Controversie is brought back again to the Scriptures, according to which, I suppose, I have formerly discussed it.

The Baptism of Infants an Humane Tradition.

As for the latter part of the *Thesis*, denying the Use of *Infant-Baptism*, it necessarily follows, from what is above said. For if *Water-Baptism* be ceased, then surely *Baptizing of Infants* is not warrantable. But those that take upon them to oppose us in this matter, will have more to do, as to this latter part: for after they have done what they can to prove Water-Baptism, it remains for them to prove, that *Infants* ought to be baptized. For

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he that proves Water-Baptism ceased, proves that Infant-Baptism is vain: But he that should prove that Water-Baptism continues, has not thence proved, that Infant-Baptism is necessary; that needs something further. And therefore it was a pitiful Subterfuge of *Nic. Arnoldus* against this, to say, That *the denying of Infant-Baptism belonged to the Gangrene of the Anabaptists*; without adding any further Probation.

PROPOSITION XIII.

Concerning the Communion, or Participation of the Body *and* Blood *of* Christ.

The Communion *of the Body and Blood of Christ is* Inward *and* Spiritual, *which is the Participation of his Flesh and Blood, by which the* inward Man *is daily nourished in the Hearts of those in whom Christ dwells. Of which things the* breaking of Bread *by Christ with his Disciples, was a* Figure, *which they even used in the Church for a time, who had received the Substance, for the sake of the weak. Even as* abstaining from things strangled, *and* from Blood, the washing one another's Feet, *and the* anointing of the Sick with Oyl: *All which are commanded with no less Authority and Solemnity, than the former; yet seeing they are but* Shadows *of better things, they Cease in such as have obtained the* Substance.

1 Cor. 10. 16, 17. John 6. 32, 33, 35. 1 Cor. 5. 18.

Acts 15. 20. John 13. 14. James 5. 14.

§. I. THE *Communion* of the Body and Blood of Christ, is a *Mystery* hid from all Natural Men, in their first, fallen and degenerate State, which they cannot understand, reach to, nor comprehend, as they there abide, neither as they there are, can they be partakers of it, nor yet are they able to *discern the Lord's Body*. And forasmuch as the

the *Christian World* (so called) for the most part hath been still labouring, working, conceiving and imagining, in their own natural and unrenewed Understandings, about the things of God and Religion; therefore hath this *Mystery* much been hid and sealed up from them, while they have been contending, quarrelling and fighting one with another about the meer Shadow, Outside and Form, but strangers to the Substance, Life and Virtue.

The Body and Blood of christ is Spiritual.

§. II. The *Body* then of Christ, which Believers partake of, is *Spiritual*, and not *Carnal*; and his *Blood*, which they drink of, is *Pure* and *Heavenly*, and not *Humane* or *Elementary*, as *Augustine* also affirms of the *Body of Christ*, which is Eaten, in *Tractat.* Psal. 98. *Except a Man eat my Flesh, he hath not in him Life Eternal:* And he saith, *The words which I speak unto you, are Spirit and Life; understand spiritually what I have spoken. Ye shall not eat of this Body, which ye see, and drink this Blood, which they shall spill, which Crucifie me—I am the living Bread, who have descended from Heaven; he calls himself the Bread, who descended from Heaven, exhorting that we might believe in him,* &c.

Object. If it be asked then, What that *Body*, what that *Flesh* and *Blood* is?

Answ. I Answer; It is that *Heavenly Seed*, that *Divine, Spiritual, Celestial Substance*, of which we spake before, in the *fifth* and *sixth Propositions*. This is that *vehiclum Dei*, or *Spiritual Body of Christ*; whereby, and wherethrough, he communicateth *Life to Men*, and *Salvation to as many as believe in him*, and *receive him*; and whereby also Man comes to have Fellowship and Communion with God. This is prov'd from the 6th of *John*, from verse 32 to the end, where Christ speaks more at large of this matter, than in any other place: And indeed this *Evangelist* and *beloved Disciple*, who lay in the Bosom of our Lord, gives us a more full Account of the *Spiritual Sayings* and *Doctrine* of Christ; and 'tis observable,

What the heavenly Seed is, whereby formerly, and also now, Life and Salvation was and is Communicated.

ſervable, that tho' he ſpeaks nothing of the *Ceremony*, uſed by Chriſt, of *breaking Bread with his Diſciples*, neither in his Evangelical Account of *Chriſt's Life and Sufferings*, nor in his *Epiſtles*; yet he is more large in this Account of the *Participation* of the *Body*, *Fleſh* and *Blood of Chriſt*, than any of them all. For Chriſt, in this Chapter, perceiving that the *Jews* did follow him for Love of the *Loaves*, deſires them (verſ. 27.) to *labour not for the meat which periſheth, but for that meat which endureth for ever:* But foraſmuch as they, being carnal in their Apprehenſions, and not underſtanding the Spiritual Language and Doctrine of Chriſt, did judge the *Manna*, which *Moſes* gave their Fathers, to be the moſt excellent Bread, as coming from Heaven; Chriſt, to rectifie that miſtake, and better inform them, affirmeth *Firſt*, That *it is not* Moſes, *but his Father, that giveth the true Bread from Heaven*, verſ. 32, & 48. *Secondly*, This *Bread* he calls himſelf, verſ. 35. *I am the Bread of Life:* And verſ. 51. *I am the living Bread, which came down from Heaven: Thirdly*, he declares, that this *Bread is his Fleſh*, verſ. 51. *This Bread, that I will give, is my Fleſh*; and verſ. 55. *For my Fleſh is meat indeed, and my Blood is drink indeed: Fourthly*, the neceſſity of partaking thereof, verſ. 53. *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you:* And *laſtly*, verſ. 33. the bleſſed Fruits and neceſſary Effects of this Communion of the Body and Blood of Chriſt; *This Bread giveth Life to the World*, verſ. 50. *He that eateth thereof, dieth not*, verſ. 58. *He that eateth of this Bread, ſhall live for ever*, verſ. 51. *Whoſo eateth this Fleſh, and drinketh this Blood, ſhall live for ever*, verſ. 54. *And he dwelleth in Chriſt, and Chriſt in him*, verſ. 56. *And ſhall live by Chriſt*, verſ. 57. From this large Deſcription of the Origin, Nature and Effects of this *Body*, *Fleſh* and *Blood* of *Chriſt*, it is apparent, that it is Spiritual, and to be underſtood

The Origin, Nature and Effects of the Body, Fleſh and Blood of Chriſt.

of

of a Spiritual Body, and not of that Body, or Temple of Jesus Christ, which was born of the Virgin *Mary*, and in which he walked, lived and suffered in the Land of *Judea*; because that it is said, that it *came down from Heaven*, yea, that it is He, that *came down from Heaven*. Now all *Christians* at present generally acknowledge, that the outward Body of Christ came not down from Heaven; neither was it that part of Christ, which came down from Heaven. And to put the matter out of doubt, when the carnal *Jews* would have been so understanding it, he tells them plainly, verse 63. *It is the Spirit that quickeneth, but the Flesh profiteth nothing*. This is also founded upon most sound and solid *Reason*; because that it is the Soul, not the Body, that is to be nourished by this Flesh and Blood. Now outward Flesh cannot nourish nor feed the Soul; there is no Proportion, nor Analogy betwixt them; neither is the Communion of the Saints with God, by a Conjunction, and mutual Participation of Flesh, but of the Spirit: *He that is joyned to the Lord, is One Spirit*, not *One Flesh*. For the Flesh (I mean outward Flesh, even such as was that, wherein Christ lived and walked, when upon Earth; and not Flesh, when transported by a *Metaphor*, to be understood Spiritually) can only partake of Flesh, as Spirit of Spirit: As the Body cannot feed upon Spirit, neither can the Spirit feed upon Flesh. And that the Flesh here spoken of, is Spiritually understood, appears further, in that, that which feedeth upon it shall never dye: But the Bodies of all Men once dye; yea, it behoved the Body of Christ himself to dye. That this Body, and Spiritual Flesh and Blood of Christ, is to be understood of that *Divine* and *Heavenly Seed*, before spoken of by us, appears both by the Nature and Fruits of it. *First* it's said, *It is that which cometh down from Heaven, and giveth Life unto the World*: Now this answers to that *Light* and *Seed*, which

Solid Reasons, that it is his Spiritual Body, Christ speaks of.

1 Cor. 6.17.

which is testified of, *John* 1. to be the *Light of the World, and the Life of Men.* For that *Spiritual Light* and *Seed*, as it receives place in Men's Hearts, and room to spring up there, is as Bread to the hungry and fainting Soul, that is (as it were) buried and dead in the Lusts of the World; which receives Life again, and revives, as it tasteth and partaketh of this Heavenly Bread: and they that partake of it, are said to come to Christ; neither can any have it, but by coming to him, and believing in the Appearance of his *Light* in their Hearts; by receiving which, and believing in it, the Participation of this *Body* and *Bread* is known. And that Christ understands the same thing here, by his *Body*, *Flesh* and *Blood*, which is understood, *John* 1. by the *Light inlightning every Man*, and the *Life*, &c. appears; for the *Light* and *Life*, spoken of *John* 1. is said to be *Christ*; *He is the true Light:* And the *Bread* and *Flesh*, &c. spoken of in *John* 6. is called *Christ*; *I am the Bread of Life, saith he.* Again, *They that received that Light and Life*, John 1. 12. *obtained Power to become the Sons of God, by believing in his Name:* So also here, *John* 6. 35. *He that cometh unto this Bread of Life, shall not hunger; and he that believes in him, who is this Bread, shall never thirst.* So then, as there was the outward visible Body and Temple of *Jesus Christ*, which took its origin from the Virgin *Mary*; so there is also the Spiritual Body of Christ, by and through which, He, that was the *Word in the beginning with God*, and was and is GOD, did Reveal himself to the Sons of Men in all Ages, and whereby Men in all Ages come to be made Partakers of *Eternal Life*, and to have Communion and Fellowship with *God* and *Christ*. Of which *Body of Christ*, and *Flesh and Blood*, if both *Adam*, and *Seth*, and *Enoch*, and *Noah*, and *Abraham*, and *Moses*, and *David*, and all the Prophets and Holy Men of God, had not eaten, they had not had Life in them; nor could their inward

This Spiritual Light and Seed, is as Bread to the hungry Soul.

Christ's outward and Spiritual Body distinguished.

The Patriarchs did eat of the Body of Christ.

Man have been nouriſhed. Now as the outward Body and Temple was called *Chriſt*; ſo was alſo his Spiritual Body, no leſs properly, and that long before that outward Body was in being. Hence the Apoſtle ſaith, 1 *Cor.* 10. 3, 4. that the *Fathers did all eat the ſame Spiritual Meat, and did all drink the ſame Spiritual Drink: (for they drank of that Spiritual Rock that followed them, and that Rock was Chriſt.)* This cannot be underſtood otherwiſe, than of this Spiritual Body of Chriſt; which Spiritual Body of Chriſt, tho' it was the ſaving Food of the Righteous, both before the *Law*, and under the *Law*; yet under the *Law* it was vailed and ſhadowed, and covered under divers Types, Ceremonies and Obſervations; yea, and not only ſo, but it was vailed and hid, in ſome reſpect, under the outward Temple and Body of Chriſt, or during the continuance of it; ſo that the *Jews* could not underſtand *Chriſt*'s Preaching about it, while on Earth: And not the Jews only, but many of his Diſciples judged it an *hard ſaying, murmured at it; and many from that time went back from him, and walked no more with him.* I doubt not, but that there are many alſo at this day, profeſſing to be the Diſciples of Chriſt, that do as little underſtand this matter, as thoſe did, and are as apt to be offended, and ſtumble at it, while they are gazing and following after the outward Body; and look not to that, by which the Saints are daily fed and nouriſhed. For as Jeſus Chriſt, in obedience to the Will of the Father, did by the *Eternal Spirit offer up* that *Body, for a Propitiation* for the *Remiſſion of Sins*, and finiſhed his Teſtimony upon Earth thereby, in a moſt perfect Example of Patience, Reſignation and Holineſs, that all might be made partakers of the fruit of that Sacrifice: So hath he likewiſe poured forth *into the Hearts of All Men*, a meaſure of that *Divine Light* and *Seed* wherewith he is cloathed; that thereby, reaching unto the Conſciences of all, he may raiſe them

John 6. 60, 66.

The Divine Light of Chriſt, doth make the Saints Partakers of his Body.

them up out of *Death* and *Darkneſs*, by his *Life* and *Light*; and thereby may be made Partakers of his Body, and there-through come to have fellowſhip with the Father, and with the Son.

§. III. If it be asked, *How, and after what manner, Man comes to partake of it, and to be fed by it?* Queſt.

I anſwer in the plain and expreſs words of Chriſt, *I am the Bread of Life*, (ſaith he) *he that cometh to me, ſhall never hunger; he that believeth in me, ſhall never thirſt:* And again, *For my Fleſh is meat indeed, and my Blood is drink indeed.* So whatſoever thou art, that askeſt this Queſtion, or readeſt theſe Lines, whether thou accounteſt thy ſelf a Believer, or really feeleſt, by a certain and ſad Experience, that thou art yet in the Unbelief; and findeſt, that the outward Body and Fleſh of Chriſt is ſo far from thee, that thou canſt not reach it, nor feed upon it: Yea, tho' thou haſt often ſwallowed down, and taken-in, that which the *Papiſts* have perſwaded thee to be the real *Fleſh and Blood* of *Chriſt*, and haſt believed it to be ſo, tho' all thy Senſes told thee the contrary: Or (being a *Lutheran*) haſt taken that *Bread*, in and with, and under which, the *Lutherans* have aſſured thee, that the Fleſh and Blood of Chriſt is: Or (being a *Calviniſt*) haſt partaken of that, which the *Calviniſts* ſay (tho' a Figure only of the Body) gives them that take it, a real Participation of the Body, Fleſh and Blood of Chriſt; tho' they never knew how, nor what way: I ſay, if for all this, thou findeſt thy Soul yet barren, yea hungry, and ready to ſtarve, for want of ſomething thou longeſt for; *know*, that that *Light*, that diſcovers thy Iniquity to thee, that ſhews thee thy Barrenneſs, thy Nakedneſs, thy Emptineſs, is that *Body* that thou muſt partake of, and feed upon: but that till, by forſaking Iniquity, thou turneſt to it, comeſt unto it, receiveſt it, tho' thou may'ſt hunger after it, thou canſt not be ſatisfied with it; for it hath no *Communion with Darkneſs*; nor

Anſw.

John 6. 33, & 55.

The Lutherans *and* Calviniſts *Opinion of the Fleſh and Blood of Chriſt in the* Supper *(ſo called.)*

1 Cor. 6. 14.

nor canſt thou drink of the Cup of the Lord, and the Cup of Devils; and be Partaker of the Lord's Table, and the Table of Devils, 1 Cor. 10. 21. But as thou ſuffereſt that ſmall *Seed of Righteouſneſs* to ariſe in thee, and to be formed into a Birth, that new ſubſtantial Birth, that's brought forth in the Soul, ſupernaturally feeds upon, and is nouriſhed by this Spiritual Body: yea, as this outward Birth lives not, but as it ſucks-in Breath by the outward Elementary Air: ſo this new Birth lives not in the Soul, but as it draws-in, and breathes by that Spiritual Air, or Vehicle. And as the outward Birth cannot ſubſiſt, without ſome outward Body to feed upon, ſome outward Fleſh, and ſome outward Drink; ſo neither can this inward Birth, without it be fed by this inward Fleſh and Blood of Chriſt, which anſwers to it after the ſame manner, by way of Analogy. And this is moſt agreeable to the Doctrine of Chriſt concerning this matter. For as without outward Food, the natural Body hath not Life; ſo alſo ſaith Chriſt, *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you:* And as the outward Body, eating outward Food, lives thereby; ſo Chriſt ſaith, that *he that eateth him, ſhall live by him.* So it is this inward Participation of this *inward Man*, of this *inward* and *ſpiritual Body*, by which Man is united to God, and has fellowſhip and communion with him. *He that eateth my Fleſh, and drinketh my Blood* (ſaith Chriſt) *dwelleth in me, and I in him*; This cannot be underſtood of outward Eating of outward Bread: And as by this the Soul muſt have fellowſhip with God, ſo alſo ſo far as all the Saints are partakers of this *one Body*, and *one Blood*, they come alſo to have a *Joint-Communion.* Hence the Apoſtle, 1 *Cor.* 10. 17. in this reſpect ſaith, that they *being many, are one Bread, and one Body*; and to the wiſe among the *Corinthians*, he ſaith, *The Bread which we break, is the Communion of the Body of Chriſt.* This is the

How the Inward Man is nouriſhed.

John 6. 53.

John 6. 57.

John 6. 56.

Verſe 16.

the *true* and *spiritual Supper* of the Lord, which Men come to partake of, by hearing the Voice of *Christ*, and opening the Door of their Hearts, and so letting him in, in the manner abovesaid, according to the plain words of the Scripture, *Rev.* 3. 20. *Behold, I stand at the Door and knock, if any Man hear my Voice, and open the door, I will come in to him, and will sup with him, and he with me.* So that the *Supper of the Lord*, and the *supping* with the *Lord*, and partaking of his *Flesh* and *Blood*, is no ways limited to the Ceremony of *breaking Bread*, and *drinking Wine*, at particular times; but is truly and really enjoyed, as often as the Soul retires into the Light of the Lord, and feels and partakes of that Heavenly Life, by which the Inward Man is nourished: which may be, and is often witnessed by the Faithful at all times; tho' more particularly, when they are Assembled together to wait upon the Lord.

The true Spiritual Supper of the Lord.

§. IV. But what Confusion the Professors of *Christianity* have run into concerning this matter, is more than obvious; who, as in most other things they have done, for want of a true Spiritual Understanding, have sought to tye this *Supper of the Lord* to that Ceremony (used by Christ before his Death) of *breaking Bread* and *drinking Wine* with his Disciples. And tho' they, for the most part, agree generally in this, yet how do they contend and debate one against another? How strangely are they pinched, pained and straitned, to make this Spiritual Mystery agree to that Ceremony? And what monstrous and wild Opinions and Conceivings have they invented, to inclose or affix the *Body of Christ* to their *Bread and Wine?* From which Opinion, not only the greatest, and fiercest, and most hurtful Contests, both among the Professors of *Christianity* in general, and among *Protestants* in particular, have arisen; but also such Absurdities, irrational and blasphemous Consequences have ensued,

Man is not tied to the Ceremony of breaking Bread and drinking Wine, which Christ did use with his Disciples; This only was a Shadow.

What makes the Chriſtian Religion *hateful to* Jews, Turks, *and* Heathens.

as make the *Chriſtian Religion* odious and hateful to *Jews*, *Turks* and *Heathens*. The Profeſſors of *Chriſtianity* do chiefly divide, in this matter, into Three Opinions:

The Papiſts *Faith of Chriſt his Fleſh and*

The *Firſt* is of thoſe that ſay, *The ſubſtance of the Bread is Tranſubſtantiated into the very Subſtance of that ſame Body, Fleſh and Blood of Chriſt, which was born of the Virgin* Mary, *and crucified by the* Jews: ſo that after the *words of Conſecration* (as they call them) *it is no more Bread, but the Body of* Chriſt.

The Lutherans *Faith.*

The *Second* is of ſuch as ſay, *The ſubſtance of the Bread remains; but that alſo that Body is in, and with, and under the Bread:* ſo that *both the ſubſtance of Bread, and of the Body, Fleſh and Blood of* Chriſt, *is there alſo.*

The Calviniſts *Faith.*

The *Third* is of thoſe, that (denying both theſe) do affirm, *That the Body of* Chriſt *is not there corporally, or ſubſtantially; but yet that it is really and ſacramentally received by the Faithful, in the uſe of Bread and Wine:* but how, or what way it's there, *they know not, nor can they tell; only we muſt believe it is there; yet ſo that it is only properly in Heaven.*

It is not my deſign to enter into a Refutation of theſe ſeveral Opinions; for each of their Authors and Aſſertors have ſufficiently refuted one another, and are all of them no leſs ſtrong, both from Scripture and Reaſon, in refuting each their contrary Parties Opinion, than they are weak in eſtabliſhing their own. For I often have ſeriouſly obſerved, in reading their reſpective Writings, (and ſo it may be have others) that all of them do notably, in ſo far as they refute the contrary Opinions; but that they are mightily pained, when they come to confirm and plead for their own. Hence I neceſſarily muſt conclude, that none of them had attained to the Truth and Subſtance of this *Myſtery*. Let us ſee if *Calvin*, * after he had refuted the two former Opinions, be more ſucceſsful

* Inſt. lib. 4. cap. 17.

ceſsful in what he affirms and aſſerts for the Truth of his Opinion; who after he hath much laboured in overturning and refuting the two former Opinions, plainly confeſſeth, that he knows not what to affirm inſtead of them. For after he has ſpoken much, and at laſt concluded, *That the Body of Chriſt is there, and that the Saints muſt needs partake thereof*; at laſt he lands in theſe words, Sect. 32. *But if it be asked me, how it is? I ſhall not be aſhamed to confeſs, that it is a ſecret too high for me to comprehend in my ſpirit, or explain in words.* Here he deals very ingenuouſly; and yet who would have thought, that ſuch a Man would have been brought to this ſtraight, in the confirming of his Opinion? conſidering but a little before, in the ſame Chapter, *Sect.* 15. he accuſeth the School-Men among the *Papiſts*, (and I confeſs truly) *In that they neither underſtand, nor explain to others, how Chriſt is in the Euchariſt*; which ſhortly after he confeſſeth himſelf, he cannot do. If then the School-Men among the *Papiſts*, do neither underſtand, nor yet explain to others, their Doctrine in this matter, nor *Calvin* can comprehend it in his ſpirit, (which I judge, is as much as not to underſtand it) nor expreſs it in words (and then ſurely he cannot explain it to others) then no certainty is to be had from either of them. There have been great Endeavours uſed for Reconcilement in this matter, both betwixt *Papiſts* and *Lutherans*, *Lutherans* and *Calviniſts*; yea, and *Calviniſts* and *Papiſts*; but all to no purpoſe: and many Forms and Manners of Expreſſions drawn up, to which all might yield; which in the end proved in vain, ſeeing every one underſtood them, and interpreted them in their own way; and ſo they did thereby but equivocate and deceive one another. The Reaſon of this Contention is, becauſe they all wanted a clear Underſtanding of the *Myſtery*, and were doting about the *Shadow* and *Externals*. For both the Ground

J. Calvin's Faith of Chriſt his Fleſh and Blood Uncertain.

The like the Papiſts.

and Matter of their *Conteſt* lies in things extrinſick from, and unneceſſary to, the main matter. And this hath been often the Policy of *Satan*, to buſie People, and amuſe them with outward Signs, Shadows and Forms, making them contend about that, while in the mean time the *Subſtance* is neglected; yea, and in contending for theſe Shadows, he ſtirs them up to the practice of Malice, Heat, Revenge, and other Vices, by which he eſtabliſheth his Kingdom of Darkneſs among them, and ruines the Life of Chriſtianity. For there have been more Animoſities and Heats about this one particular, and more Bloodſhed and Contention, than about any other. And ſurely, they are little acquainted with the State of *Proteſtant Affairs*, who know not that their Contentions about this, have been more hurtful to the *Reformation*, than all the oppoſition they met with from their common Adverſaries. Now all thoſe uncertain and abſurd Opinions, and the Contentions there-from ariſing, have proceeded from their all agreeing in two general Errors concerning this thing: Which being denied and receded from, as they are by us, there would be an eaſie way made for *Reconciliation*; and we ſhould all meet in the one ſpiritual and true Underſtanding of this *Myſtery*: And as the Contentions, ſo would alſo the Abſurdities, which follow from all the three fore-mentioned Opinions, ceaſe and fall to the ground.

Satan buſies People in outward Signs, Shadows and Forms, whilſt they neglect the Subſtance.

What hath been hurtful to the Reformation.

The *Firſt* of theſe *Errors* is, in making the Communion or Participation of the Body, Fleſh and Blood of Chriſt, to relate to that outward Body, Veſſel or Temple, that was born of the Virgin *Mary*, and walked and ſuffered in *Judea*; whereas it ſhould relate to the Spiritual Body, Fleſh and Blood of Chriſt, even that *Heavenly* and *Celeſtial Light* and *Life*, which was the Food and Nouriſhment of the Regenerate in all Ages, as we have already proved.

Two Errors the ground of the Contention about the Supper.

The

The *Second Error* is, in tying this Participation of the Body and Blood of Christ to that Ceremony, used by him with his Disciples, in the breaking of Bread, *&c.* as if it had only a Relation thereto, or were only enjoyed in the use of that Ceremony, which it neither hath, nor is. For this is that Bread, which Christ in his Prayer teaches to call for, terming it ἄρτον ἐπιούσιον, i. e. the *supersubstantial Bread*, as the *Greek* hath it, and which the Soul partakes of, without any relation or necessary respect to this Ceremony, as shall be hereafter proved more at length.

These *Two Errors* being thus laid aside, and the Contentions arising therefrom buried, all are agreed in the main Positions, *viz.* First, that the *Body, Flesh and Blood of Christ, is necessary for the nourishing of the Soul.* Secondly, that the *Souls of Believers do really and truly partake and feed upon the Body, Flesh and Blood of Christ.* But while Men are not content with the Spirituality of this *Mystery*, going in their own Wills, and according to their own Inventions, to strain and wrest the Scriptures, for to tye this Spiritual Communion of the Flesh and Blood of Christ, to outward Bread and Wine, and such like carnal Ordinances; no wonder, if by their carnal Apprehensions, they run into Heaps and Confusion. But because it hath been generally supposed, that the Communion of the Body and Blood of Christ had some special Relation to the Ceremony of *breaking Bread*; I shall first refute that Opinion, and then proceed to consider the Nature and Use of that *Ceremony*, and whether it be now *necessary* to continue; answering the Reasons and Objections of such as plead its continuance, as a necessary and standing Ordinance of Jesus Christ.

Believers Souls do really feed upon the Flesh and Blood of Christ.

§. V. *First*, It must be understood, that I speak of a necessary and peculiar Relation, otherwise than in a general respect: For, forasmuch as our Communion with Christ is, and ought to be our greatest I.

That the communion of the Body and Blood of Christ has no special Relation to the Ceremony of breaking Bread, *neither by Nature nor Precept.*

greateſt and chiefeſt Work, we ought to do all other things with a reſpect to God, and our Fellowſhip with him; but a ſpecial and neceſſary Reſpect or Relation is ſuch, as where the two things are ſo tied and united together, either *of their own Nature*, or *by the Command of God*, that the one cannot be enjoyed, or at leaſt is not (except very extraordinarily) without the other. Thus *Salvation* hath a neceſſary reſpect to *Holineſs*, becauſe *without Holineſs no Man ſhall ſee God:* And the *eating of the Fleſh and Blood of Chriſt*, hath a neceſſary reſpect to our having Life; becauſe if we *eat not his Fleſh, and drink not his Blood*, we cannot have *Life:* And our *feeling of God's Preſence*, hath a neceſſary reſpect to our being found meeting in his Name, by Divine Precept; becauſe he has promiſed, *where two or three are met together in his Name, he will be in the midſt of them.* In like manner our receiving *Benefits* and *Bleſſings from God*, has a neceſſary reſpect to our *Prayer*; becauſe if *we ask*, he hath promiſed *we ſhall receive.* Now the Communion or Participation of the *Fleſh and Blood of Chriſt*, hath no ſuch neceſſary relation to the *breaking of Bread*, and *drinking of Wine*; for if it had any ſuch neceſſary Relation, it would either be from the *Nature of the thing*, or from ſome *Divine Precept:* But we ſhall ſhew it is from neither; Therefore, *&c. Firſt*, It is not from the *Nature of it*, becauſe to partake of the Fleſh and Blood of Chriſt, is a Spiritual Exerciſe; and all confeſs, that it is by the Soul and Spirit, that we become real Partakers of it; as it is the Soul, and not the Body, that is nouriſhed by it: But to eat Bread, and drink Wine, is a natural Act, which in it ſelf adds nothing to the Soul, neither has any thing that is Spiritual in it; becauſe the moſt carnal Man that is, can as fully, as perfectly, and as wholly eat Bread and drink Wine, as the moſt Spiritual. *Secondly*, Their Relation is not *by Nature*, elſe they would infer one another:

another: But all acknowledge, that many eat of the Bread, and drink of the Wine, even that which they say is *Consecrate* and *Transubstantiate into the very Body of Christ*, who notwithstanding have not Life Eternal, have not Christ dwelling in them, nor do live by him; as all do, who truly partake of the Flesh and Blood of Christ, without the use of this Ceremony, as all the *Patriarchs* and *Prophets* did, before this Ordinance (as they account it) was instituted. Neither was there any thing under the Law, that had any direct or necessary Relation hereunto; tho' to partake of the Flesh and Blood of Christ, in all Ages, was indispensibly necessary to Salvation. For as for the *Paschal Lamb*, the whole End of it is signified particularly, *Exod.* 13. 8, 9. to wit, *That the Jews might thereby be kept in remembrance of their deliverance out of* Egypt. *Secondly*, It has no Relation by *Divine Precept*; for if it had, it would be mentioned in that, which our Adversaries account the Institution of it, or else in the practise of it by the Saints recorded in Scripture; but so it is not. For as to the *Institution*, or rather *Narration* of Christ's Practice in this matter, we have it recorded by the Evangelists *Matthew*, *Mark* and *Luke*: In the first two, there is only an account of the matter of Fact, to wit, *That Christ brake Bread, and gave it his Disciples to eat, saying, This is my Body: and blessing the Cup, he gave it them to drink, saying, This is my Blood*; but nothing of any desire to them to do it. In the last, after the *Bread* (but before the *Blessing*, or giving them the *Wine*) he bids them *do it in remembrance of him*; what we are to think of this Practice of Christ, shall be spoken of hereafter. But what necessary Relation hath all this, to the Believers partaking of the Flesh and Blood of Christ? The End of this, for which they were to do it (if at all) is, to *remember Christ*; which the Apostle yet more particularly expresses, 1 *Cor.* 11. 26. *to shew forth the*

The Patriarchs and Prophets, without this Ceremony's Use, were true Partakers of Christ's Flesh and Blood.

The Paschal Lamb *its End.*

Mat. 26 16. Mark 14.22. Luke 22.19.

The Institution of the Supper, *or Narration of* Christ's Practice *therein.*

the Lord's Death: But to *remember the Lord*, or *declare his Death*, which are the ſpecial and particular Ends annexed to the uſe of this Ceremony, is not at all to partake of the Fleſh and Blood of Chriſt; neither have they any more neceſſary Relation to it, than any other two different Spiritual Duties. For tho' they that partake of the *Fleſh and Blood of Chriſt*, cannot but remember him; yet the Lord, and his Death, may be remembred (as none can deny) where his Fleſh and Blood is not truly partaken of. So that ſince the very particular and expreſs Ceremony may be witneſſed (to wit, the remembrance of the Lord's Death) and yet the Fleſh and Blood of Chriſt not partaken of, it cannot have had any neceſſary Relation to it; elſe the partaking thereof would have been the end of it, and could not have been attained without this Participation. But on the contrary, we may well infer hence, that ſince the poſitive End of this Ceremony, is not the partaking of the Fleſh and Blood of Chriſt, and that whoever partakes of the Fleſh and Blood of Chriſt, cannot but remember him; that therefore ſuch need not this Ceremony to put them in remembrance of him.

Object. But if it be ſaid, *That Jeſus Chriſt calls the Bread here, his* Body; *and the Wine, his* Blood; *therefore he ſeems to have had a ſpecial Relation to his Diſciples partaking of his Fleſh and Blood, in the uſe of this thing.*

Anſw. I anſwer; His calling the Bread his *Body*, and the Wine his *Blood*, would yet infer no ſuch thing; tho' it is not denied, but that *Jeſus Chriſt*, in all things he did, yea, and from the uſe of all natural things, took occaſion to raiſe the Minds of his Diſciples to Spirituals. Hence from the Woman of *Samaria*, her drawing *Water*, he took occaſion to tell her of *that living Water*, which *whoſo drinketh of, ſhall never thirſt*; which indeed is all one with

The Woman of Samaria. John 4. 14.

with his *Blood*, here spoken of: Yet it will not follow, that *that Well* or *Water* had any necessary Relation to the *living Water*, or the *living Water* to it, *&c.* So Christ takes occasion, from the *Jews* following him for the *Loaves*, to tell them of this *Spiritual Bread* and *Flesh* of his *Body*, which was more necessary for them to feed upon; it will not therefore follow, that their following him for the *Loaves*, had any necessary Relation thereunto. So also Christ here, being at Supper with his Disciples, takes occasion, from the *Bread* and *Wine* which was before them, to signifie unto them, That as that *Bread*, which he brake unto them, and that *Wine*, which he blessed and gave unto them, did contribute to the preserving and nourishing of their Bodies; so was he also to give his *Body*, and shed his *Blood*, for the *Salvation* of their *Souls*. And therefore the very End proposed in this Ceremony, to those that observe it, is, to be a *Memorial of his Death*.

The Well, the Loaves, the Bread and Wine, Christ takes occasion from, to shew the Inward Feeding.

But if it be said, *That the Apostle*, 1 Cor. 10. 16. *calls the Bread which he brake, the Communion of the Body of Christ, and the Cup, the Communion of his Blood.*

I do most willingly subscribe unto it; but do deny, that this is understood of the outward Bread, neither can it be evinced, but the contrary is manifest from the Context: for the Apostle in this Chapter speaks not one word of that Ceremony. For having in the beginning of it shewn them, how the *Jews* of Old were made Partakers of the *Spiritual Food* and *Water*, which was *Christ*, and how several of them, through *Disobedience* and *Idolatry*, fell from that good Condition, he exhorts them, by the Example of those *Jews*, whom God destroyed of Old, to flee those Evils; shewing them, that they, to wit, the *Corinthians*, are likewise Partakers of the *Body and Blood of Christ*; of which Communion they would rob themselves, if they did Evil; because

becauſe *they could not drink of the Cup of the Lord, and the Cup of Devils; and partake of the Lord's Table, and the Table of Devils*, verſ. 21. Which ſhews, that he underſtands not here, the uſing of outward *Bread* and *Wine*; becauſe thoſe that do drink the *Cup of Devils*, and eat of the *Table of Devils*; yea, the wickedeſt of Men, may partake of the outward Bread and outward Wine. For there the Apoſtle calls the Bread *One*, verſ. 17. and he ſaith, *We being many, are one Bread, and one Body; for we are all partakers of that One Bread.* Now if the *Bread* be *One*, it cannot be the *outward*, or the *inward* would be excluded; whereas it cannot be denied, but that it's the partaking of the *inward Bread*, and not the *outward*, that makes the Saints truly *One Body*, and *One Bread*. And whereas they ſay, that the *One Bread* here, comprehendeth both the *outward* and *inward*, by vertue of the *Sacramental Union*; that indeed is to affirm, but not to prove. As for that *figment*, of a *Sacramental Union*, I find not ſuch a thing in all the *Scripture*, eſpecially in the *New Teſtament*; nor is there any thing can give a riſe for ſuch a thing in this Chapter; where the Apoſtle, as is above obſerved, is not at all treating of that *Ceremony*; but only from the Excellency of that Priviledge, which the *Corinthians* had, as believing Chriſtians, *to partake of the Fleſh and Blood of Chriſt*, dehorts them from *Idolatry*, and partaking of the Sacrifices offered to *Idols*, ſo as thereby to offend or hurt their weak Brethren.

The Wickedeſt may take the outward Bread and Wine.

The Sacramental Union *pretended, a* Figment.

Object. But that which they moſt of all *Cry out* for in this matter, and are always *noiſing*, is from 1 *Cor.* 11. where the Apoſtle is particularly treating of this matter; and therefore from ſome words here, they have the greateſt Appearance of Truth for their Aſſertion: As verſ. 27. where he calls the *Cup*, the *Cup of the Lord*; and ſaith, *That they who eat of it, and drink it unworthily, are guilty of the Body and Blood of the Lord*; and verſ. 26. *Eat and drink their own Damnation:*

Damnation: Intimating hence, that this hath an immediate or neceſſary Relation to the Body, Fleſh and Blood of Chriſt.

Anſw. Tho' this at firſt view may catch the unwary Reader, yet being well conſidered, it doth no ways evince the matter in Controverſie. And for the *Corinthians* being in the uſe of this Ceremony, why they were ſo, and how that obliges not Chriſtians now to the ſame, ſhall be ſpoken of hereafter: It ſuffices at this time to conſider that they were in the uſe of it. *Secondly*, That in the uſe of it they were guilty of, and committed divers Abuſes. *Thirdly*, That the Apoſtle here is giving them Directions how they may do it aright, in ſhewing them the right and proper Uſe and End of it.

Theſe things being premiſed, let it be obſerved, that the very expreſs and particular uſe of it, according to the Apoſtle, is *to ſhew forth the Lord's Death*, &c. But *to ſhew forth the Lord's Death, and partake of the Fleſh and Blood of Chriſt*, are different things. He ſaith not, *As often as ye eat this Bread, and drink this Cup, ye partake of the Body and Blood of Chriſt*; but, *ye ſhew forth the Lord's Death.* So I acknowledge, *that this Ceremony*, by thoſe that practiſe it, hath an *Immediate Relation* to the *outward Body*, and *Death of Chriſt*, upon the *Croſs*, as being properly a Memorial of it; but it doth not thence follow, that it hath any *Inward* or *Immediate Relation to Believers communicating or partaking of the ſpiritual Body and Blood of Chriſt*; *or that ſpiritual Supper* ſpoken of *Rev.* 3. 20. For tho' in a general way, as every religious Action, in ſome reſpect, hath a common Relation to the ſpiritual Communion of the Saints with God; ſo we ſhall not deny but this hath a Relation, as others. Now for his calling *the Cup, the Cup of the Lord*, and ſaying, *They are guilty of the Body and Blood of Chriſt, and eat their own Damnation, in not diſcerning the*

the Lord's Body, &c. I anſwer, That this infers no more neceſſary Relation, than any other religious Act; and amounts to no more than this, that ſince the *Corinthians* were in the uſe of this Ceremony, and ſo performed it as a religious Act, they ought to do it worthily, or elſe they ſhould bring Condemnation upon themſelves. Now this will not more infer the thing ſo practiſed by them, to be a neceſſary religious Act, obligatory upon others, than when *Rom.* 14. 6. the Apoſtle ſaith, *He that regardeth the day, regardeth it unto the Lord*; it can be thence inferred, that the days, that ſome eſteemed and obſerved, did lay an Obligation upon others to do the ſame: But yet, as he that eſteemed a day, and placed Conſcience in keeping it, was to *regard it to the Lord*; and ſo it was to him, in ſo far as he dedicated it unto the Lord, the *Lord's Day*; he was to do it worthily, and if he did it unworthily, he would be guilty of the *Lord's Day*, and ſo keep it to his own Damnation: So alſo, ſuch as obſerve this *Ceremony of Bread and Wine*, it is to them the *Bread of the Lord*, and the *Cup of the Lord*, becauſe they uſe it as a religious Act; and foraſmuch as their end therein is to *ſhew forth the Lord's Death*, and *remember his Body* that was Crucified for them, and his *Blood* that was Shed for them. If, notwithſtanding they believe it is their Duty to do it, and make it a matter of Conſcience to forbear, if they do it without that due Preparation and Examination which every religious Act ought to be performed in; then, inſtead of truly remembring the Lord's Death, and his Body, and his Blood, they render themſelves guilty of it, as being in one Spirit with thoſe that crucified him, and ſhed his Blood, tho' pretending with thankſgiving and joy to remember it. Thus the *Scribes* and *Phariſees* of old, tho' in Memory of the Prophets they garniſhed their Sepulchres; yet are ſaid by Chriſt to be *guilty of their Blood*. And that

Chriſt's Act of Bread *and* Wine *is not obliging others.*

The Phariſees *guilty of the Blood of the* Prophets

that no more can be hence inferred, appears from another saying of the same Apostle, *Rom.* 14. 23. *He that doubteth is damned, if he eat*, &c. where he, speaking of those that judged it unlawful to eat Flesh, &c. saith, *If they eat doubting, they eat their own damnation.* Now it is manifest from all this, that either the doing or forbearing of this, was to another, that placeth no Conscience in it, of no moment. So, I say, he that eateth that, which in his Conscience he is perswaded is not lawful for him to eat, doth eat his own *damnation*: so he also, that placeth Conscience in eating Bread and Wine, *as a Religious Act*, if he do it unprepared, and without that due respect, wherein such Acts should be gone about, he *eateth and drinketh his own Damnation, not discerning the Lord's Body*, i. e. not minding what he doth, to wit, *with a special respect to the Lord, and by way of special Commemoration of the Death of Christ.*

§. VI. I having now sufficiently shewn, what the True Communion of the Body and Blood of Christ is, how it is partaken of, and how it has no necessary Relation to that Ceremony of *Bread* and *Wine*, used by Christ with his Disciples; it is fit now to consider the *Nature* and *Constitution* of that *Ceremony*, (for as to the *proper Use* of it, we have had occasion to speak before) whether it be a *standing Ordinance* in the *Church of Christ*, obligatory upon all: or indeed, whether it be any necessary part of the Worship of the *New Covenant-Dispensation*, or hath any better or more binding Foundation, than several other Ceremonies appointed and practised about the same time, which the most of our Opposers acknowledge to be ceased, and now no ways binding upon Christians. We find this Ceremony only mentioned in Scripture in four places, to wit, *Matthew*, *Mark* and *Luke*, and by *Paul* to the *Corinthians*. If any would infer any thing from the frequency of the mentioning of it,

II. *Whether this Ceremony be a necessary Part of the New Covenant, and Obligatory?*

that will add nothing; for it being a matter of Fact, is therefore mentioned by the *Evangeliſts*: and there are other things, leſs memorable, as often, yea oftener mentioned. *Matthew* and *Mark* give only an account of the matter of Fact, without any Precept to do ſo afterwards; ſimply declaring, that Jeſus at that time did deſire them to *eat of the Bread, and drink of the Cup*: To which *Luke* adds theſe words, *This do in remembrance of me*. If we conſider this Action of Chriſt with his Apoſtles, there will appear nothing ſingular in it, for a Foundation to ſuch a ſtrange *Superſtructure*, as many in their Airy Imaginations have ſought to build upon it; for both *Matthew* and *Mark* expreſs it as an Act done by him, as he was eating: *Matthew* ſaith, *And as they were eating*; and *Mark*, *And as they did eat, Jeſus took bread*, &c. Now this Act was no ſingular Thing, neither any ſolemn Inſtitution of a *Goſpel-Ordinance*, becauſe it was a conſtant Cuſtom among the *Jews*, as *Paulus Riccius* obſerves at length in his *Celeſtial Agriculture*; that when they did eat the *Paſſover*, the Maſter of the Family did take Bread, and bleſs it, and breaking it gave of it to the reſt; and likewiſe taking Wine, did the ſame: ſo that there can nothing further appear in this, than that *Jeſus Chriſt, who fulfilled all Righteouſneſs*, and alſo obſerved the *Jewiſh Feaſts and Cuſtoms*, uſed this alſo among his Diſciples only, that, as in moſt other things, he laboured to draw their Minds to a further thing; ſo in the uſe of this, he takes occaſion to put them in mind of his Death and Sufferings, which were ſhortly to be, which he did the oftner inculcate unto them, for that they were averſe from believing it. And as for that Expreſſion of *Luke*, *Do this in remembrance of me*; it will amount to no more, than being the laſt time that Chriſt did eat with his Diſciples, he deſired them, that in their eating and drinking they might have regard to him, and by the remembring

Mat. 26.26. Mark 14.22. Luke 22.19. 1 Cor. 11.23, &c.

The breaking of Bread *was no ſingular thing, but a cuſtom among the Jews.*

P. Riccius.

What it is, *To do this in Remembrance of Chriſt.*

membring of that opportunity, be the more ſtirred up to follow him diligently through Sufferings and Death, *&c.* But what Man of Reaſon, laying aſide the Prejudice of Education, and the Influence of Tradition, will ſay; That this account of the *matter of Fact*, given by *Matthew* and *Mark*, or this Expreſſion of *Luke*, to *Do that in remembrance of him*, will amount to theſe Conſequences, which the generality of Chriſtians have ſought to draw from it; as calling it, *Auguſtiſſimum Euchariſtiæ Sacramentum, venerabile altaris Sacramentum, The principal Seal of the Covenant of Grace, by which all the Benefits of Chriſt's Death are ſealed to Believers*; and ſuch like things? But to give a further Evidence, how theſe Conſequences have not any bottom from the Practice of that Ceremony, nor from the words following, *Do this*, &c. Let us conſider another of the like nature, as it is at length expreſſed by *John*, c. 13. v. 3, 4, 8, 13, 14, 15. *Jeſus riſeth from Supper, and laid aſide his Garments, and took a Towel, and girded himſelf: After that, he poureth Water into a Baſon, and began to waſh the Diſciples Feet, and to wipe them with the Towel wherewith he was girded:* Peter *ſaid unto him, Thou ſhalt never waſh my Feet*; Jeſus *anſwered him, If I waſh thee not, thou haſt no part with me. So after he had waſhed their Feet,—he ſaid, Know ye what I have done to you? If I then your Lord and Maſter have waſhed your Feet, ye alſo ought to waſh one anothers Feet: For I have given you an Example, that ye ſhould do, as I have done to you.* As to which, let it be obſerved, that *John* relates this Paſſage to have been done at the ſame time with the other of *breaking Bread*; both being done the night of the *Paſſover*, after Supper. If we regard the Narration of this, and the Circumſtances attending it, it was done with far more Solemnity, and preſcribed far more Punctually and Particularly, than the former. It is ſaid only, *As he was eating, he took Bread*; ſo that this would ſeem to be but an *occaſional buſineſs:*

Chriſt's waſhing of Feet, and its manner related.

Compared with the Breaking of Bread.

But here *he roſe up, he laid by his Garments, he girded himſelf, he poured out the Water, he waſhed their Feet, he wiped them with the Towel*: He did this to all of them; which are Circumſtances ſurely far more obſervable, than thoſe noted in the other. The *former* was a Practice common among the *Jews*, uſed by all Maſters of Families, upon that occaſion; but *this*, as to the manner, and Perſon acting it, *to wit*, for the Maſter to riſe up, and waſh the Feet of his Servants and Diſciples, was more ſingular and obſervable. In the breaking of *Bread*, and giving of *Wine*, it is not pleaded by our Adverſaries, nor yet mentioned in the Text, that he particularly put them into the hands of all; but breaking it, and bleſſing it, gave it the neareſt, and ſo they from hand to hand: But here it is mentioned, that he waſhed not the Feet of one or two, but of many. He ſaith not in the *former*, *that if they do not eat of that Bread, and drink of that Wine, they ſhall be prejudiced by it*; but here he ſaith expreſly to *Peter*, that *if he waſh him not, he hath no part with him*; which being ſpoken upon *Peter*'s refuſing to let him waſh his Feet, would ſeem to import no leſs, than not the Continuance only, but even the Neceſſity of this *Ceremony*. In the former he ſaith, as it were, paſſingly, *Do this in remembrance of me*; but here he ſitteth down again, he deſires them to conſider what he hath done, tells them poſitively, *that as he hath done to them, ſo ought they to do to one another*: and yet again he redoubles that Precept, by telling them, *he has given them an Example, that they ſhould do ſo likewiſe*. If we reſpect the Nature of the thing, it hath as much in it, as either *Baptiſm*, or the *Breaking of Bread*; ſeeing it is an outward Element of a cleanſing Nature, applied to the outward Man, by the Command and the Example of Chriſt, to ſignifie an inward Purifying. I would willingly propoſe this ſeriouſly to Men, that will be pleaſed to make

The Waſhing one another's Feet. was left as an Example.

use of that Reason and Understanding that God hath given them, and not be imposed upon, nor abused by the Custom or Tradition of others; *Whether this Ceremony, if we respect either the Time that it was appointed in, or the Circumstances wherewith it was performed, or the Command enjoining the use of it, hath not as much to recommend it for a standing Ordinance of the Gospel, as either* Water-Baptism, *or* Bread *and* Wine, *or any other of that kind?* I wonder then, what Reason the *Papists* can give, why they have not numbered it among their *Sacraments*, except meerly *Voluntas Ecclesiæ & Traditio Patrum.*

But if they say, *That it is used among them, in that the* Pope, *and some other Persons among them, use to do it once a year to some poor People.* Object.

I would willingly know, what Reason they have, why this should not be extended to All, as well as that of the *Eucharist* (as they term it) or whence it appears from the Text, that [*Do this in remembrance of me*] should be interpreted, that the *Bread* and *Wine* were every day to be taken by all *Priests*, or the *Bread* every day, or every week, by the *People*; and that that other Command of Christ, *Ye ought to do, as I have done to you*, &c. is only to be understood of the *Pope*, or some other Persons, to be done only to a few, and that once a year? Surely, there can be no other Reason for this Difference assigned from the Text. And as to *Protestants*, who use not this Ceremony at all, if they will but open their Eyes, they may see how that by Custom and Tradition they are abused in this matter, as were their Fathers in divers *Popish* Traditions. For if we look into the plain Scripture, what can be thence inferred to urge the one, which may not be likewise pleaded for the other; or for laying aside the one, which may not be likewise said against the continuance of the other? If they say, *That the former, of washing the Feet, was only a Ceremony*; what have they, whence they can

Answ.

The Protestants *use not the* Washing of Feet.

ſhew, that this *breaking of Bread* is more? If they ſay, *That the former was only a ſign of Humility and Purifying*; what have they to prove, that this was more? If they ſay, *That one was only for a time, and was no Evangelical Ordinance*; what hath this to make it ſuch, that the other wanted? Surely there is no way of Reaſon to evite this; neither can any thing be alledged, that the one ſhould ceaſe, and not the other; or the one continue, and not the other; but the meer Opinion of the Aſſirmers, which by Cuſtom, Education and Tradition, hath begotten in the Hearts of People, a greater Reverence for, and Eſteem of the one, than the other; which if it had fallen out to be as much recommended to us by Tradition, would no doubt have been as tenaciouſly pleaded for, as having no leſs Foundation in the Scripture. But ſince the former, to wit, *the waſhing of one another's Feet*, is juſtly laid aſide, as not binding upon *Chriſtians*; ſo ought alſo the other, for the ſame Reaſon.

The Breaking of Bread not uſed now in the ſame manner, as Chriſt did.

§. VII. But I ſtrange, that thoſe that are ſo clamorous for this *Ceremony*, and ſtick ſo much to it, take liberty to diſpence with the manner or method that Chriſt did it in; ſince none, that ever I could hear of, except ſome *Baptiſts*, who now do it, uſe it in the ſame way that he did it: Chriſt did it at *Supper*, while they were eating; but the Generality of *Proteſtants* do it in the *Morning* only by it ſelf: What Rule walk they by in this change?

Object. If it be ſaid, *Theſe are but Circumſtances, and not the Matter; and if the Matter be kept to, the alteration of Circumſtances is but of ſmall moment.*

Anſw. What if it ſhould be ſaid, the whole is but a *Circumſtance*, which fell out at that time, when Chriſt eat the *Paſſover?* For if we have regard to that, which alone can be pleaded for an Inſtitution, *viz.* theſe words, *Do this in remembrance of me*; it doth as properly relate to the Manner as Matter. For what may or can they evince in Reaſon,

Reason, that these words, *Do this*, only signifie, *eat Bread*, and *drink Wine*; but it is no matter *when ye eat*, nor *how ye eat it*, and not *as ye have seen me eat it at Supper with you, who take Bread, and break it, and give it you; and take the Cup, and bless it, and give it you; so do ye likewise?* And seeing Christ makes no distinction in those words, *Do this*, it cannot be judged in Reason, but to relate to the whole; which if it do, all those that at present use this Ceremony among *Christians*, have not yet obeyed this Precept, nor fulfilled this Institution, for all their Clamours concerning it.

If it be said, *That the Time and Manner of doing it by Christ, was but accidentally, as being after the* Jewish Passover, *which was at Supper.* Object.

Besides, that it may be answered, and easily proved, *that the whole was accidental*, as being the *Practice of a Jewish Ceremony*, as is above observed; May it not the same way be urged, that the *drinking of Wine is accidental*, as being the natural product of that Country; and so be pleaded, that in those Countries, where Wine doth not grow, as in our Nation of *Scotland*, we may make use of *Beer* or *Ale* in the use of this Ceremony; or *Bread made of other Grain*, than that which Christ used? And yet would not our Adversaries judge this an Abuse, and not right performing of this *Sacrament?* Yea, have not Scruples of this kind occasioned no little Contention among the Professors of *Christianity?* What great Contest and Strife hath been betwixt the *Greek* and *Latin Churches*, concerning the *Bread?* While the one will have it *Unleavened*; reckoning, because the *Jews* made use of *Unleavened Bread* in the *Passover*, that it was such kind of *Bread*, that Christ did break to his Disciples; the other *Leavened*: Therefore the *Lutherans* make use of *unleavened Bread*, the *Calvinists* of *leavened*. And this Contest was so hot, when the Reformation was beginning at *Geneva*, that

Answ.

The Breaking of Bread was a Jewish Ceremony.

Contests between the Greek and Latin Churches, concerning the leavened and unleavened Bread in the Supper.

Farellus. *Calvin* and *Farellus* were forced to fly for it. But do not *Proteſtants*, by theſe uncertainties, open a Door to *Papiſts*, for their excluding the People from the *Cup*? Will not [*Do this*] infer poſitively, that they ſhould do *in the ſame manner, and at the ſame time*, which Chriſt did it; as well as that they ſhould uſe the *Cup*, and not the *Bread only*? Or what Reaſon have they to diſpence with the one, more than the *Papiſts* have to do with the other? O what ſtrange Abſurdities and Inconveniences have *Chriſtians* brought upon themſelves, by ſuperſtitiouſly adhering to this Ceremony! Out of which Difficulties, it is impoſſible for them to extricate themſelves, but by laying it aſide, as they have done others of the like nature. For beſides what is above mentioned, I would gladly know how, from the words, they can be certainly reſolved, that theſe words [*Do this*] muſt be underſtood to the Clergy, *Take, bleſs, and break this Bread, and give it to others*; but to the Laity only, *Take and eat*, but do not *bleſs*, &c.

The Clergy taking Bread do bleſs and give it; The Laity muſt take and eat, not bleſs it.

Object. If it be ſaid, *That the Clergy were only preſent.*

Anſw. Then will not that open a Door for the *Popiſh Argument* againſt the *Adminiſtration of the Cup to the People*? Or may not another from thence as eaſily infer, *That the Clergy only ought to partake of this Ceremony*; becauſe they were the Apoſtles only then preſent, to whom it was ſaid, *Do this*? But if this [*Do this*] be extended to All, how comes it All have not liberty to obey it, in both *bleſſing*, *breaking*, and *diſtributing*, as well as *taking* and *eating*? Beſides all theſe, even the *Calvinian Proteſtants* of *Great Britain*, could never yet accord among themſelves about the *manner of taking it*, whether *ſitting*, *ſtanding*, or *kneeling*; whether it ſhould be given to the *ſick*, and thoſe that are *ready to die*, or not? Which Controverſies, tho' they may be eſteemed of ſmall moment, yet have greatly Contributed, with other things, to be the occaſion not only of *much Con-*

Hot Conteſts about the Manner of taking it, and to whom to give it.

tention,

tention; but also of *Bloodshed* and *Devastation*: so that in this last respect, the *Prelatick Calvinists* have termed the *Presbyterians* Schismatical and Pertinacious; and they them again, Superstitious, Idolatrous, and Papistical. Who then, that will open their Eyes, but may see, that the Devil hath stirred up this Contention and Zeal, to busie Men about things of *small moment*, that *greater matters* may be neglected, while he keeps them in such ado about this Ceremony; while they lay aside others of the like nature, as *positively Commanded*, and as *punctually Practised*; and from the Observation of which, half so many Difficulties will not follow?

§. VIII. How then? Have we not reason, not finding the nature of this Practice to be obligatory upon us, more than those other our Adversaries have laid aside, to avoid this Confusion; since those that use it, can never agree, neither concerning the *Nature*, *Efficacy*, nor *Manner of doing it?* And this proceeds, because they take it not plainly, as it lies in the Scripture; but have so much intermixed their own Inventions. For would they take it, as it lies, it would import no more, than that *Jesus Christ at that time did thereby signifie unto them, that his Body and Blood was to be offered for them*; and desired them, that *whensoever they did Eat or Drink, they might do it in Remembrance of him, or with a Regard to him, whose Blood was shed for them.* Now that the *Primitive Church*, gathered immediately after his Ascension, did so understand it, doth appear from their Use and Practice, if we admit those places of the *Acts*, where *breaking of Bread* is spoken of, to have relation hereto; which as our Adversaries do, so we shall willingly agree to: As *first*, Acts 2. 42. *And they continued stedfastly in the Apostles Doctrine, and Fellowship, and in breaking of Bread*, &c. This cannot be understood of any other, than of their ordinary Eating; for

By breaking of Bread they had all things in common; Remembring the Lord.

as

as nothing elſe appears from the Text, ſo the Context makes it plain; for they had all things in common: and therefore it is ſaid, verſ. 46. *And they continuing daily with one accord in the Temple, and breaking Bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart.* Who will not wilfully cloſe their Eyes, may ſee here, that their *Breaking* being joined with their *Eating*, ſhews, that nothing elſe is here expreſſed, but that having all things in common, and ſo continuing together, they alſo did break their Bread, and eat their Meat together: In doing whereof, I ſhall not doubt, but they remembred the Lord; to follow whom they had, with ſo much Zeal and Reſignation, betaken themſelves. This is further manifeſt from *Acts* 6.2. For the *Apoſtles*, having the care and diſtribution of that Money, which the Believers having ſold their Poſſeſſions gave unto them, and finding themſelves over-charged with that Burthen, appointed *Deacons* for that buſineſs, that they might give themſelves continually to *Prayer*, and to the *Miniſtry of the Word*; not leaving that, to ſerve Tables. This cannot be meant of any *Sacramental Eating*, or *Religious Act of Worſhip*; ſeeing our Adverſaries make the diſtributing of that, the proper Act of *Miniſters*, not of *Deacons*: And yet there can be no Reaſon alledged, that that *Breaking of Bread*, which they are ſaid to have *continued in*, and to have done from *Houſe to Houſe*, was other than thoſe *Tables* that the Apoſtles ſerved; but here gave over, as finding themſelves over-charged with it. Now as the Increaſe of the Diſciples did incapacitate the Apoſtles any more to manage this; ſo it would ſeem, their further increaſe and diſperſing in divers places, hindered the continuance of that practice of *having things in common*: but notwithſtanding, ſo far at leaſt to remember or continue that *ancient Community*, they did at certain times come together, and break Bread together.

Deacons appointed for ſerving at Tables.

ther. Hence it is said, *Acts* 20. 7. that *Paul* coming to *Troas*, *And upon the first day of the week, when the Disciples came together to break Bread*, Paul *preached unto them, ready to depart on the morrow, and continued his speech until Midnight*: Here is no mention made of any *Sacramental Eating*; but only, that *Paul* took occasion from their being together to preach unto them. And it seems, it was a *Supper* they intended (not a *Morning-bit* of *Bread*, and *Sup* of *Wine*;) else it's not very probable, that *Paul* would from the *Morning* have preached until *Midnight*. But the 11th *verse* puts the matter out of dispute, which is thus, *When he therefore was come up again, and had broken Bread, and eaten, and talked a long while, even till break of day, so he departed.* This shews, that the *Breaking of Bread* was deferred till that time; for these words [*and when he had broken Bread, and eaten*] do shew, that it had a Relation to the *Breaking of Bread* before-mentioned, and that that was the time he did it. *Secondly*, These words joined together, [*and when he had broken Bread, and eaten, and talked*] shew, it was no Religious Act of Worship, but only an eating for Bodily Refreshment, for which the *Christians* used to meet together some time: and doing it in *God's Fear*, and *singleness of Heart*, doth notwithstanding difference it from the Eating or Feasting of *profane Persons*. And this by some is called a *Love-Feast*, or a being together, not meerly to feed their Bellies, or for outward Ends; but to take thence occasion to eat and drink together, in the Dread and Presence of the Lord, as his People; which *Custom* we shall not condemn. But let it be observed, that in all the *Acts* there is no other, nor further mention of this matter. But if that *Ceremony* had been some *solemn Sacrifice*, as some will have it, or such a *special Sacrament*, as others plead it to be; it is strange, that that *History*, that in many lesser things gives a particular account of the *Christians* Behaviour,

At Troas, the Supper deferred till Midnight.

They only did eat for refreshing the Body.

By some called a Love-Feast.

viour, ſhould have been ſo ſilent in the matter: Only we find, that they uſed ſometimes to meet together to break Bread, and eat. Now as the *Primitive Chriſtians* began by degrees to depart from that Primitive Purity and Simplicity, ſo alſo to accumulate Superſtitious Traditions, and vitiate the Innocent Practices of their Predeceſſors, by the intermixing either of *Jewiſh* or *Heatheniſh Rites*; ſo alſo in the Uſe of this, very early Abuſes began to creep in among *Chriſtians*, ſo that it was needful for the Apoſtle *Paul* to Reform them, and Reprove them therefore, as he doth at large, 1 *Cor.* 11. from verſ. 17. to the end: Which place we ſhall particularly examine, becauſe our Adverſaries lay the chief Streſs of their matter upon it; and we ſhall ſee, whether it will infer any more, than we have above granted. *Firſt*, Becauſe they were apt to uſe that Practice in a Superſtitious Mind, beyond the true Uſe of it, as to make of it ſome *Myſtical Supper of the Lord*, he tells them, verſ. 20. That their *coming together into one place, is not to eat the Lord's Supper*; he ſaith not, *This is not the right manner to eat*; but, *This is not to eat the Lord's Supper*; becauſe the *Supper of the Lord is Spiritual*, and a *Myſtery*. *Secondly*, He blames them, in that they came together for the *worſe*, and not for the *better*; the Reaſon he gives of this, is, verſ. 21. *For in eating every one hath taken before his own Supper*; *and one is hungry, and another is drunken*: Here it is plain, that the Apoſtle condemns them for that, becauſe this Cuſtom of *Supping* in general was uſed among *Chriſtians*, for to increaſe their Love, and as a Memorial of Chriſt's Supping with the Diſciples, that they ſhould have ſo vitiated it, to eat it apart, and to come full, who had abundance, and hungry, who had little at home; whereby the very Uſe and End of this *Practice* was loſt and perverted: and therefore he blames them, that they did not either eat this in common at home, or reſerve their eating till they came all together to the publick Aſſembly.

The Chriſtians began by degrees to depart from the Primitive Purity.

1 Cor. 11. 17. Concerning the Supper of the Lord (ſo called) Explained.

Why the Cuſtom of Supping in common was uſed among Chriſtians.

This

This appears plainly by the following verse 22. *Have ye not Houses to eat and drink in? Or despise ye the Church of God, and shame them that have not?* Where he blames them for their irregular Practice herein, in that they despised to eat orderly, or reserve their eating to the publick Assembly; and so shaming such, as not having Houses, nor fulness at home, came to partake of the common Table; who, being hungry, thereby were ashamed, when they observed others come thither full and drunken. Those that without prejudice will look to the place, will see this must have been the case among the *Corinthians*: For supposing the Use of this to have been then, as now used either by *Papists*, *Lutherans* or *Calvinists*, it is hard making Sense of the Apostle's words, or indeed to conceive, what was the Abuse the *Corinthians* committed in this thing. Having thus observed what the Apostle said above, because this Custom of *Eating and Drinking together some time*, had its rise from Christ's Act with the Apostles, the Night he was betrayed; therefore the Apostle proceeds, *vers.*23. to give them an account of that: *For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took Bread*, &c. Those that understand the difference betwixt a *Narration* of a thing, and a *Command*, cannot but see, if they will, that there is no Command in this place, but only an Account of *matter of Fact*; he saith not, *I received of the Lord, that as he took Bread, so I do command it to you to do so likewise*; there is nothing like this in the place: yea, on the contrary, *vers.* 25. where he repeats Christ's Imperative Words to his Apostles, he placeth them so as they import no Command; *This do ye, as oft as ye drink it, in remembrance of me*: And then he adds, *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death, till he come*: But these words [*as often*] import no more a *Command*, than to say,

The Rise of that Custom.

That (As often) imports no Command of this Supper.

As

As often as thou goeſt to Rome, *ſee the Capitol*, will infer a *Command* to me to go thither.

Object. But whereas they urge the laſt words, *Ye ſhew forth the Lord's Death till he come*; inſinuating, That *this imports a neceſſary Continuance of that* Ceremony, *until Chriſt come at the end of the World to Judgment.*

Anſw. I anſwer; They take two of the chief parts of the Controverſie here for granted, without proof. *Firſt*, that [*as often*] imports a *Command*, the contrary whereof is ſhewn; neither will they ever be able to prove it. *Secondly*, That this *Coming*, is underſtood of *Chriſt's laſt Outward Coming*, and not of his *Inward* and *Spiritual*, that remains to be proved: whereas the Apoſtle might well underſtand it of his *Inward Coming* and *Appearance*, which perhaps ſome of thoſe Carnal *Corinthians*, that uſed to come drunken together, had not yet known; and others, being weak among them, and inclinable to dote upon Outwards, this might have been indulged to them for a ſeaſon, and even uſed by thoſe, who knew Chriſt's Appearance in Spirit, (as other things were, of which we ſhall ſpeak hereafter) eſpecially by the Apoſtle, who became *Weak* to the *Weak*, and *All* to *All*, that he might *ſave ſome*. Now thoſe weak and carnal *Corinthians* might be permitted the uſe of this, to ſhew forth, or remember Chriſt's Death, till he come to ariſe in them; for tho' ſuch need thoſe outward things, to put them in mind of *Chriſt's Death*, yet ſuch as are *dead with Chriſt*, and not only *dead with Chriſt*, but *buried*, and alſo *ariſen* with him, need not ſuch *Signs* to remember him: And to ſuch therefore the Apoſtle ſaith, *Col.* 3. 1. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God:* But *Bread* and *Wine* are not thoſe things that are above, but are things of the Earth. But that this whole matter was a meer Act of Indulgence and Condeſcenſion of the Apoſtle *Paul*, to the weak and carnal *Corinthians*, appears yet

Chriſt's outward and inward Coming.

To remember Chriſt's Death till he Come to Ariſe in the Heart.

yet more by the *Syriack* * Copy, which *verſ.* 17. in his entering upon this matter, hath it thus; *In that, concerning which I am about to Command you* (or *Inſtruct you*;) *I commend you not, becauſe ye have not gone forward, but are deſcended unto that which is leſs,* (or *of leſs Conſequence:*) Clearly importing, that the Apoſtle was grieved, that ſuch was their Condition, that he was forced to give them Inſtructions concerning thoſe outward things; and doting upon which, they ſhew they were not gone forward in the *Life of Chriſtianity*, but rather ſticking in *beggarly Elements*. And therefore *verſ.* 20. the ſame *Verſion* hath it thus, *When then ye meet together, ye do not do it, as it is juſt ye ſhould do in the day of the Lord, ye eat and drink it:* Therefore ſhewing to them, that to meet together to eat and drink *outward Bread and Wine*, was not the Labour and Work of that *Day of the Lord*. But ſince our Adverſaries are ſo zealous for this *Ceremony*, becauſe uſed by the Church of *Corinth*, (tho' with how little ground, is already ſhewn) how come they to paſs over far more Poſitive Commands of the Apoſtles, as matters of no moment? As firſt, *Acts* 15.29. where the Apoſtles peremptorily Command the *Gentiles*, as that which was the mind of the Holy Ghoſt, *To abſtain from things ſtrangled, and from Blood:* And *James* 5. 14. where it is expreſly Commanded, *That the Sick be anointed with Oyl in the Name of the Lord.*

* And likewiſe the other *Oriental Verſions*, as the *Arabick* and *Æthiopick*, have it the ſame way.

To abſtain from things ſtrangled.

The Anointing with Oil.

If they ſay, *Theſe were only Temporary things, but not to continue.* Object.

What have they more to ſhew for this, there being no expreſs Repeal of them? *Anſw.*

If they ſay, *The Repeal is implied, becauſe the Apoſtle ſaith, We ought not to be judged in Meats and Drinks.* Object.

I admit the *Anſwer*; but how can it be evited from militating the ſame way againſt the other Practice? Surely not at all: Nor can there be any thing urged *Anſw.*

for

for the one, more than for the other, but Custom and Tradition.

Object. As for that of *James*, they say, *There followed a Miracle upon it*, to wit, *The recovery of the Sick*; *But this being ceased, so should the Ceremony.*

Answ. Tho' this might many ways be answered, to wit, That *Prayer* then might as well be *forborn*, to which also the *saving of the Sick* is there ascribed: yet I shall accept of it, because I judge indeed that *Ceremony* is ceased; only methinks, since our Adversaries, and that rightly, think a *Ceremony* ought to cease, where the Virtue fails, they ought by the same Rule, to forbear the *laying on of Hands*, in imitation of the Apostles, since the Gift of the *Holy Ghost* doth not follow upon it.

A Ceremony ought to Cease, its Virtue failing.

Thus Laying on of hands.

§. IX. But since we find, that several Testimonies of Scripture do sufficiently shew, that such *External Rites are no necessary part of the New Covenant-Dispensation, therefore not needful now to continue*, however they were for a season practised of old; I shall instance some few of them, whereby from the Nature of the thing, as well as those Testimonies, it may appear, that the Ceremony of *Bread and Wine* is ceased, as well as those other things, confessed by our Adversaries to be so. The first is *Rom.* 14. 17. *For the Kingdom of God is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost*: Here the Apostle evidently shews, that the *Kingdom of God*, or *Gospel of Christ*, stands not in *Meats and Drinks*, and such like things, but in *Righteousness*, &c. as by the Context doth appear, where he is speaking of the *guilt* and *hazard* of judging one another about *Meats and Drinks*. So then, if the *Kingdom of God* stand not in them, nor the *Gospel*, nor *Work of Christ*, then the eating of outward *Bread and Wine* can be no necessary part of the *Gospel-Worship*, nor any *perpetual Ordinance* of it. Another is yet more plain of the same Apostle, *Col.* 2. 16. the Apostle throughout this whole *second Chapter* doth

The Ceremony of Bread *and* Wine *is ceased.*

doth clearly plead for us, and against the *Formality* and *Superstition* of our Opposers: For in the beginning he holds forth the great *Priviledges* Christians have by Christ, who are come indeed to the *Life of Christianity*; and therefore he desires them, *vers.* 6. *As they have received Christ, so to walk in him; and to beware, lest they be spoiled through Philosophy and vain Deceit, after the Rudiments or Elements of the World, because that in Christ, whom they have received, is all fulness: And that they are circumcised with the Circumcision made without hands* (which he calls the *Circumcision of Christ*) *and being buried with him by Baptism, are also arisen with him through the Faith of the Operation of God.* Here also they did partake of the *true Baptism of Christ*; and being such as are *arisen* with him, let us see whether he thinks it needful, they should make use of such *Meat and Drink*, as *Bread and Wine, to put them in remembrance of Christ's Death*; or whether they ought to be judged, that they did it not; ver. 16. *Let no Man therefore judge you in Meat and Drink:* Is not *Bread* and *Wine*, *Meat* and *Drink?* But why? *Which are a Shadow of things to come: But the Body is of Christ.* Then since our Adversaries confess, that their *Bread* and *Wine* is a *Sign* or *Shadow*; therefore, according to the Apostle's Doctrine, we ought not to be *judged* in the Observation of it. But is it not fit for those that are *dead with Christ*, to be subject to such Ordinances? See what he saith, *vers.* 22. *Wherefore, if ye be dead with* Christ *from the Rudiments of the World, why, as tho' living in the World, are ye subject to Ordinances? (Touch not, taste not, handle not: which all are to perish with the using) after the Commandments and Doctrines of Men:* What can be more plain? If this serve not to take away the Absolute Necessity of the Use of *Bread* and *Wine*, what can it serve to take away? Sure I am, the Reason here given is applicable to them, *which all do perish with the using*; since *Bread* and *Wine* perisheth with the using,

'Tis but a Sign and Shadow, they confess.

And which do perish with the Using.

uſing, as much as other things. But further, if the Uſe of *Water*, and *Bread* and *Wine*, were that, wherein the very *Seals* of the *New Covenant* ſtood, and did pertain to the chief *Sacraments* of the *Goſpel* and *Evangelical Ordinances* (ſo called,) then would not the *Goſpel* differ from the *Law*, or be preferable to it. Whereas the Apoſtle ſhews the difference, *Heb.* 9. 10. in that ſuch kind of Obſervations of the *Jews* were as a Sign of the *Goſpel*, for that they *ſtood only in Meats and Drinks, and divers Waſhings.* But if the *Goſpel-Worſhip* and *Service* ſtand in the ſame, where is the difference?

The Law was Meats and Drinks; not ſo the Goſpel.

Object. If it be ſaid, *Theſe under the* Goſpel *have a Spiritual Signification.*

Anſw. So had thoſe under the *Law*, God was the Author of thoſe, as well as Chriſt is pretended to be Author of theſe. But doth not this contending for the uſe of *Water*, *Bread* and *Wine*, as neceſſary parts of the *Goſpel-Worſhip*, deſtroy the Nature of it, as if the *Goſpel* were a Diſpenſation of *Shadows*, and not of the *Subſtance?* Whereas the Apoſtle, in that of the *Coloſſians* above-mentioned, argues againſt the uſe of theſe things, as needful to thoſe that are *dead* and *ariſen* with Chriſt, becauſe they are but *Shadows.* And ſince, through the whole *Epiſtle* to the *Hebrews*, he argues with the *Jews*, to *wean* them from their *Old Worſhip*, for this Reaſon, becauſe it was *Typical* and *Figurative:* Is it agreeable to right Reaſon, to bring them to another of the ſame nature? What ground from *Scripture* or *Reaſon* can our Adverſaries bring us to evince, that one *Shadow* or *Figure* ſhould point to another *Shadow* or *Figure*, and not to the *Subſtance?* And yet they make the Figure of *Circumciſion* to point to *Water-Baptiſm*, and the *Paſchal Lamb* to *Bread and Wine.* But was it ever known, that one Figure was the *Anti-type* of the other, eſpecially, ſeeing *Proteſtants* make not theſe their *Anti-types* to have any more

The Law has Shadows, the Goſpel brings the Subſtance.

Vertue

Vertue and Efficacy, than the *Type* had? For since as they say, and that truly, *That their Sacraments confer not Grace, but that is conferred according to the Faith of the Receiver*; it will not be denied, but the Faithful among the *Jews* received also Grace in the use of their *Figurative Worship*. And tho' *Papists* boast, that their Sacraments confer Grace *ex opere operato*; yet Experience abundantly proveth the contrary.

Their Sacraments confer not Grace.

§. X. But supposing the Use of *Water-Baptism*, and *Bread and Wine*, to have been in the Primitive Church, as was also that of *abstaining from things strangled, and from Blood*; *the use of Legal Purification*, Acts 21. 23, 24, 25. and *anointing of the Sick with Oyl*, for the reasons and grounds before mentioned: Yet it remains for our Adversaries to shew us, how they come by Power or Authority to administer them. It cannot be from the Letter of the Scripture, else they behoved also to do those other things, which the Letter declares also they did, and which in the Letter have as much foundation. Then their Power must be *derived from the Apostles*, either *mediately* or *immediately*; but we have shewn before, in the *Tenth Proposition*, that they have no *Mediate Power*, because of the interruption made by the *Apostasie*: And for an *Immediate Power* or *Command* by the Spirit of God, to administer these things, none of our Adversaries pretend to it. We know, that in this, as in other things, they make a Noise of the *constant Consent of the Church, and of Christians in all Ages*: But as *Tradition* is not a sufficient ground for *Faith*, so in this matter especially it ought to have but small weight, for that in this point of *Ceremonies*, and *superstitious Observations*, the Apostasie began very early; as may appear in the *Epistles* of *Paul* to the *Galatians* and *Colossians*: And we have no ground to imitate them in those things, whose Entrance the Apostle so much *withstood*, so heavily *regretted*, and so sharply *reproved*. But if

Opposers claim a power to give their Sacraments; from whence do they derive it?

Tradition no sufficient ground for Faith.

we look to *Antiquity*, we find, that in such kind of Observances and Traditions, they were very uncertain and changeable; so that neither *Protestants* nor *Papists* do observe this Ceremony as they did, both in that they gave it to *young Boys*, and to *little Children*: And for ought can be learned, the Use of this, and *Infant-Baptism*, are of a-like Age; tho' the one be laid aside both by *Papists* and *Protestants*; and the other, to wit, *Baptism of Infants* be stuck to. And we have so much the less Reason to lay weight upon *Antiquity*, for that, if we consider their Profession of Religion, especially as to Worship, and the Ceremonial Part of it, we shall not find any Church now, whether *Popish* or *Protestant*, who differ not widely from them in many things; as *Dallæus*, in his Treatise concerning the *Use of the Fathers*, well observeth and demonstrateth. And why they should obtrude this upon us, because of the *Ancients Practice*, which they themselves follow not, or why we may not reject this, as well as they do other things, no less zealously practised by the *Ancients*, no sufficient Reason can be assigned.

The Supper they gave to Young Boys and Children.

Dallæus.

I shall not nevertheless doubt, but many, whose Understandings have been clouded with these *Ceremonies*, have notwithstanding, by the Mercy of God, had some secret Sense of the *Mystery*, which they could not clearly understand, because it was sealed from them, by their sticking to such outward things; and that through that secret sense, diving in their Comprehensions, they ran themselves into these Carnal Apprehensions, as imagining the *Substance* of the *Bread* was changed, or that, if the the *Substance* was not changed, yet the *Body* was there, *&c.* And indeed, I am inclinable very favourably to judge of *Calvin* in this particular, in that he deals so ingenuously to confess, he *neither Comprehends it, nor can Express it in words; but yet by a feeling Experience can say, The Lord is spiritually present.* Now as I doubt not but *Calvin* sometimes had

Calvin's ingenuous Confession commended.

had a sense of his *Presence*, without the use of this Ceremony, so as the Understanding given him of God, made him justly reject the false Notions of *Transubstantiation* and *Consubstantiation*, tho' he knew not what to establish instead of them; if he had fully waited in the *Light*, *that makes all things manifest*, and had not laboured in his own Comprehension, to settle upon that External Ceremony, by affixing the *Spiritual Presence* as chiefly or principally, tho' not only (as he well knew by Experience) there, or especially to relate to it; he might have further reached unto the Knowledge of this *Mystery*, than many that went before him. Eph. 5. 13.

§. XI. *Lastly*; If any now at this day, from a true tenderness of Spirit, and with real Conscience towards God, did practise this *Ceremony* in the same way, method and manner, as did the *Primitive Christians*, recorded in Scripture, I should not doubt to affirm, but they might be indulged in it, and the Lord might regard them, and for a season appear to them in the use of these things; as many of us have known him to do to us, in the time of our Ignorance: Providing always they did not seek to obtrude them upon others, nor judge such as found themselves *delivered*, or that they do not pertinaciously adhere to them. For we certainly know, that the *Day* is *dawned*, in which God hath *arisen*, and hath dismissed all those *Ceremonies* and *Rites*, and is only to be *Worshipped in Spirit*; and that he appears to them who wait upon him: And that to seek God in these things, is, with *Mary* at the Sepulchre, to *seek the Living among the Dead*. For we know, that he is *Arisen*, and *Revealed in Spirit*, leading his Children out of these *Rudiments*, that they may walk with him in his *Light*: To whom be Glory for ever. *Amen*.

In tenderness of Conscience, God winketh at Ignorance.

The Day is Dawn'd, wherein God is Risen, and worshipped in Spirit.

PROPOSITION XIV.

Concerning the Power of the Civil Magiſtrate *in Matters purely* Religious, *and pertaining to the* Conſcience.

Since God hath aſſumed to himſelf the Power and Dominion of the Conſcience, *who alone can rightly inſtruct and govern it; therefore it is not lawful for any whoſoever, by vertue of any Authority or Principality they bear in the Government of this World, to force the* Conſciences *of others; and therefore all Killing, Baniſhing, Fining, Impriſoning, and other ſuch things, which are inflicted upon Men for the alone Exerciſe of their* Conſcience, *or Difference in* Worſhip *or* Opinion, *proceedeth from the Spirit of* Cain, *the Murtherer, and is contrary to the Truth: Providing always, That no Man, under the Pretence of* Conſcience, *prejudice his* Neigbour *in his Life or Eſtate, or do any thing deſtructive to, or inconſiſtent with* Humane Society; *in which caſe the* Law *is for the Tranſgreſſor, and* Juſtice *is to be adminiſtred upon all, without reſpect of Perſons.*

Luke 9. 55, 56. Mat. 7. 12, 13, 29. Tit. 3. 10.

§. 1. *Liberty of Conſcience* from the Power of the Civil Magiſtrate, hath been of late Years ſo largely and learnedly handled, that I ſhall not need to be but brief in it; yet it is to be lamented, that few have walked anſwerably to this Principle, each pleading it for themſelves, but ſcarce allowing it to others; as hereafter I ſhall have occaſion more at length to obſerve.

It will be fit in the firſt place, for clearing of Miſtakes, to ſay ſomething of the *State* of the *Controverſie*, that what follows may be the more clearly underſtood.

By [*Conſcience*] then, as in the Explanation of the *Fifth* and *Sixth Propoſitions* I have obſerved, is to be under-

understood, *That Perswasion of the Mind, which arises from the Understanding's being possessed with the Belief of the Truth, or Falsity of any thing:* Which, tho' it may be false or evil upon the matter, yet if a Man should go against his Perswasion, or Conscience, he should commit a Sin; because what a Man doth contrary to his Faith, tho' his Faith be wrong, is no ways acceptable to God. Hence the Apostle saith, *Whatsoever is not of Faith, is sin; and he that doubteth, is damned, if he eat:* Tho' the thing might have been lawful to another; and that this doubting to eat some kind of *Meats* (since all the Creatures of God are good, and for the use of Man, *if received with Thanksgiving*) might be a Superstition, or at least a Weakness, which were better removed. Hence *Ames de Cas. Cons.* saith, *The Conscience, altho' erring, doth evermore bind, so as that he sinneth, who doth contrary to his Conscience,* †*because he doth contrary to the Will of God, altho' not materially and truly, yet formally and interpretatively.*

What Conscience is?

Rom. 14. 23.

† *i. e.* As he supposeth.

So the Question is, First, *Whether the Civil Magistrate hath Power to force Men in things Religious, to do contrary to their Conscience; and if they will not, to punish them in their Goods, Liberties or Lives?* This we hold in the Negative. But *Secondly*, As we would have the *Magistrate* avoiding this extream, of incroaching upon Men's Consciences; so on the other hand, we are far from joyning with, or strengthening such *Libertines*, as would stretch the liberty of their Consciences, to the Prejudice of their *Neighbours*, or to the Ruine of *Humane Society*. We understand therefore by *Matters of Conscience*, such as *immediately* relate betwixt *God* and *Man*, or *Men* and *Men*, that are under the same *Perswasion*: As, to meet together and worship God in that way, which they judge is most acceptable unto him; and not to incroach upon, or seek to force their Neighbours, otherwise than by Reason, or such other Means, as Christ and his Apostles

uſed, *viz.* Preaching, and Inſtructing ſuch as will hear and receive it; but not at all for Men, under the Notion of Conſcience, to do any thing contrary to the Moral and perpetual Statutes, generally acknowledged by all *Chriſtians*: In which caſe the *Magiſtrate* may very lawfully uſe his Authority, as on thoſe, who under a pretence of *Conſcience*, make it a Principle to kill and deſtroy all the Wicked, *id eſt*, all that differ from them; that they, to wit, the *Saints*, may Rule; and that therefore ſeek to make all things *common*, and would force their Neighbours to ſhare their Eſtates with them, and many ſuch wild Notions; as is reported of the *Anabaptiſts* of *Munſter*, which evidently appears to proceed from Pride and Covetouſneſs, and not from Purity or Conſcience; and therefore I have ſufficiently guarded againſt that, in the latter part of the *Propoſition*. But the *Liberty* we lay claim to, is ſuch, as the *Primitive Church* juſtly fought under the *Heathen Emperors*, to wit, for Men of Sobriety, Honeſty, and a Peaceable Converſation, to enjoy the Liberty and Exerciſe of their *Conſcience* towards God, and among themſelves; and to admit among them ſuch, as by their Perſwaſion and Influence, come to be convinced of the ſame *Truth* with them, without being therefore moleſted by the Civil Magiſtrate. *Thirdly*, Tho' we would not have Men hurt in their Temporals, nor robbed of their Priviledges, as Men, and Members of the *Commonwealth*, becauſe of their inward Perſwaſion: yet, we are far from judging, that in the *Church of God* there ſhould not be ſuch Cenſures exerciſed againſt ſuch as fall into Error, as well as ſuch as commit open Evils. And therefore we believe, it may be very lawful for a *Chriſtian Church*, if ſhe find any of her Members fall into any Error, after due Admonitions and Inſtructions, according to *Goſpel-Order*, if ſhe find them Pertinacious, to *Cut them off* from her Fellowſhip, by the *Sword of the Spirit*,

Spirit, and deprive them of those Priviledges, which they had as Fellow-Members; but not to cut them off from the World, by the *Temporal Sword*, or rob them of their Common Priviledges, as Men; seeing they enjoy not these as Christians, or under such a Fellowship, but as Men, and Members of the Creation. Hence *Chrysostom* saith well, *(de Anath.) We must condemn and reprove the Evil Doctrines that proceed from Hereticks; but spare the Men, and pray for their Salvation.*

§. II. But that no Man, by vertue of any Power or Principality he hath in the Government of this World, hath Power over the *Consciences of Men*, is apparent, because *The Conscience of Man, is the Seat and Throne of God in him*, of which God is the alone *proper* and *infallible Judge*, who by his Power and Spirit, can alone rectifie the Mistakes of *Conscience*; and therefore hath reserved to himself the Power of punishing the Errors thereof, as he seeth meet. Now for the *Magistrate* to assume this, is to take upon him to meddle with things not within the compass of his Jurisdiction; for if this were within the compass of his Jurisdiction, he should be the proper Judge in these things; and also it were needful to him, as an Essential Qualification of his being a *Magistrate*, to be capable to judge in them. But that the *Magistrate*, as a *Magistrate*, is neither proper Judge in these Cases, nor yet that the Capacity so to be, is requisite in him, as a *Magistrate*, our Adversaries cannot deny; or else they must say, That all the *Heathen Magistrates*, were either no *lawful Magistrates*, as wanting something Essential to Magistracy, and this were contrary to the express Doctrine of the Apostle, *Rom.* 13. or else (which is more absurd) that those *Heathen Magistrates* were proper Judges in Matters of *Conscience* amongst Christians. As for that Evasion, That the *Magistrate* ought to punish according to the Church Censure and Determination, which is indeed no less, than to make the *Magistrate*

Conscience the Throne of God.

Magiſtrate the *Church's Hang-Man*; we ſhall have occaſion to ſpeak of it hereafter. But if the chief Members of the *Church*, tho' ordained to inform, inſtruct and reprove, are not to have dominion over the *Faith* nor *Conſciences* of the Faithful, as the Apoſtle expreſly affirms, 2 *Cor.* 1. 24. then far leſs ought they to uſurp this Dominion, or ſtir up the Magiſtrate to perſecute and murther thoſe, who will not yield to them therein.

Secondly; This pretended Power of the *Magiſtrate*, is both contrary unto, and inconſiſtent with the Nature of the *Goſpel*, which is a thing altogether extrinſick to the Rule and Government of *Political States*, as Chriſt expreſly ſignified, ſaying, His *Kingdom* was *not of this World*: And if the Propagating of the *Goſpel* had had any neceſſary Relation thereunto, then Chriſt had not ſaid ſo. But he abundantly hath ſhewn by his Example, whom we are chiefly to imitate in Matters of that Nature, that it's by *Perſwaſion* and the *Power of God*; not by *Whips*, *Impriſonments*, *Baniſhments* and *Murtherings*, that the Goſpel is to be propagated; and that thoſe, that are the Propagators of it, are often to ſuffer by the Wicked, but never to cauſe the Wicked to ſuffer. When he ſends forth his Diſciples, he tells them, he ſends them forth as *Lambs*
Mat. 10. 16. *among Wolves*, to be willing to be *devoured*, not to *devour*; he tells them of their being *whipped*, *impriſoned* and *killed* for their Conſcience; but never that they ſhall either *whip*, *impriſon* or *kill*: And indeed, if *Chriſtians* muſt be as *Lambs*, it is not the Nature of *Lambs* to deſtroy or devour any. It ſerves nothing to alledge, That in Chriſt's and his Apoſtles times, the *Magiſtrates* were *Heathens*; and therefore Chriſt and his Apoſtles (nor yet any of the Believers) being no *Magiſtrates*, could not exerciſe the Power: Becauſe it cannot be denied, but Chriſt, being the *Son of God*, had a true Right
Mat. 28. 18. to all *Kingdoms*, and was *righteous Heir* of the *Earth*.

Next,

Next, as to his *Power*, it cannot be denied, but he could, if he had seen meet, have called for *Legions of Angels* to defend him; and have forced the *Princes* and *Potentates* of the Earth to be subject unto him, *Mat.* 26. 53. So that it was only, because it was contrary to the Nature of *Christ*'s Gospel and Ministry, to use any Force or Violence in the gathering of Souls to him. This he abundantly expressed in his Reproof to the two Sons of *Zebedee*, who would have been calling for *Fire from Heaven* to burn those that refused to receive Christ: It is not to be doubted, but this was as great a Crime, as now to be in an Error concerning the Faith and Doctrine of Christ. That there was not Power wanting, to have punished those Refusers of *Christ*, cannot be doubted; for they that could do other Miracles, might have done this also. And moreover, they wanted not the precedent of a holy Man under the Law, as did *Elias*; yet we see what Christ saith to them, *Ye know not what Spirit ye are of*, Luke 9. 55. *For the Son of Man is not come to destroy Men's Lives, but to save them.* Here Christ shews, that such kind of *Zeal* was no ways approved of him; and such as think to make way for *Christ*, or his *Gospel*, by this means, do not understand what *Spirit they are of*. But if it was not lawful to call for *Fire from Heaven* to destroy such, as refused to receive Christ; it is far less lawful to kindle *Fire upon Earth*, to destroy those that believe in Christ; because they will not believe, nor can believe as the Magistrates do, for *Conscience* sake. And if it was not lawful for the Apostles, who had so large a measure of the Spirit, and were so little liable to Mistake, to force others to their Judgment; it can be far less lawful now for Men, that, as Experience declareth, and many of themselves confess, are Fallible, and often Mistaken, to kill and destroy all such, as cannot (because otherwise perswaded in their Minds) judge and believe in matters of Conscience,

ſcience, juſt as they do. And if it was not according to the Wiſdom of *Chriſt*, who was and is *King of Kings*, by outward Force to conſtrain others to believe him, or receive him, as being a thing inconſiſtent with the Nature of his *Miniſtry* and *Spiritual Government*; do not they groſly offend him, that will needs be wiſer than he, and think to force Men, againſt their Perſwaſion, to conform to their Doctrine and Worſhip? The Word of the Lord ſaid, *Not by Power and by Might, but by the Spirit of the Lord*, Zach. 4. 6. But theſe ſay, *Not by the Spirit of the Lord, but by Might and Carnal Power.* The Apoſtle ſaith plainly, *We wreſtle not with Fleſh and Blood*; and, *The Weapons of our Warfare are not Carnal, but Spiritual:* But theſe Men will needs wreſtle with Fleſh and Blood, when they cannot prevail with the Spirit and the Underſtanding; and not having Spiritual Weapons, go about with Carnal Weapons, to eſtabliſh *Chriſt's Kingdom*, which they can never do: And therefore when the matter is well ſifted, it is found to be more out of *Love to Self*, and from a Principle of *Pride* in Man, to have all others to bow to him, than from the *Love of God.* Chriſt indeed takes another method, for he ſaith, *He will make his People a willing People in the Day of his Power:* But theſe Men labour againſt Men's Wills and Conſciences, not by *Chriſt's Power*, but by the *outward Sword*, to make Men the *People of Chriſt*, which they can never do, as ſhall hereafter be ſhewn.

2 Cor. 10. 4.

Pſal. 110. 3.

But *Thirdly*; Chriſt fully and plainly declareth to us his ſenſe in this Matter, in the Parable of the *Tares*, Mat. 13. of which we have himſelf the Interpreter, *verſ.* 38, 39, 40, 41. where he Expounds them to be the *Children of the Wicked One*; and yet he will not have the Servants to meddle with them, leſt they pull up the *Wheat* therewith. Now it cannot be denied, but *Hereticks* are here included; but theſe Servants ſaw the *Tares*, and

and had a certain discerning of them; yet Christ would not they should meddle, lest they should hurt the *Wheat*: thereby intimating, that that Capacity in Man, *to be mistaken*, ought to be a Bridle upon him, to make him wary in such matters; and therefore, to prevent this hurt, he gives a positive Prohibition, *But he said, Nay*, vers. 22. So that they, that will notwithstanding be pulling up that, which they judge is *Tares*, do openly declare, that they make no Bones to break the *Commands of Christ*. Miserable is that Evasion, which some of our Adversaries use here, in alledging, these *Tares* are meant of *Hypocrites*, and not of *Hereticks!* But how to evince that, seeing *Hereticks*, as well as *Hypocrites*, are *Children of the Wicked One*, they have not any thing, but their own bare Affirmation, which is therefore justly rejected.

If they say, *Because Hypocrites cannot be discerned, but so may Hereticks.* Object.

This is both false, and a begging of the Question. For those that have a *Spiritual discerning*, can discern both *Hypocrites* and *Hereticks*; and those that want it, cannot certainly discern either: Seeing the question will arise, *Whether that is a Heresie, which the Magistrate saith is so?* And seeing it is both Possible, and Confessed by all, to have often fallen out, that some *Magistrates* have judged that *Heresie*, which was not; punishing Men accordingly for *Truth*, instead of *Error*: There can no Argument be drawn from the obviousness or evidence of *Heresie*, unless we should conclude, *Heresie* could never be mistaken for *Truth*, nor *Truth* for *Heresie*; whereof Experience shews daily the contrary, even among Christians. But neither is this Shift applicable to this place; for the Servants did discern the *Tares*, and yet were liable to hurt the *Wheat*, if they had offered to pull them up. *Answ.*

§. III. But they object against this *Liberty of Conscience*, Deut. 13. 5. *where false Prophets are appointed* Object.

to

to be put to Death; and accordingly they give Example thereof.

Answ. The case no ways holds parallel; those particular Commands to the *Jews*, and Practices following upon them, are not a Rule for *Christians*; else we might by the same Rule say, It were lawful for us to borrow of our Neighbours their Goods, and so carry them away, because the *Jews* did so by *God's Command*; or that it is lawful for *Christians* to invade their Neighbours Kingdoms, and cut them all off without Mercy, because the *Jews* did so to the *Canaanites*, by the Command of God.

Object. If they urge, *That these Commands ought to stand, except they be Repealed in the Gospel.*

Answ. I say, The Precepts and Practices of Christ and his Apostles mentioned, are a sufficient Repeal: For if we should plead, that every Command given to the *Jews*, is binding upon us, except there be a particular Repeal; then would it follow, that because it was lawful for the *Jews*, if any Man killed one, for the neerest of kindred presently to kill the Murderer, without any order of Law, it were lawful for us to do so also. And doth not this Command of *Deut.* 13. 9. openly order him, who is enticed by another to forsake the Lord, tho' it were his *Brother*, his *Son*, his *Daughter*, or his *Wife*, presently to kill him or her? *Thou shalt surely kill him, thy hand shall be first upon him, to put him to death.* If this Command were to be followed, there needed neither *Inquisition* nor *Magistrate* to do the business; and yet there is no reason, why they should shuffle by this part, and not the other; yea, to argue this way, from the Practice among the *Jews*, were to overturn the very Gospel, and to set up again the Carnal Ordinances among the *Jews*, to pull down the Spiritual Ones of the *Gospel*. Indeed we can far better argue from the *Analogy* betwixt the *Figurative* and *Carnal* State of the Jews, and the *Real* and *Spiritual* One under the Gospel: That *as* Moses *delivered*

livered the Jews out of outward Egypt, *by an outward Force, and established them in an outward Kingdom, by destroying their outward Enemies for them; so Christ, not by overcoming outwardly, and killing others, but by suffering and being killed, doth deliver his Chosen Ones, the inward Jews, out of mystical* Egypt, *destroying their Spiritual Enemies before them, and establishing among them his Spiritual Kingdom, which is not of this World.* And as *such, as departed from the Fellowship of outward* Israel, *were to be cut off by the outward Sword; so those, that depart from the inward* Israel, *are to be cut off by the Sword of the Spirit:* For it answers very well, That *as the Jews were to cut off their Enemies outwardly, to establish their Kingdom and outward Worship, so they were to uphold it the same way:* But *as the Kingdom and Gospel of Christ was not to be established or propagated by cutting off or destroying the Gentiles, but by perswading them, so neither is it to be upheld otherwise.*

But *Secondly*, they urge *Rom.* 13. where the *Magistrate* is said *not to bear the Sword in vain, because he is the Minister of God, to execute Wrath upon such as do evil. But Heresie*, say they, *is evil*, Ergo. Object.

But so is *Hypocrisie* also; yet they confess, he ought not to punish that. Therefore this must be understood of *Moral Evils*, relative of Affairs betwixt Man and Man, not of Matters of *Judgment* or *Worship*; or else what great Absurdities would follow, considering that *Paul* wrote here to the *Church* of *Rome*, who was under the Government of *Nero*, an impious *Heathen*, and *Persecutor* of the *Church?* Now if a Power to punish, in point of *Heresie*, be here included, it will necessarily follow, that *Nero* had this Power; yea, and that he had it of God; for because the *Power* was of God, therefore the Apostle urges their obedience. But can there be any thing more absurd, than to say, that *Nero* had Power to judge in such cases? Surely if *Christian Magistrates* be not to punish for *Hypocrisie*, *Answ.*

criſie, becauſe they cannot outwardly diſcern it; far leſs could *Nero* puniſh any body for *Hereſie*, which he was uncapable to diſcern. And if *Nero* had not Power to judge or puniſh in point of *Hereſie*, then nothing can be urged from this place; ſince all that's ſaid here, is ſpoken, as applicable to *Nero*, with a particular Relation to whom, it was written. And if *Nero* had ſuch a Power, ſurely he was to exerciſe it, according to his Judgment and Conſcience, and in doing thereof he was not to be blamed; which is enough to juſtifie him in his perſecuting of the Apoſtles, and murdering the Chriſtians.

Object. *Thirdly*, They object that ſaying of the Apoſtle to the *Galatians*, 5. 12. *I would they were even cut off, which trouble you.*

Anſw. But how this imports any more, than a *cutting off from the Church*, is not, nor can be ſhewn. *Beza* upon the place ſaith, *We cannot underſtand that otherwiſe, than of Excommunication; ſuch as was that of the inceſtuous* Corinthian. *And indeed it is madneſs to ſuppoſe it otherwiſe; for* Paul *would not have theſe cut off otherwiſe, than he did* Hymenæus *and* Philetus, *who were Blaſphemers; which was by giving them over to Satan, not by cutting off their Heads.*

The ſame way may be anſwered that other Argument, drawn from *Rev.* 2. 20. where the *Church of* Thyatira *is reproved for ſuffering the Woman* Jezabel: Which can be no other ways underſtood, than that they did not *Excommunicate* her, or cut her off by a *Church-Cenſure*. For as to Corporal Puniſhment, it is known, that at that time the *Chriſtians* had not Power to puniſh *Hereticks* ſo, if they had had a mind to it.

Object. *Fourthly*, They alledge, that *Hereſies are numbered among the Works of the Fleſh*, Gal. 5. 20. *Ergo*, &c.

Anſw. That *Magiſtrates* have Power to puniſh all the Works of the Fleſh, is denied, and not yet proved.

Every

Every *Evil* is a Work of the Flesh, but every *Evil* comes not under the Magistrate's Cognisance. Is not *Hypocrisie* a Work of the Flesh, which our Adversaries confess, the Magistrates ought not to punish? Yea, are not *Hatred* and *Envy* there mentioned, as Works of the *Flesh?* And yet the Magistrates cannot punish them, as they are in themselves, until they exert themselves in other Acts, which come under his Power. But so long as *Heresie* doth not exert it self in any Act destructive to *Humane Society*, or such like things, but is kept within the Sphere of those Duties of *Doctrine* or *Worship*, which stand betwixt a Man and God, they no ways come under the Magistrate's Power.

§. IV. But *Secondly*; This forcing of Men's Consciences, is contrary to *sound Reason*, and the very *Law of Nature*. For Man's Understanding cannot be forced, by all the Bodily Sufferings another Man can inflict upon him, especially in Matters Spiritual and Supernatural: *'Tis Argument, and evident Demonstration of Reason, together with the Power of God reaching the Heart, that can change a Man's Mind from one Opinion to another, and not Knocks and Blows, and such like things; which may well destroy the Body, but can never inform the Soul, which is a free Agent, and must either accept or reject matters of Opinion, as they are born in upon it by something proportional to its own nature.* To seek to force Minds in any other manner, is to deal with Men, as if they were Brutes, void of Understanding; and at last is but to lose one's labour, and as the Proverb is, *To seek to wash the Black-moor white.* By that course indeed, Men may be made *Hypocrites*, but can never be made *Christians*; and surely the Products of such *Compulsion* (even where the End is obtained, to wit, an outward Assent or Conformity, whether in *Doctrine* or *Worship*) can be no ways acceptable to God, who desireth not any Sacrifice, except that, which cometh throughly from the Heart, and will have

no constrained ones: So that Men, by constrained Force, are so far from being Members of the *Church*, that they are made ten-times more the Servants of Satan, than before; in that to their *Error*, is added *Hypocrisie*, the worst of *Evils* in matters of Religion, and that which above all things the Lord's Soul most abhors.

Object. But if it be said, *Their Error notwithstanding is thereby suppressed, and the Scandal removed.*

Answ. I answer; Besides that this is a method no ways allowed by Christ, as is above proved; surely the Church can be no ways bettered by the Accession of *Hypocrites*, but greatly corrupted and endangered; for open *Heresie* Men may be aware of, and shun such as profess them, when they are separated from the Church by her Censures: but secret *Hypocrites* may putrifie the Body, and leaven it, ere Men be aware. And if the Dissenters prove resolute, and suffer boldly for the Opinions they esteem right, Experience sheweth, that such Sufferings often tend to the Commendation of the Sufferers, but never of the Persecutors. For such Suffering ordinarily breeds Compassion, and begets a Curiosity in others, to inquire the more diligently into the things, for which they see Men *suffer* such great *losses* so boldly; and is also able to beget an Opinion, that it is for some Good they do so suffer: It being no ways probable, that Men will venture all, meerly to acquire Fame; which may as well be urged, to detract from the Reputation of all the *Martyrs*, unless some better Arguments be brought against it, than a *Halter* or a *Faggot*. But supposing this Principle, *That the Magistrate hath power to force the Consciences of his Subjects, and to punish them, if they will not comply:* Very great Inconveniences and Absurdities will follow, and even such as are inconsistent with the Nature of the *Christian Religion*.

For *First*, It will naturally follow, that the Magistrate ought to do it, and sinneth by omission of his Duty,

Duty, if he do it not. Will it not then hence be inferred, that Christ was defective to his Church; who, having Power to force Men, and to call for *Legions of Angels* so to do, did notwithstanding not exert that Power, but left his Church to the Mercy of the Wicked, without so necessary a Bulwark?

Secondly; Seeing every Magistrate is to exercise his Power, according to the best Understanding he hath, being obliged so to do, for the promoting of what he in Conscience is perswaded to be Truth: Will not this justifie all the *Heathen Emperors* in their Persecutions against *Christians?* Will not this justifie the *Spanish Inquisition*, which yet is Odious not only to *Protestants*, but to many moderate *Papists?* How can *Protestants* in reason condemn the *Papists* for persecuting them, seeing they do but exercise a *Lawful Power*, according to their *Conscience* and best Understanding; and do no more to them, than the Sufferers profess they would do to them, if they were in the like capacity? Which takes away all ground of Commiseration from the Sufferers; whereas that was the ground that gained of old, Reputation to the *Christians*, that they, being Innocent, *suffered*, who neither had, nor by Principle could, hurt any. But there is little reason to pity one, that is but dealt by, according as he would deal with others. For to say, *They have not reason to persecute us, because they are in the wrong, and we in the right*, is but miserably to beg the Question. Doth not this Doctrine strengthen the Hands of Persecutors every where, and that Rationally, from a Principle of Self-preservation? For who can blame me for destroying him, that I know waits but for an occasion to destroy me, if he could? Yea, this makes all Suffering for *Religon*, which of old was the Glory of *Christians*, to be but of pure necessity; whereby they are not led as *Lambs to the slaughter*, as was the *Captain of*

their Salvation; but rather as *Wolves* catched in the Snare, who only bite not again, becauſe they are not able; but could they get force, would be as ready to lead thoſe the ſame way, that led them. Where is the Faith and Patience of the Saints? For indeed, it is but a ſmall Glory to make a Vertue of Neceſſity, and Suffer, becauſe I cannot help it. Every Thief and Murtherer would be a *Martyr*, at that rate; Experience hath abundantly proved this in theſe laſt *Centuries*. For, however each Party talk of *paſſively* obeying the *Magiſtrates* in ſuch caſes, and that the Power reſides in him; yet it is apparent, that from this Principle it naturally follows, that any party, ſuppoſing themſelves right, ſhould ſo ſoon as they are able, endeavour at any rate to get uppermoſt, that they might bring under thoſe of another Opinion, and force the *Magiſtrate* to uphold their way, to the ruine of all others. What Engine the *Pope* of *Rome* uſed to make of his pretended Power in this thing, upon any pretence of diſlike to any Prince or State, even for very ſmall Hereſies, in their own account, to depoſe Princes, and ſet up their Subjects againſt them, and give their Dominions to other Princes to ſerve his intereſt, they cannot be ignorant, that have read the Life of *Hildebrand*; and how *Proteſtants* have vindicated the Liberty of their Conſciences, after this ſame manner, is apparent. They ſuffered much in *France*, to the great Increaſe and Advantage of their Party; but how ſoon they found themſelves conſiderable, and had gotten ſome Princes upon their ſide, they began to let the King know, that they muſt either have the Liberty of their Conſciences, or elſe they would purchaſe it; not by Suffering, but by Fighting. And the Experience of other *Proteſtant States* ſhews, that if *Henry* the Fourth, to pleaſe the *Papiſts*, had not quitted his Religion, to get the Crown the more peaceably, and ſo the *Proteſtants* had prevailed with the Sword, they would

would as well have taught the *Papists* with the Faggot, and led them to the Stake: So that this Principle of *Persecution*, on all hands, is the ground of all those Miseries and Contentions. For so long as any Party is perswaded, that it is both lawful for them, and their duty, if in power, to destroy those that differ from them; it naturally follows, they ought to use all means possible to get that Power, whereby they may secure themselves in the ruine of their Adversaries. And that *Papists* judge it not unlawful to compel the Magistrate, if they be strong enough to do it, to effect this; Experience shews it be a known *Popish* Principle, That *the Pope may depose an Heretick Prince, and absolve the People from the Oath of fidelity:* And the *Pope*, as is above-said, hath done so to divers Princes; and this Doctrine is defended by *Bellarmine* against *Barclay*. The *French* refused *Henry* the Fourth, till he quitted his Religion. And as for *Protestants*, many of them scruple not to affirm, *That wicked Kings and Magistrates may be deposed and killed*; yea, our *Scotch Presbyterians* are as positive in it, as any *Jesuits*; who would not admit King *Charles* the Second, tho' otherwise a *Protestant Prince*, unless he would swear to Renounce *Episcopacy*, a matter of no great difference, tho' contrary to his Conscience. Now how little proportion these things bear with the Primitive Christians, and the Religion propagated by Christ and his Apostles, needs no great demonstration; and it is observable, That notwithstanding many other Superstitions crept into the Church very early, yet this of *Persecution* was so inconsistent with the Nature of the Gospel, and Liberty of Conscience, as we have asserted it, such an innate and natural part of the Christian Religion, that almost all the *Christian Writers*, for the first Three Hundred Years earnestly contended for it, condemning the contrary Opinion.

§. V. Thus *Athanasius*; *It is the property of Piety not to force, but to perswade, in imitation of our Lord, who forced no body, but left it to the will of every one to follow him*, &c. *But the Devil, because he hath nothing of Truth, uses Knocks and Axes, to break up the doors of such as receive him. But our Saviour is meek, teaching the Truth; whosoever will come after me, and whosoever will be my Disciple*, &c. *but constraining none, coming to us, and knocking rather, and saying, My Sister, my Spouse, open to me*, &c. *And entereth when he is opened to, and retires if they delay, and will not open unto him; because it is not with Swords, nor Darts, nor Soldiers, nor Armour, that Truth is to be declared, but with Perswasion and Counsel.* And it is observable, that they were the impious *Arrians*, who first of all brought in this Doctrine, to Persecute others, among Christians, whose Successors both *Papists* and *Protestants* are in this matter; whom *Athanasius* thus reproveth further: *Where* (saith he) *have they learned to persecute? Certainly they cannot say, they have learned it from the Saints; but this has been given them, and taught them of the Devil. The Lord commanded indeed sometimes to flee, and the Saints sometimes fled; but to persecute, is the invention and argument of the Devil, which he seeks against all.* And after he saith, *In so far as the* Arrians *banish those that will not subscribe their Decrees, they shew, that they are contrary to Christians, and Friends of the Devil.*

Athan. in Epist. ad solit. vit. ag. ibid.

Athan. Apol. 1. de fuga sua, tom. 1.

But now, O lamentable (saith *Hilarius*) *they are the Suffrages of the Earth, that recommend the Religion of God, and Christ is found naked of his Virtue, while Ambition must give credit to his Name. The Church reproves and fights by Banishments and Prisons, and forceth her self to be believed; which once was believed, because of the Imprisonments and Banishments her self suffered. She that once was consecrated by the Terrors of her Persecutors, depends now upon the dignity of those, that are in her Communion. She that once was propagated by her banished Priests, now banisheth the Priests. And she boasts*

Hil. contra Aux.

boasts now, that she is loved of the World, who could not have been Christ's, if she had not been hated of the World.

The Church (saith *Hierom*) *was founded by shedding of Blood, and by suffering, and not in doing of hurt. The Church increased by Persecutions, and was crowned by Martyrdom.* Hieron. *Epist.* 62. *ad* The.

Ambrose, speaking of *Auxentius*, saith thus, *Whom he* (viz. Auxentius) *could not deceive by Discourse, he thinks ought to be killed with the Sword, making bloody Laws with his Mouth, writing them with his own Hands, and imagining, that an Edict can command Faith.* Amb. *Epist.* 32. *tom.* 3.

And the same *Ambrose* saith, *That going into* France, *he would not communicate with those Bishops, that required, That Hereticks should be put to death.* Amb. *Epist.* 27.

The Emperor *Martianus*, who assembled the *Council* of *Chalcedon*, protests, *That he would not force nor constrain any one to subscribe the Council of* Chalcedon, *against his will.* Mart. *Epist.* *ad* Archimand, &c. Mon. Eg. *in acta Concil.* Chalced. *tom.* 2. *conc. gen.*

(a) *Hosius*, Bishop of *Corduba*, testifies, *That the Emperor* Constans *would not constrain any to be Orthodox.* (a) Hosi. *Epist. ad* — Constit. *apud* Ath. *in Ep. ad solit. vit. tom.* 1.

(b) *Hilarius* saith further, *That God teacheth, rather than exacteth, the knowledge of himself, and authorizing his Commandments by the Miracles of his heavenly Works; he wills not, that any should confess him with a forced Will,* &c. *He is the God of the whole Universe, he needs not a forced Obedience, nor requires a constrained Confession.* (b) Hil. *l.* 1. *ad* Const.

(c) *Christ* (saith *Ambrose*) *sent his Apostles to sow Faith; not to constrain, but to teach; not to exercise coercive Power, but to extol the Doctrine of Humility.* (c) Ambr. *comm. in* Luc. *l.* 7.

Hence *Cyprian*, (d) comparing the Old Covenant with the New, saith, *Then were they put to Death with the outward Sword, but now the Proud and Contumacious are cut off with the Spiritual Sword, by being cast out of the Church.* And this answers very well that *Objection*, before observed, taken from the Practice of the *Jews* under the Law. (d) Cypr. *Epist.* 62.

(e) *See* (ſaith *Tertullian* to the *Heathens*) *if it be not to contribute to the Renown of Religion, to ſeek to take away the Liberty of Religion, and to hinder Men their choice of God, that I may not be admitted to adore whom I will, but muſt be conſtrained to ſerve him, whom I will not. There is none, nay not a Man, that deſires to be adored by any againſt their will.* And again, *It's a thing that eaſily appears to be unjuſt, to conſtrain and force Men to ſacrifice againſt their wills: ſeeing to do the ſervice of God, there is required a willing Heart.* And again, *It is an Humane Right, and Natural Power, that every one Worſhip what he eſteems; and one Man's Religion doth not profit nor hurt another. Neither is it any piece of Religion, to enforce Religion, which muſt be undertaken by Conſent, and not by Violence, ſeeing that the Sacrifices themſelves are not required, but from a willing mind.*

(k) Tertull. Apol. c. 24.

Id. Apol. c. 28.

Idem ad Scapul. c. 2.

Now, how either *Papiſts* or *Proteſtants* (that boaſt of *Antiquity*) can get by theſe plain Teſtimonies, let any Rational Man judge. And indeed I much queſtion, if in any one point owned by them, and denied by us, they can find all the *Old Fathers* and *Writers* ſo exactly unanimous. Which ſhews, how contrary all of them judged this to be to the nature of Chriſtianity, and that in the point of *Perſecution* lay no ſmall part of the Apoſtaſie; which, from little to more, came to that, *that the* Pope, *upon every ſmall diſcontent, would excommunicate Princes, abſolve their Subjects from obeying them, and turn them in and out at his pleaſure.* Now if *Proteſtants* do juſtly abhor theſe things among *Papiſts*, is it not ſad, that they ſhould do the like themſelves? A thing that at their firſt appearance, when they were in their Primitive Innocency, they did not think on, as appears by that ſaying of *Luther*: *Neither Pope nor Biſhop, nor any other Man, hath power to oblige a Chriſtian to one Syllable, except it be by his own conſent.* And again, *I call boldly to Chriſtians, that neither Man nor Angel can impoſe any Law upon them,*

Luth. lib. de captivitate. Babylon.

them, but so far as they will; for we are free of all. And when he appeared at the Diet of *Spiers*, before the Emperor, in a particular Conference he had before the Arch-Bishop of *Triers*, and *Joachim* Elector of *Brandenburgh*, when there seemed no possibility of agreeing him with his Opposers, they asking him, *What Remedy seem'd to him most fit?* He answered, *The Counsel that* Gamaliel *proposed to the Jews*, to wit, *That if this design was of God, it would stand; if not, it would vanish; which, he said, ought to content the Pope:* He did not say, *because he was in the Right, he ought to be spared.* For this *Council* supposeth, that those that are tolerated may be wrong; and yet how soon did the same *Luther*, ere he was well secure himself, press the Elector of *Saxony* to banish poor *Carolostadius*, because he could not, in all things, submit to his Judgment? And certainly it is not without ground reported, That it smote *Luther* to the Heart (so that he needed to be comforted) when he was informed, That *Carolostadius*, in his Letter to his Congregation, stiled himself, *A Man banished for Conscience, by the procurement of* Martin Luther. And since both the *Lutherans* and *Calvinists*, not admitting one another to Worship in those respective Dominions, sheweth how little better they are, than either *Papists* or *Arrians* in this particular. And yet *Calvin* saith, That *the Conscience is free from the power of all Men:* If so, why then did he cause *Castellio* to be banish'd, because he could not, for *Conscience sake*, believe as he did, *That God had ordained Men to be damned?* And *Servetus* to be burned, for denying the *Divinity of Christ*, if *Calvin*'s Report of him be to be credited? Which Opinion, tho' indeed it was to be abominated, yet no less was *Calvin*'s Practice, in causing him to be burned, and afterwards defending, that it was lawful to burn *Hereticks*; by which he encouraged the *Papists* to lead his Followers the more confidently to the Stake, as having for their warrant

History of the Council of Trent.

Calv. *Inst.* *cap.* 19. *sect.* 14.

rant the Doctrine of their own *Sect-master*: which they omitted not frequently to twit them with; and indeed it was to them unanſwerable. Hence, upon this occaſion, the Judicious Author of the *Hiſtory* of the *Council of Trent* (in his *Fifth Book*, where giving an account of ſeveral *Proteſtants* that were burned for their Religion) well and wiſely obſerveth it, *as a matter of aſtoniſhment, that thoſe of the new Reformation did offer to puniſh in the caſe of Religion.* And afterwards, taking notice, that *Calvin* juſtifies the puniſhing of *Hereticks*, he adds: *But ſince the name of* Hereſie *may be more or leſs reſtricted, yea, or diverſly taken, this Doctrine may be likewiſe taken in divers ſenſes, and may at one time hurt thoſe, whom at another time it may have benefited.*

Proteſtant Perſecution ſtrengthens the Popiſh Inquiſition.

So that this Doctrine of *Perſecution* cannot be maintained by *Proteſtants*, without ſtrengthening the Hands of *Popiſh Inquiſitors*; and indeed, in the end, lands in direct *Popery*. *Seeing, if I may not profeſs and preach that Religion, which I am perſwaded of in my own Conſcience is true, it is to no purpoſe to ſearch the Scriptures, or to ſeek to chooſe my own Faith by Convictions thence derived; ſince whatever I obſerve, or am perſwaded of, I muſt either ſubject to the Judgment of the Magiſtrate and Church of that place I am in, or elſe reſolve to remove, or dye.* Yea, doth not this *Heretical* and *Antichriſtian Doctrine*, both of *Papiſts* and *Proteſtants*, at laſt reſolve into that curſed Policy of *Mahomet, who prohibited all Reaſon or Diſcourſe about Religion, as occaſioning Factions and Diviſions?* And indeed, thoſe that preſs *Perſecution*, and deny *Liberty of Conſcience*, do thereby ſhew themſelves more the Diſciples of *Mahomet*, than of *Chriſt*; and that they are no ways followers of the Apoſtle's Doctrine, who deſired the *Theſſalonians, To prove all things, and hold faſt that which is good*, 1 Theſſ. 5. 21. And alſo ſaith, *Unto ſuch as are otherwiſe minded, God ſhall reveal it*, Phil. 3. 15.

not

not that by Beatings and Baniſhments it muſt be knocked into them.

§. VI. Now the *ground* of *Perſecution*, as hath been above ſhewn, is an *unwillingneſs to ſuffer*; for no Man, that will perſecute another for his *Conſcience*, would ſuffer for his own, if he could avoid it, ſeeing his Principle obliges him, if he had power, by force to eſtabliſh that which he judges is the *Truth*, and ſo to force others to it. Therefore I judge it meet, for the Information of the Nations, briefly to add ſomething in this place concerning the *Nature of true Chriſtian ſufferings*; whereunto a very faithful Teſtimony has been born by *God's Witneſſes*, which he hath raiſed up in this Age, beyond what hath been generally known or practiſed for theſe many Generations, yea, ſince the Apoſtaſie took place. Yet 'tis not my deſign here in any wiſe to derogate from the Sufferings of the *Proteſtant Martyrs*, whom I believe to have walked in faithfulneſs towards God, according to the Diſpenſation of *Light* in that Day appearing, and of which many were utter Enemies to *Perſecution*, as by their Teſtimonies againſt it might be made appear.

But the True, Faithful and Chriſtian Suffering is, *for Men to profeſs what they are perſwaded is right, and ſo practiſe and perform their Worſhip towards God, as being their true right ſo to do; and neither to do more in that, becauſe of outward incouragement from Men; nor any whit leſs, becauſe of the fear of their Laws and Acts againſt it.* Thus for a Chriſtian Man to vindicate his juſt Liberty, with ſo much Boldneſs, and yet Innocency, will in due time, tho' through Blood, purchaſe Peace; as this Age has in ſome meaſure Experienced, and many are Witneſſes of it; which yet ſhall be more apparent to the World, as *Truth* takes place in the Earth. But they greatly ſin againſt this excellent Rule, that in time of *Perſecution* do not profeſs their own way, ſo much as they would, if it were otherwiſe; and yet, when they can

can get the Magiſtrate upon their ſide, not only ſtretch their own Liberty to the utmoſt, but ſeek to eſtabliſh the ſame, by denying it to others.

The Innocent Sufferings of the people call'd Quakers.

But of this excellent Patience and Sufferings, the Witneſſes of God, in ſcorn called *Quakers*, have given a manifeſt proof: For ſo ſoon as God revealed his *Truth* among them, without regard to all Oppoſition, or what they might meet with, they went up and down, as they were moved of the Lord, preaching and propagating the *Truth* in Market-places, High-ways, Streets, and publick Temples, tho' daily beaten, whipped, bruiſed, halled, and impriſoned therefore. And when there was any where a Church or Aſſembly gathered, they taught them to keep their Meetings openly, and not to ſhut the Door, nor do it by ſtealth, that all might know it, and who would might enter. And as hereby all juſt occaſion of fear of Plotting againſt the Government was fully removed, ſo this their Courage and Faithfulneſs, in not giving over their meeting together (but more eſpecially the Preſence and Glory of God, manifeſted in the Meeting, being terrible to the Conſciences of the Perſecutors) did ſo weary out the Malice of their Adverſaries, that often-times they were forced to leave their Work undone. For when they came to break up a Meeting, they were forced to take every Individual out by force; they not being free to give up their Liberty, by diſſolving at their Command: And when they were haled out, unleſs they were kept forth by Violence, they preſently returned peaceably to their place. Yea, when ſometimes the Magiſtrates have pulled down their Meeting-houſes, they have met the next day openly upon the Rubbiſh; and ſo by Innocency kept their Poſſeſſion and Ground, being properly their own, and their right to meet and worſhip God being not forfeited to any. So that when Armed Men have come to diſſolve them, it was impoſſible

impossible for them to do it, unless they had killed every one; for they stood so close together, that no force could move any one to stir, until violently pull'd thence: So that when the Malice of their Opposers stirred them to take Shovels, and throw the Rubbish upon them, there they stood unmoved, being willing, if the Lord should so permit, to have been there buried alive, witnessing for him. As this Patient, but yet Couragious way of Suffering, made the Persecutors work very heavy and wearisom unto them; so the Courage and Patience of the Sufferers, using no Resistance, nor bringing any Weapons to defend themselves, nor seeking any ways Revenge upon such occasions, did secretly smite the Hearts of the Persecutors, and made their Chariot-wheels go on heavily. Thus after much and many kind of Sufferings thus patiently born, which to rehearse would make a Volume of it self, which may in due time be published to the Nations, (for we have them upon Record) a kind of *Negative Liberty* has been obtained, so that at present for the most part we meet together without disturbance from the Magistrate. But on the contrary, most *Protestants*, when they have not the allowance and toleration of the Magistrate, meet only in secret, and hide their Testimony; and if they be discovered, if there be any probability of making their escape by force (or suppose it were by cutting off those that seek them out) they will do it; whereby they lose the Glory of their Sufferings, by not appearing as the innocent Followers of Christ, nor having a Testimony of their Harmlesness in the Hearts of their Pursuers; their Fury, by such resistance, is the more kindled against them. As to this last part, of resisting such as persecute them, they can lay claim to no Precept from Christ, nor any Example of him, or his Apostles approved.

But

Object. But as to the first part, for fleeing, and meeting secretly, and not openly testifying for the Truth, they usually object that saying of Christ, Mat. 10. 23. *When they persecute you in this City, flee ye into another.* And *Acts* 9. 4. *That the Disciples met secretly for fear of the Jews.* And *Acts* 9. 25. *That* Paul *was let out of* Damascus *in a Basket down by the Wall.*

Answ. To all which I answer, *First*, As to that saying of Christ, it is a Question, if it had any further Relation than to that particular Message, with which he sent them to the *Jews*; yea, the latter end of the words seem expresly to hold forth so much, *For ye shall not have gone over the Cities of* Juda, *till the Son of Man be come.* Now a particular Practice or Command, for a particular time, will not serve for a Precedent to any, at this day, to shun the Cross of Christ. But supposing this Precept to reach farther, it must be so understood, to be made use of only according as the Spirit giveth liberty; else no Man that could flee, might suffer Persecution. How then did not the Apostles, *John* and *Peter* flee, when they were the first time persecuted at *Jerusalem?* But on the contrary, went the next day, after they were discharged by the Council, and preached boldly to the People. But indeed many are but too capable to stretch such Sayings as these, for self-preservation, and therefore have great ground to fear, when they interpret them, that they shun to witness for Christ, for fear of hurt to themselves, lest they mistake them. As for that private meeting of the Disciples, we have only an account of the matter of Fact, but that suffices not to make of it a Precedent for us, and Men's aptness to imitate them in that (which, for ought we know, might have been an Act of Weakness) and not in other things of the contrary nature, shews, that it is not a true Zeal to be like those Disciples, but indeed a Desire to preserve themselves, which moves

Fleeing in time of Persecution not allowed.

moves them so to do. *Lastly*, As to that of *Paul*'s being conveyed out of *Damascus*, the case was singular, and is not to be doubted, but it was done by a special Allowance from God, who having designed him to be a principal Minister of his Gospel, saw meet, in his Wisdom, to disappoint the wicked Council of the *Jews*. But our Adversaries have no such Pretext for *fleeing*, whose *fleeing* proceeds from Self-preservation, not from Immediate Revelation. And that *Paul* made not this the method of his procedure, appears, in that at another time, notwithstanding the perswasion of his Friends, and certain Prophecies of his Sufferings to come, he would not be disswaded from going up to *Jerusalem*, which according to the fore-mentioned Rule, he should have done.

But *lastly*, To conclude this matter, Glory to God, and our Lord Jesus Christ, that now these *Twenty Five Years*, since we were known to be a distinct and separate People, hath given us faithfully to suffer for his *Name*, without shrinking or fleeing the Cross; and what Liberty we now enjoy, it is by his Mercy, and not by any outward Working or Procuring of our own, but 'tis He has wrought upon the Hearts of our Opposers. Nor was it any outward Interest hath procured it unto us, but the Testimony of our Harmlesness in the Hearts of our Superiours: For God hath preserved us hitherto in the *patient Suffering of Jesus*, that we have not given away our Cause by persecuting any, which few, if any, Christians that I know can say. Now against our Unparallell'd, yet Innocent and Christian Cause, our Malicious Enemies have nothing to say, but that if we had Power, we would do so likewise. This is a piece of meer unreasonable Malice, and a Priviledge they take to judge of things to come, which they have not by Immediate Revelation; and surely it is the greatest heighth of harsh Judgment to say, Men would do contrary to their *professed Principle*,

To this year 1700. is 50. years.

ciple, if they could, who have from their Practice hitherto given no ground for it, and wherein they only judge others by themſelves: Such Conjectures cannot militate againſt us, ſo long as we are Innocent. And if ever we prove guilty of *Perſecution*, by forcing other Men by Corporal Puniſhment to our way, then let us be judged the greateſt of *Hypocrites*, and let not any ſpare to *perſecute* us. *Amen, ſaith my Soul.*

PROPOSITION XV.

Concerning Salutations and Recreations, &c.

Epheſ. 5. 11. 1 Pet. 1. 14. John 5. 44. Jer. 10. 3. Acts 10. 26. Mat. 15 13. Col. 2. 8.

Seeing the chief End of all Religion *is to redeem Men from the Spirit and vain Converſation of this World, and to lead into inward Communion with God, before whom, if we* fear always, *we are accounted happy; therefore all the vain Cuſtoms and Habits thereof, both in Word and Deed, are to be rejected and forſaken by thoſe, who come to this* Fear; *ſuch as taking off the* Hat *to a Man, the Bowings and Cringings of the Body, and ſuch other Salutations of that kind, with all the Fooliſh and Superſtitious Formalities attending them; all which Man has invented in his degenerate State, to feed his Pride in the vain Pomp and Glory of this World: As alſo the unprofitable Plays, frivolous Recreations, Sportings and Gamings, which are invented to paſs away the pretious Time, and divert the Mind from the* Witneſs of God *in the Heart, and from the* living Senſe *of his* Fear, *and from that* Evangelical Spirit, *wherewith Chriſtians ought to be leavened, and which leads into Sobriety, Gravity, and Godly Fear; in which as we abide, the Bleſſing of the Lord is felt to attend us in thoſe Actions, in which we are neceſſarily ingaged, in order to the taking care for the Suſtenance of the outward Man.*

§. I.

§. I. HAving hitherto treated of the Principles of Religion, both relating to *Doctrine* and *Worſhip*; I am now to ſpeak of ſome Practices, which have been the product of this *Principle*, in thoſe Witneſſes, whom God hath raiſed up in this day, to teſtifie for his *Truth*. It will not a little commend them (I ſuppoſe) in the judgment of Sober and Judicious Men, that taking them generally (even by the Confeſſion of their Adverſaries) they are found to be free of thoſe Abominations, which abound among other Profeſſors, ſuch as are *Swearing*, *Drunkenneſs*, *Whoredom*, *Rioutouſneſs*, &c. and that generally the very coming among this People doth naturally work ſuch a Change, ſo that many Vitious and Profane Perſons have been known, by coming to this *Truth*, to become Sober and Vertuous; and many Light, Vain and Wanton ones, to become Grave and Serious, as our Adverſaries dare not deny: * Yet that they may not want ſomething to detract us for, ceaſe not to accuſe us for thoſe things, which when found among themſelves, they highly commend; thus our *Gravity*, they call *Sullenneſs*; our *Serioufneſs*, *Melancholly*; our *Silence*, *Sottiſhneſs*. Such as have been Vitious and Profane among them, but by coming to us have left off thoſe Evils, leſt they ſhould commend the Truth of our Profeſſion, they ſay; that whereas they were profane before, they are become worſe, *in being Hypocritical and Spiritually proud*. If any before *diſſolute* and *profane* among them, by coming to the Truth with us, become *frugal* and *diligent*, then they will charge them with *Covetouſneſs*: And if any *Eminent* among them for *Serioufneſs*, *Piety*, and *Diſcoveries of God*, come unto us, then they will ſay, they were always ſubject to *Melancholly* and to *Enthuſiaſm*;

* After this manner, the *Papiſts* uſed to diſapprove the Sobriety of the *Waldenſes*, of whom *Reinerus* a Popiſh Author ſo writeth. But this Sect of the *Leonifts* hath a great ſhew of Truth; for that they live Righteouſly before Men, and believe all things well of God, and all the Articles which are contained in the Creed; only they blaſpheme and hate the Church of *Rome*.

thuſiaſm; tho' before, when among them, it was eſteem'd neither *Melancholly* nor *Enthuſiaſm*, in an evil ſenſe, but *Chriſtian Gravity*, and *Divine Revelation*. Our *Boldneſs* and *Chriſtian Suffering*, they call *Obſtinacy* and *Pertinacy*; tho' half as much, if among themſelves, they would account *Chriſtian Courage* and *Nobility*. And tho' thus, by their Envy, they ſtrive to read all relating to us backwards, counting thoſe things Vice in us, which in themſelves they would extol as Vertues; yet hath the ſtrength of Truth extorted this Confeſſion often from them, *That we are generally a pure and clean People, as to the outward Converſation.*

But this, they ſay, *is but in Policy to commend our Hereſie.*

But ſuch Policy it is, ſay I, as Chriſt and his Apoſtles made uſe of, and all good Chriſtians ought to do; yea, ſo far hath Truth prevailed by the Purity of its Followers, that if one that is called a *Quaker*, do but that which is common among them, as to *laugh*, and be *wanton*, *ſpeak at large*, and keep not his *word* punctually, or be overtaken with *haſtineſs*, or *anger*, they preſently ſay, *O this is againſt your Profeſſion!* As if indeed ſo to do were very conſiſtent with theirs; wherein, tho' they ſpeak the Truth, yet they give away their Cauſe. But if they can find any, under our Name, in any of thoſe Evils common among themſelves, (as who can imagine, but among ſo many Thouſands there will be ſome Chaff, ſince of Twelve Apoſtles one was found to be a Devil) O how will they inſult, and make more Noiſe of the Eſcape of one *Quaker*, than of an Hundred among themſelves.

§. II. But there are ſome ſingular things, which moſt of all our Adverſaries plead for the lawfulneſs of, and allow themſelves in, as no ways inconſiſtent with the *Chriſtian Religion*, which we have found to be no ways lawful unto us, and have been commanded of the Lord to lay them aſide; tho' the

the doing thereof hath occasioned no small Sufferings and Buffetings, and hath procured us much Hatred and Malice from the World. And because the Nature of these things is such, that they do upon the very sight distinguish us, and make us known, so that we cannot hide our selves from any, without proving unfaithful to our Testimony; our Trials and Exercises have here-through proved the more numerous and difficult, as will after appear. These I have laboured briefly to comprehend in this Proposition; but they may more largely be exhibited in these Six following Propositions.

1. *That it is not lawful to give to Men such flattering Titles, as, Your Holiness, Your Majesty, Your Eminency, Your Excellency, Your Grace, Your Lordship, Your Honour,* &c. *nor use those flattering Words, commonly called* [COMPLEMENTS.] *Flattering Titles.*

2. *That it is not lawful for Christians to kneel, or prostrate themselves to any Man, or to bow the Body, or to uncover the Head to them. Hat and Knee.*

3. *That it is not lawful for a Christian to use superfluities in Apparel, as are of no use, save for Ornament and Vanity. Apparel.*

4. *That it is not lawful to use Games, Sports, Plays, nor among other things Comedies among Christians, under the notion of Recreations, which do not agree with Christian Silence, Gravity and Sobriety: For Laughing, Sporting, Gaming, Mocking, Jesting, vain Talking,* &c. *is not Christian Liberty, nor Harmless Mirth. Gaming.*

5. *That it is not lawful for Christians to swear at all under the Gospel, not only not vainly, and in their common discourse, which was also forbidden under the* Mosaical *Law, but even not in Judgment, before the Magistrate. Swearing.*

6. *That it is not lawful for Christians to resist Evil, or to War or Fight in any case. Fighting.*

Degrees of Dignity and Precedency allowed.

Before I enter upon a particular Diſquiſition of theſe things, I ſhall firſt premiſe ſome general Conſiderations, to prevent all Miſtakes; and next add ſome general Conſiderations, which equally reſpect all of them. I would not have any judge, that hereby we intend to deſtroy the *mutual Relation*, that either is betwixt *Prince* and *People*, *Maſter* and *Servants*, *Parents* and *Children*; nay, not at all: We ſhall evidence, that our Principle in theſe things hath no ſuch tendency, and that theſe Natural Relations are rather better eſtabliſhed, than any ways hurt by it. *Next*, Let not any judge, that from our opinion in theſe things, any neceſſity of *Levelling* will follow, or that all Men muſt have things in *Common*. Our Principle leaves every Man to enjoy that peaceably, which either his own Induſtry, or his Parents, have purchaſed to him; only he is thereby inſtructed to uſe it aright, both for his own good, and that of his Brethren; and all to the Glory of God: In which alſo his Acts are to be *voluntary*, and no ways *conſtrained*. And further, we ſay not hereby, that no Man may uſe the Creation more or leſs than another: For we know, that as it hath pleaſed God to diſpenſe it diverſly, giving to ſome more, and ſome leſs, ſo they may uſe it accordingly. The ſeveral Conditions, under which Men are diverſly ſtated, together with their Educations anſwering thereunto, do ſufficiently ſhew this: The *Servant* is not the ſame way Educated, as the *Maſter*; nor the *Tenant*, as the *Landlord*; nor the *Rich*, as the *Poor*; nor the *Prince*, as the *Peaſant*. Now, tho' it be not lawful for any, however great Abundance they may have, or whatever their Education may be, to uſe that which is meerly ſuperfluous: Yet ſeeing their Education has accuſtomed them thereunto, and their Capacity enables them ſo to do, without being Profuſe or Extravagant, they may uſe things better in their kind, than ſuch whoſe *Education* hath neither accuſtomed them to ſuch things, nor their Capacity will

Education differs accordingly.

will reach to compaſs them. For it is beyond queſtion, that whatever thing the *Creation* affords, is for the uſe of Man, and the moderate uſe of them is lawful; yet *per accidens* they may be unlawful to ſome, and not to others. As for inſtance, he that by reaſon of his Eſtate and Education hath been uſed to eat *Fleſh* and drink *Wine*, and to be cloathed with the *fineſt Wool*, if his Eſtate will bear it, and he uſe it neither in Superfluity, nor Immoderately, he may do it; and perhaps, if he ſhould apply himſelf to feed or be cloathed, as are the Peaſants, it might prejudice the Health of his Body, and nothing advance his Soul. But if a Man, whoſe Eſtate and Education had accuſtomed him to both *courſer Food* and *Rayment*, ſhould ſtretch himſelf beyond what he had, or were uſed to, to the manifeſt prejudice of his Family and Children, no doubt it would be unlawful to him, even ſo to eat or be cloathed as another, in whom it is lawful; for that that other may be as much mortified, and have denied himſelf as much in coming down to that, which this aſpires to, as he is willing to be like him, aſpires beyond what he either is able, or hath accuſtomed to do. The ſafe place then is, for ſuch as have fulneſs, to watch over themſelves, that they uſe it moderately, and reſcind all Superfluities; being willing, ſo far as they can, to help the need of thoſe, to whom Providence hath allotted a ſmaller allowance. *Let the Brother of high degree rejoyce, in that he is abaſed, and ſuch as God calls in a low degree, to be content with their Condition, not envying thoſe Brethren, who have greater abundance*, knowing *they have received abundance, as to the inward Man*; which is chiefly to be regarded. And therefore beware of ſuch a Temptation, as to uſe their Calling as an Engine to be *Richer*, knowing, they have this advantage beyond the *Rich* and *Noble* that are called, that the Truth doth not any ways abaſe them, nay, not in the eſteem of the World, as it doth the other; but

The lawful or unlawful Uſe of the Creation.

The Rich to help the Needy.

that they are rather exalted thereby, in that as to the Inward and Spiritual Fellowſhip of the Saints, they become the Brethren and Companions of the greateſt and richeſt; and in this reſpect, *let him of low degree rejoice, that he is exalted.*

Theſe things premiſed, I would ſeriouſly propoſe unto all ſuch, as mind in reality to be *Chriſtians* indeed, and that in *Nature*, and not in *Name* only; Whether it were not deſirable, and would not greatly contribute to the Commendation of *Chriſtianity*, and to the Increaſe of the Life and Virtue of Chriſt, if *all ſuperfluous Titles of Honour, Profuſeneſs and Prodigality in Meat and Apparel, exceſs of Gaming, Sporting and Playing*, were laid aſide and forborn? And whether ſuch as lay them aſide, in ſo doing, walk not more like the Diſciples of *Chriſt* and his Apoſtles, and are therein nearer their Example, than ſuch as uſe them? Whether the laying them aſide would hinder any from being good *Chriſtians?* Or if *Chriſtians* might not be better without them, than with them? Certainly the *Sober* and *Serious* among all ſorts, will ſay, *Yea.* Then ſurely ſuch as lay them aſide, as reckoning them unſuitable for *Chriſtians*, are not to be blamed, but rather commended for ſo doing: Becauſe that in Principle and Practice, they effectually advance that, which others acknowledge were deſirable; but can never make effectual, ſo long as they allow the uſe of them as lawful. And God hath made it manifeſt in this Age, that by diſcovering the Evil of ſuch things, and leading his Witneſſes out of them, and to teſtifie againſt them, he hath produced effectually in many that *Mortification* and *Abſtraction* from the *Love and Cares of this World*, who daily are Converſing in the World (but inwardly Redeemed out of it) both in *Wedlock*, and in their lawful Imployments, which was judged, could only be obtained by ſuch as were ſhut up in *Cloyſters* and *Monaſteries*. Thus much in general.

§. III.

§. III. As to the *first*, we affirm positively, That *it is not lawful for Christians either to give or receive these Titles of Honour*, as, *Your Holiness*, *Your Majesty*, *Your Excellency*, *Your Eminency*, &c.

Titles. *First*, Because these *Titles* are no part of that Obedience, which is due to *Magistrates* or *Superiours*; neither doth the giving them add to, or diminish from that Subjection we owe to them, which consists *in obeying their just and lawful Commands*, not in *Titles* and *Designations*.

under the Law and Gospel. *Secondly*, We find not, that in the Scripture any such *Titles* are used, either under the *Law*, or the *Gospel*: But that in the speaking to *Kings*, *Princes* or *Nobles*, they used only a simple Compellation, as, *O King!* and that without any further Designation, save perhaps the Name of the Person, as, *O King Agrippa*, &c.

Lying Titles. *Thirdly*, It lays a Necessity upon *Christians* most frequently to *Lye*; because the Persons, obtaining these *Titles*, either by Election, or Hereditarily, may frequently be found to have nothing really in them, deserving them, or answering to them: As some, to whom it is said, *Your Excellency*, having nothing of *Excellency in them*; and who is called, *Your Grace*, appear to be an Enemy to *Grace*; and he who is called, *Your Honour*, is known to be Base and Ignoble. I wonder what Law of Man, or what Patent ought to oblige me to make a Lye, in calling *Good*, *Evil*; and *Evil*, *Good?* I wonder what Law of Man can secure me, in so doing, from the just Judgment of God, that will make me count for *every idle Word?* And to *Lye* is something more. Surely *Christians* should be ashamed, that such Laws, manifestly crossing the Law of God, should be among them.

Patents do not oblige to a Lye.

Object. If it be said, *We ought in Charity to suppose, that they have these Vertues, because the King has bestowed those Titles upon them, or that they are descended of such, as deserved them.*

Answ. I answer, *Charity* destroys not *Knowledge*: I am not obliged by *Charity*, either to believe or speak a *Lye*. Now it it apparent, and cannot be denied by any, but that those Vertues are not in many of the Persons, expressed by the *Titles* they bear; neither will they allow to speak so to such, in whom these Vertues are, unless they be so dignified by outward Princes. So that such as are truly Vertuous, must not be stiled by their Vertues, because not priviledged by the Princes of this World; and such as have them not, must be so called, because they have obtained a Patent so to be: And all this is done by those, who pretend to be his Followers, that commanded his Disciples, *Not to be called of Men, Master*; and told them, such could *could not believe, as received Honour one from another, and sought not the Honour which cometh from God only.* This is so plain, to such as will indeed be *Christians*, that it needs no Consequence.

Your Holiness, Your Grace, &c.

Fourthly, As to those Titles of *Holiness*, *Eminency* and *Excellency*, used among the *Papists* to the *Pope* and *Cardinals*, &c. and *Grace*, *Lordship* and *Worship*, used to the *Clergy* among the *Protestants*, it is a most Blasphemous Usurpation. For if they use *Holiness* and *Grace*, because these things ought to be in a *Pope*, or in a *Bishop*, how come they to usurp that peculiarly to themselves? Ought not *Holiness* and *Grace* to be in every Christian? And so every Christian should say, *Your Holiness* and *Your Grace*, one to another. *Next*, how can they in reason claim any more *Titles*, than were practised and received by the Apostles and Primitive Christians, whose Successors they pretend they are, and as whose Successors (and no otherwise) themselve, I judge, will confess any Honour they seek is due to them? Now if they neither sought, received, nor admitted such *Honour* nor *Titles*, how came these by them? If they say, They did; let them prove it if they can: We find no such thing

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in the Scripture. The Chriſtians ſpeak to the Apoſtles without any ſuch Denomination, neither ſaying, *If it pleaſe Your Grace, Your Holineſs, Your Lordſhip*, nor *Your Worſhip*; they are neither called, *My Lord* Peter, nor *My Lord* Paul; nor yet *Maſter* Peter, nor *Maſter* Paul; nor *Doctor* Peter, nor *Doctor Paul*; but ſingly *Peter* and *Paul*; and that not only in the Scripture, but for ſome Hundreds of Years after: So that this appears to be a manifeſt Fruit of the Apoſtaſie. For if theſe *Titles* ariſe either from the *Office* or *Worth* of the Perſons, it will not be denied, but the Apoſtles deſerved them better than any now, that call for them. But the Caſe is plain, the Apoſtles had the *Holineſs*, the *Excellency*, the *Grace*; and becauſe they were *Holy*, *Excellent* and *Gracious*, they neither uſed, nor admitted of ſuch *Titles*: But theſe having neither *Holineſs*, *Excellency* nor *Grace*, will needs be ſo called, to ſatisfie their ambitious and oſtentatious Minds, which is a manifeſt Token of their *Hypocriſie*. *Hypocrites want Titles.*

Fifthly, As to that *Title* of *Majeſty*, uſually aſcribed to Princes, we do not find it given to any ſuch in the Holy Scripture; but that it is ſpecially and peculiarly aſcribed unto God, as 1 *Chron.* 29. 11. *Job* 37. 22. *Pſalm* 21. 5. & 29. 4. & 43. 3. & 63. 1. & 96. 6. *Iſai.* 2. 10. & 24. 14. & 26. 10. *Heb.* 1. 3. 2 *Pet.* 1. 16. and many more places. Hence ſaith *Jude*, verſ. 25. *To the only wiſe God, our Saviour, be Glory and Majeſty*, &c. not to Men. We find in Scripture the proud King *Nebuchadnezzar*, aſſuming this *Title* to himſelf, *Dan.* 4. 30. who at that time received a ſufficient Reproof, by a ſudden Judgment which came upon him. Therefore in all the Compellations uſed to Princes in the *Old Teſtament*, it is not to be found, nor yet in the *New*. *Paul* was very civil to *Agrippa*, yet he gives him no ſuch *Title*: Neither was this *Title* uſed among Chriſtians in the Primitive Times. Hence the *Eccleſiaſtical Hiſtory* of the Reformation of *France*, relating the Speech

Speech of the Lord *Rochefort*, at the Aſſembly of the Eſtates of *France*, held under *Charles* the Ninth, in the Year 1560. ſaith, *That this Harangue was well remarked, in that he uſed not the word* [Majeſty] *invented by Flatterers of late Years.* And yet this Author minded not how his Maſter *Calvin* uſed this *Flattering Title* to *Francis* the Firſt, King of *France*; and not only ſo, but calls him *moſt Chriſtian King*, in the Epiſtle to his *Inſtitutions*; tho' by his daily Perſecuting of the *Reformers*, it was apparent, he was far from being ſuch, even in *Calvin*'s own eſteem. Surely the complying with ſuch vain *Titles*, impoſed and introduced by *Antichriſt*, greatly tended to ſtain the *Reformation*, and to render it defective in many things.

Eccleſ. Hiſt. lib. 4. p. 145.

Your Majeſty not uſed; How taken notice of in 1560.

Laſtly, All theſe *Titles* and *Stiles* of *Honour*, are to be rejected by *Chriſtians*; becauſe they are to ſeek the *Honour that comes from above*, and not the *Honour* that is from *below*: But theſe Honours are not that Honour, that comes from above, but are from below. For we know well enough, what induſtry, and what pains Men are at, to get theſe things, and what party it is that ſeeks after them, to wit, the *Proud*, *Inſolent*, *Haughty*, *Aſpiring Mind*. For judge, Is it the *meek* and *innocent Spirit of Chriſt*, that covets that Honour? Is it that Spirit, that muſt be of *no Reputation in this World*, that has its *Converſation in Heaven*, that comes to have *fellowſhip with the Sons of God?* Is it that Spirit, I ſay, that loves that Honour, that ſeeks after that Honour, that pleads for the upholding of that Honour, that frets, and rages and fumes, when it is denied that Honour? Or is it not rather the lordly inſulting Spirit of *Lucifer*, the *Prince of this World*, he that of old affected and fought after this Honour, and loved not to abide in the ſubmiſſive, low place? And ſo all his Children are poſſeſſed with the ſame Ambitious Proud Mind, ſeeking and coveting *Titles* of *Honour*, which indeed belong not to them. For let

The Proud Mind loves Titles.

Phil. 3. 20.

Lucifer's Spirit.

let us examine, *Who they are, that are Honourable indeed?* Is it not the *Righteous Man?* Is it not the *Holy Man?* Is it not the *Humble-hearted Man*, the *Meek-ſpirited Man?* And are not ſuch thoſe, that ought to be *honoured* among *Chriſtians?* Now, of theſe, may there not be poor Men, Labourers, ſilly Fiſher-Men? And if ſo, how comes it that the *Titles* of *Honour* are not beſtowed upon ſuch? But who are they, that generally receive and look for this Honour? Are they not the Rich Ones, ſuch as have abundance of the Earth, as be like the Rich Glutton, ſuch as are Proud and Ambitious, ſuch as are Oppreſſors of the Poor, ſuch as ſwell with Luſt and Vanity, and all *Superfluity of Naughtineſs*, who are the very Abomination and Plague of the Nations? Are not theſe they, that are accounted the Honourable, that require and receive the Titles of Honour, proud *Hamans?* Now, whether is this the Honour, that comes from God, or the Honour from below? Doth God honour ſuch as daily diſhonour him, and diſobey him? And if this be not the Honour, that comes from God, but the Honour of this World, which the Children of this World give and receive one from another; how can the Children of God, ſuch as are Chriſtians indeed, give or receive that Honour among themſelves, without coming under the Reproof of Chriſt, who ſaith, that *ſuch as do, cannot believe?* But further, if we reſpect the Cauſe, that moſt frequently procures to Men theſe *Titles* of *Honour*, there is not One of a Thouſand, that ſhall be found to be, becauſe of any Chriſtian Vertue; but rather for things to be diſcommended among *Chriſtians:* As by the Favour of *Princes*, procured by Flattering, and often by worſe means. Yea, the moſt Frequent, and accounted among Men moſt Honourable, is *Fighting*,

1 Sam. 2. 30.

Hierom *in his Epiſtle to* Celant, *admoniſheth her*, That ſhe was to be preferred to none for her *Nobility*, for the Chriſtian Religion admits not of Reſpect of Perſons; neither are Men to be eſteemed, becauſe of their outward Condition, but according to the diſpoſition of the Mind, to be eſteemed either Noble or Baſe; he that obeyeth not ſin, is Free; who is ſtrong in Vertue, is Noble. *Let the Epiſtle of* James *be read.*

Fighting, or ſome great *martial Exploit*, which can add nothing to a Chriſtian's worth: Since, ſure it is, it were deſirable, there were no *Fightings* among Chriſtians at all; and in ſo far as there are, it ſhews they are not right Chriſtians. And *James* tells us, That *Fighting proceeds from the Luſts*; So that it were fitter for Chriſtians, by the *Sword of God's Spirit*, to fight againſt their Luſts, than by the prevalency of their Luſts, to deſtroy one another. Whatever Honour any might have attained of old, under the *Law*, this way, we find under the *Goſpel* Chriſtians commended for *Suffering*, not for *Fighting*; neither did any of Chriſt's Diſciples, ſave one, offer outward Violence by the Sword, in cutting off *Malchus*'s Ear; for which he received no Title of Honour, but a juſt Reproof. Finally, if we look either to the *Nature* of this *Honour*, the *Cauſe* of it, the *Way* it's conveyed, the *Terms* in which it is delivered, it cannot be uſed by ſuch, as mind to be *Chriſtians* in good earneſt.

§. IV. Now beſides theſe general *Titles* of *Honour*, what groſs Abuſes are crept in among ſuch as are called *Chriſtians*, in the uſe of *Complements*, wherein not Servants to Maſters, or others, with reſpect to any ſuch kind of Relations, do ſay and write to one another at every turn, *Your Humble Servant*, *Your moſt Obedient Servant*, &c. Such wicked Cuſtoms have, to the great prejudice of Souls, accuſtomed Chriſtians to lye; and to uſe Lying, is now come to be accounted Civility. O horrid Apoſtaſie! For it is notoriouſly known, that the uſe of theſe *Complements* imports not any deſign of Service, neither are any ſuch Fools to think ſo; for if we ſhould put them to it, that ſay ſo, they would not doubt to think, we abuſed them; and would let us know, they gave us words in courſe, and no more. It is ſtrange, that ſuch as pretend to *Scripture*, as their Rule, ſhould not be aſhamed to uſe ſuch things; ſince *Elihu*, that had not the Scriptures,

Scriptures, could by the *Light within him* (which these Men think insufficient) say, *Job* 32. 21, 22. *Let me not accept any Man's Person, neither let me give Flattering Titles unto Men. For I know not to give Flattering Titles; in so doing my Maker would soon take me away.* * A certain ancient devout Man, in the Primitive Time, subscribed himself to a Bishop, *Your Humble Servant*; wherein, I doubt not, but he was more real, than our usual *Complementers*; and yet he was sharply Reproved for it.

* This History is reported by *Casaubonus*, in his Book of *Manners* and *Customs*, p. 169. In this last Age, he is esteemed an uncivil Man, who will not either to his Inferior or Equal, subscribe himself *Servant*. But *Sulpitius Severus*, was heretofore sharply Reproved by *Paulinus* Bishop of *Nola*, because, in his Epistle, he had subscribed himself his *Servant*, saying, *Beware thou subscribe not thy self* his Servant, *who is thy* Brother; *for Flattery is sinful, not a Testimony of Humility, to give those Honours to Men, which are only due to the One Lord, Master, and GOD.*

But they usually object, to defend themselves, *That* Luke *saith*, *Most Excellent* Theophilus; *and* Paul, *Most Noble* Festus.

I answer; Since *Luke* wrote that by the Dictates of the *Infallible Spirit of God*, I think it will not be doubted, but *Theophilus* did deserve it, as being really endued with that Vertue: In which case we shall not condemn those, that do it by the same Rule. But it is not proved, that *Luke* gave *Theophilus* this Title, as that which was inherent to him, either by his Father, or by any Patent *Theophilus* had obtained from any of the Princes of the Earth; or that he would have given it him, in case he had not been truly *Excellent*: And without this be proved (which never can) there can nothing hence be deduced against us. The like may be said of that of *Paul* to *Festus*, whom he would not have called such, if he had not been truly *Noble*; as indeed he was, in that he suffered him to be heard in his own Cause, and would not give way to the Fury of the *Jews* against him; it was not, because of any outward Title bestowed upon *Festus*, that he so called him, else he would have

Concerning the Title Paul *gave to* Festus.

have given the ſame Compellation to his Predeceſſor *Felix*, who had the ſame Office; but being a Covetous Man, we find he gives him no ſuch *Style*.

The Singular Number *to One Perſon uſed in the* Latin.

§. V. It will not be unfit in this place, to ſay ſomething concerning the uſing of the *Singular Number* to One Perſon; of this there is no Controverſie in the *Latin*. For when we ſpeak to One, we always uſe the *Pronoun* [TU,] and he that would do otherwiſe, would break the Rules of *Grammar*. For what Boy, learning his Rudiments, is ignorant, that it is incongruous to ſay [*vos amas, vos legis,*] that is [*you loveſt, you readeſt,*] ſpeaking to One? But the Pride of Man, that hath corrupted many things, refuſes alſo to uſe this *Simplicity* of ſpeaking in the Vulgar Languages. For being puffed up with a vain Opinion of themſelves, as if the *Singular Number* were not ſufficient for them, they will have others ſpeak to them in the *Plural*. Hence *Luther*, in his *Plays*, reproves and mocks this manner of ſpeaking, ſaying, *Magiſter, vos es iratus:* Which Corruption *Eraſmus* ſufficiently refutes in his Book of *Writing Epiſtles:* Concerning which likewiſe *James Howel*, in his Epiſtle to the *Nobility* of *England*, before the *French* and *Engliſh Dictionary*, takes notice, *That both in* France, *and in other Nations, the word* [THOU] *was uſed in ſpeaking to One; but by ſucceſs of Time, when the* Roman *Commonwealth grew into an Empire, the Courtiers began to magnifie the Emperor, (as being furniſhed with Power to confer Dignities and Offices) uſing the word* [You,] *yea, and deifying him with more remarkable Titles; concerning which matter, we read in the Epiſtles of* Symmachus *to the Emperors* Theodoſius *and* Valentinianus, *where he uſeth theſe forms of ſpeaking,* Veſtra Æternitas, *Your Eternity*; Veſtrum Numen, *Your Godhead*; Veſtra Serenitas, *Your Serenity*; Veſtra Clementia, *Your Clemency. So that the Word* [You] *in the Plural Number, together with the other Titles and Compella-*

How the word You *came to be uſed to a Single perſon.*

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tions of Honour, ſeem to have taken their riſe from Monarchical Government; *which afterwards, by degrees, came to be derived to private Perſons.*

The ſame is witneſſed by *John Mareſius*, of the *French Academy*, in the Preface of his *Clovis*: *Let none wonder* (ſaith he) *that the word* [Thou] *is uſed in this Work, to* Princes *and* Princeſſes; *for we uſe the ſame to God: And of Old the ſame was uſed to* Alexanders, Cæſars, Queens *and* Empreſſes. *The uſe of the word* [You,] *when One Perſon is ſpoken to, was only introduced by theſe baſe Flatteries of Men of latter Ages, to whom it ſeemed good to uſe the Plural Number to One Perſon, that he may imagine himſelf alone to be equal to many others in Dignity and Worth; from whence at laſt it came to Perſons of lower Quality.*

To the ſame Purpoſe ſpeaketh alſo *M. Godeau*, in his Preface to the New Teſtament Tranſlation: *I had rather* (ſaith he) *faithfully keep to the expreſs words of* Paul, *than exactly follow the poliſhed Stile of our Tongue; therefore I always uſe that form of calling God in the* Singular Number, *not in the* Plural; *and therefore I ſay rather* [Thou] *than* [You.] *I confeſs indeed, that the Civility and Cuſtom of this World requires him to be honoured after that manner; but it is likewiſe on the contrary true, That the Original Tongue of the New Teſtament hath nothing common with ſuch Manners and Civility; ſo that not one of theſe many Old Verſions we have, doth obſerve it. Let not Men believe, that we give not reſpect enough to God, in that we call him by the word* [Thou] *which is nevertheleſs far otherwiſe; for I ſeem to my ſelf (may be by the effect of Cuſtom) more to honour his Divine Majeſty, in calling him after this manner, than if I ſhould call him after the manners of Men, who are ſo delicate in their forms of Speech.*

The word Thou, *a greater Honour to One, than* You.

See how clearly and evidently theſe Men witneſs, that this Form of Speaking, and theſe profane Titles, derive their Origin from the baſe Flattery of theſe laſt Ages, and from the delicate Haughtineſs

Haughtineſs of *Worldly Men*, who have invented theſe *Novelties*, that thereby they might Honour one another, under I know not what pretence of *Civility* and *Reſpect*. From whence many of the preſent *Chriſtians* (ſo accounted) are become ſo Perverſe, in commending moſt wicked Men, and wicked Cuſtoms, that the *Simplicity* of the *Goſpel* is wholly loſt; ſo that the giving of Men and Things their own Names, is not only worn out of Cuſtom, but the doing thereof is accounted Abſurd and Rude, by ſuch kind of *delicate Paraſites*, who deſire to aſcribe to this Flattery, and abuſe the Name of *Civility*. Moreover, that this way of ſpeaking proceeds from a high and proud Mind, hence appears; becauſe that Men commonly uſe the *Singular Number* to *Beggars*, and to their *Servants*; yea, and in their *Prayers to God*. Thus the *Superiour* will ſpeak to his *Inferiour*, who yet will nor bear, that the *Inferiour* ſo ſpeak to him, as judging it a kind of Reproach unto him. So hath the Pride of Men placed *God* and the *Beggar* in the ſame *Category*. I think I need not uſe Arguments, to prove to ſuch, as know Congruous Language, that we ought to uſe the *Singular Number* ſpeaking to One; which is the common Dialect of the whole Scripture, as alſo the moſt Interpreters do tranſlate it. Seeing therefore it is manifeſt to us, that this form of ſpeaking to Men in the *Plural Number* doth proceed from *Pride*, as well as that it is in it ſelf a *Lye*, we found a neceſſity upon us, to teſtifie againſt this Corruption, by uſing the *Singular* equally unto *all*. And albeit no Reaſon can be given, why we ſhould be Perſecuted upon this account, eſpecially by *Chriſtians*, who profeſs to follow the Rule of Scripture, whoſe Dialect this is; yet it would perhaps ſeem incredible, if I ſhould relate how much we have ſuffered for this thing, and how theſe Proud Ones have *fumed*, *fretted*, and *gnaſhed* their *Teeth*, frequently *beating* and *ſtriking* us, when we have ſpoken

Scripture-Dialect the plain Language.

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to them thus in the *Singular Number*: Whereby we are the more Confirmed in our Judgment, as seeing that this *Testimony of Truth*, which God hath given us to bear in all things, doth so vex the Serpentine Nature in the *Children of Darkness*.

§. VI. *Secondly*; Next unto this of *Titles*, the other part of *Honour*, used among *Christians*, is the *Kneeling*, *Bowing*, and *Uncovering of the Head*, to one another. I know nothing our Adversaries have to plead for them in this matter, save some few Instances of the *Old Testament*, and the *Custom* of the Country. *Bowing to Men, &c.*

The *first* are, such as *Abraham's bowing himself to the Children of* Heth, *and* Lot *to the two Angels*, &c.

But the Practice of these *Patriarchs*, related as matter of Fact, are not to be a Rule to *Christians* now; Neither are we to imitate them in every Practice, which has not a particular Reproof added to it: For we find not *Abraham* reproved for taking *Hagar*, &c. And indeed to say, all things were lawful for us which they practised, would produce great inconveniences, obvious enough to all. And as to the *Customs of the Nations*, it's a very ill Argument for a Christian's Practice: We should have a better Rule to walk by, than the *Custom* of the *Gentiles*; the Apostles desire us, not to *be conformed to this World*, &c. We see how little they have to say for themselves in this matter. Let it be observed then, whether our Reasons for laying aside these things, be not considerable, and weighty enough to uphold us in so doing. *The Custom of the Nations no Rule to Christians.* Rom. 12. 2.

First; We say, *That God, who is the Creator of Man, and he to whom he oweth the Dedication both of Soul and Body, is over all to be Worshipped and Adored, and that not only by the Spirit, but also with the Prostration of Body.* Now *Kneeling*, *Bowing*, and *uncovering of the Head*, is the alone outward signification of our *Adoration* towards God, *and therefore* *Bowing is Adoring, and is only due to God*

it is not lawful to give it unto Man. He that kneeleth, or proſtrates himſelf to Man, what doth he more to God? He that boweth, and uncovereth his Head to the *Creature*, what hath he reſerved to the *Creator?* Now the Apoſtle ſhews us, that the *uncovering of the Head* is that, which God requires of us in our worſhipping of him, 1 *Cor.* 11.4. But if we make our Addreſs to Men in the ſame manner, where lieth the difference? Not in the outward *Signification*, but meerly in the *Intention*; which opens a door for the *Popiſh Veneration* of *Images*, which hereby is neceſſarily excluded.

Secondly; *Men, being alike by Creation*, (tho' their being ſtated under their ſeveral Relations, requires from them mutual Services, according to thoſe reſpective Relations) *owe not Worſhip to one another, but all equally are to return it to God: Becauſe it is to him, and his Name alone, that every Knee muſt bow, and before whoſe Throne the Four and Twenty Elders proſtrate themſelves.* Therefore for Men, to take this one from another, is to rob God of his Glory: Since all the duties of Relations may be performed one to another, without theſe kind of Bowings, which therefore are no eſſential part of our Duty to Man, but to God. All Men, by an inward inſtinct, in all Nations have been led to proſtrate and bow themſelves to God. And it is plain, that this Bowing to Men took place from a *ſlaviſh fear* poſſeſſing ſome, which led them to ſet up others as Gods; when alſo an ambitious proud Spirit got up in thoſe others, to uſurp the place of God, over their Brethren.

Thirdly; *We ſee, that* Peter *refuſed it from* Cornelius, *ſaying, He was a Man.* Are then the *Popes* more, or more excellent than *Peter*, who ſuffer Men daily to fall down at their Feet, and kiſs them? This Reproof of *Peter* to *Cornelius* doth abundantly ſhew, that ſuch Manners were not to be admitted among Chriſtians. Yea we ſee, that the *Angel* twice

Peter *and the* Angel *refuſed Bowing.*

twice refuſed this kind of *Bowing* from *John*, Rev. 19. 10. & 22. 9. for this reaſon, *Becauſe I am thy Fellow-Servant, and of thy Brethren*; abundantly intimating, that it is *not lawful* for *Fellow-Servants*, thus to proſtrate themſelves one to another: And in this reſpect all Men are *Fellow-Servants*.

If it be ſaid, *John intended here a Religious Worſhip, and not a Civil.* Object.

I anſwer; This is to Say, not to Prove: Neither can we ſuppoſe *John*, at that time of the Day, ſo ill inſtructed, as not to know, it was unlawful to worſhip *Angels*; only it ſhould ſeem, becauſe of thoſe great and myſterious things revealed to him by that *Angel*, he was willing to ſignifie ſome more, than ordinary Teſtimony of Reſpect, for which he was reproved. Theſe things being thus conſidered, it is remitted to the Judgment of ſuch, as are deſirous to be found *Chriſtians* indeed, whether we be found worthy of blame, for waving it to Men. Let thoſe then, that will blame us, conſider, whether they might not as well accuſe *Mordecai* of incivility, who was no leſs ſingular than we, in this matter. And foraſmuch as they accuſe us herein of *Rudeneſs* and *Pride*, tho' the Teſtimony of our Conſciences, in the ſight of God, be a ſufficient Guard againſt ſuch Calumnies; yet there are of us, known to be Men of ſuch Education, as forbear not theſe things for want of that, they call *good Breeding*; and we ſhould be very void of Reaſon, to purchaſe that *Pride* at ſo dear a Rate, as many have done the Exerciſe of their Conſcience in this matter; many of us having been *ſorely Beaten* and *Buffetted*; yea, and ſeveral Months *Impriſoned*, for no other Reaſon, but becauſe we could not ſo ſatisfie the *proud unreaſonable Humors of proud Men*, as to *uncover our Head*, and *bow our Bodies*. Nor doth our innocent Practice, in ſtanding ſtill, tho' upright, not putting off our *Hats*, any more than our *Shoes*, the one being the Covering of our *Heads*,

Anſw.

To forbear Bowing *to Man is no Incivility, nor Pride, nor Rudeneſs.*

as well as the other of our *Feet*, ſhew ſo much Rudeneſs, as their Beating or Knocking us, *&c.* becauſe we cannot *Bow* to them, contrary to our Conſciences: Which certainly ſhews leſs *Meekneſs* and *Humility* upon their part, than it doth of *Rudeneſs* or *Pride* upon ours. Now ſuppoſe, it were our Weakneſs, and we really under a Miſtake in this thing, ſince it is not alledged to be the breach of any *Chriſtian Precept*; are we not to be indulged, as the Apoſtle commanded ſhould be done to ſuch, as ſcrupled to *eat Fleſh?* And do not Perſecuting and Reviling us, upon this account, ſhew them to be more like unto proud *Haman*, than the Diſciples or Followers of the *Meek Self-denying Jeſus?* And this I can ſay boldly, in the ſight of God, from my own Experience, and that of many Thouſands more, that however ſmall or fooliſh this may ſeem; yet we behoved to chooſe Death, rather than do it, and that for Conſcience ſake: And that, in its being ſo contrary to our Natural Spirits, there are many of us, to whom the forſaking of theſe Bowings and Ceremonies, was as Death it ſelf: Which we could never have left, if we could have enjoyed our Peace with God, in the uſe of them. *Tho' it be far from us to judge all thoſe, to whom God hath not ſhewn the evil of them, under the like hazard*; yet nevertheleſs, we doubt not, but to ſuch as would prove *faithful Witneſſes* to *Chriſt's Divine Light* in their *Conſciences*, God will alſo ſhew the Evil of theſe things.

Apparel, in its Vanity and Superfluity, diſallowed.

§. VII. The *Third* thing to be treated of, is the *Vanity and Superfluity of Apparel*. In which, *firſt*, two things are to be conſidered; the *Condition of the Perſon*, and the *Country he lives in*. We ſhall not ſay, that all Perſons are to be cloathed alike, becauſe it will perhaps neither ſuit their Bodies, nor their Eſtates. And if a Man be cloathed *ſoberly*, and without *ſuperfluity*, tho' they may be *finer* than that which his Servant is cloathed with, we ſhall,

not

not blame him for it: The abſtaining from *Superfluities*, which his Condition and Education have accuſtomed him to, may be in him a greater Act of Mortification, than the abſtaining from *finer Cloathes* in the Servant, who never was accuſtomed to them. As to the *Country*, what it naturally produces, may be no Vanity to the Inhabitants to uſe, or what is commonly imparted to them by way of Exchange; ſeeing it is without doubt, that the Creation is for the uſe of Man. So where *Silk* abounds, it may be worn, as well as *Wool*; and were we in thoſe Countries, or near unto them, where *Gold* or *Silver* were as common as *Iron* or *Braſs*, the one might be uſed as well as the other. The Iniquity lies then here, *Firſt*, When from a luſt of Vanity, and deſire to Adorn themſelves, Men and Women, not content with what their Condition can bear, or their Country eaſily affords, do ſtretch to have things, that from their Rarity, and the Price that's put upon them, ſeem to be precious; and ſo feed their Luſt the more: And this all ſober Men of all ſorts will readily grant to be Evil.

Secondly; When Men are not content to make a true uſe of the Creation, whether the things be *fine* or *courſe*, and do not ſatisfie themſelves with what Need and Conveniency call for; but add thereunto things meerly *ſuperfluous*; ſuch as is the uſe of *Ribbands* and *Lace*, and much more of that kind of ſtuff, as *painting the Face*, *plaiting the Hair*, which are the Fruits of the *fallen*, *luſtful* and *corrupt Nature*, and not of the *new Creation*, as all will acknowledge. And tho' *ſober Men*, among all ſorts, will ſay, That it were better theſe things were not; yet will they not reckon them unlawful, and therefore do admit the uſe of them among their Church-Members: But we do account them altogether unlawful, and unſuitable to *Chriſtians*, and that for theſe Reaſons.

The proper Use of Cloaths.

First; *The use of Cloaths came originally from the Fall.* If Man had not fallen, it appears he would not have needed them. But this miserable State made them necessary in two respects: 1. *To cover his Nakedness.* 2. *To keep him from the Cold*; which are both the proper and principal Use of them. Now for Man to delight himself in that, which is the fruit of his Iniquity, and the consequence of Sin, can be no ways lawful for him: So to extend things beyond their real use, or to superadd things wholly superfluous, is a manifest Abuse of the *Creation*, and therefore not lawful to Christians.

Not to please their Lusts.

Secondly; Those that will needs so adorn themselves in the use of their Cloaths, as to beset them with things having no real use or necessity, but meerly for Ornament's sake, do openly declare, That the End of it is either to please their *Lust*, (for which end these things are chiefly invented and contrived) or otherwise to gratifie a *vain, proud and ostentatious Mind*; and it is obvious, these are their general Ends in so doing. Yea, we see, how easily Men are puff'd up with their Garments, and how proud and vain they are, when adorned to their Mind. Now how far these things are below a true *Christian*, and how unsuitable, it needs not great probation. Hereby those that love to be *gaudy* and *superfluous* in their Cloaths, shew they concern themselves little with *Mortification* and *Self-denial*, and that they mind to beautifie their Bodies, more than their Souls; which proves they mind little upon *Mortality*, and so certainly are more *nominal*, than *real* Christians.

Contrary to Scripture.

Thirdly; The Scripture severely reproves such Practices, both commending and commanding the contrary; as *Isa.* 3. how severely doth the Prophet reprove the Daughters of *Israel* for their *Tinkling Ornaments*, their *Cauls*, and their *round Tires*, their *Chains* and *Bracelets*, &c. And yet is it not strange, to see Christians allow themselves

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in theſe things, from whom a more ſtrict and exemplary Converſation is required? Chriſt deſires us not to be *anxious* about our Cloathing, *Mat.* 6. 25. and to ſhew the Vanity of ſuch, as glory in the Splendor of their Cloathing, tells them, *That even* Solomon, *in all his Glory, was not to be compared to the Lily of the Field, which to day is, and to morrow is caſt into the Oven.* But ſurely, they make ſmall reckoning of Chriſt's Words and Doctrine, that are ſo curious in their Cloathing, and ſo induſtrious to deck themſelves, and ſo earneſt to juſtifie it, and ſo mad when they are reproved for it. The Apoſtle *Paul* is very poſitive in this reſpect, 1 *Tim.* 2. 8, 9, 10. *I will therefore in like manner alſo, that Women adorn themſelves in modeſt Apparel, with ſhamefacedneſs and ſobriety; not with broidered Hair, or Gold, or Pearls, or coſtly Aray: But (which becometh Women profeſſing Godlineſs) with good Works.* To the ſame purpoſe ſaith *Peter*, (1 Pet. 3. 3, 4.) *Whoſe adorning, let it not be that outward adorning of plaiting the Hair, and wearing of Gold, or of putting on of Apparel: But* let it be *the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit*, &c. Here both the Apoſtles do very poſitively and expreſly aſſert two things, *Firſt*, That the *adorning* of *Chriſtian Women* (of whom it is particularly ſpoken, I judge, becauſe that Sex is moſt naturally inclined to that Vanity; and that it ſeems, that *Chriſtian Men* in thoſe days deſerved not, in this reſpect, ſo much to be reproved) ought not to be outward, nor conſiſt in the Apparel. *Secondly*, That they ought not to uſe the *Plaiting of the Hair*, or *Ornaments*, &c. which was at that time the Cuſtom of the Nations. But is it not ſtrange, that ſuch as make the Scripture their Rule, and pretend they are guided by it, ſhould not only be ſo frequently and ordinarily in the uſe of theſe things, which the Scripture ſo plainly condemns; but alſo ſhould allow themſelves

Plaiting the Hair, &c.

ſelves in ſo doing? For the Apoſtles not only commend the Forbearance of theſe things, as an Attainment commendable in *Chriſtians*, but condemn the uſe of them as unlawful; and yet may it not ſeem more ſtrange, that in contradiction to the Apoſtles Doctrine, as if they had reſolved to ſlight their Teſtimony, they ſhould condemn thoſe, that out of Conſcience apply themſelves ſeriouſly to follow it, as if in ſo doing they were *ſingular*, *proud*, or *ſuperſtitious?* This certainly betokens a ſad *Apoſtaſie* in thoſe, that will be accounted *Chriſtians*, that they are ſo offended with thoſe, that love to follow Chriſt and his Apoſtles, in denying of, and departing from the Lying Vanities of this periſhing World; and ſo doth much evidence their Affinity with ſuch, as *hate to be reproved*, and *neither will enter themſelves, nor ſuffer thoſe that would.*

Sports, &c. inconſiſtent with the Goſpel.

§. VIII. *Fourthly*; Let us conſider the uſe of *Games*, *Sports*, *Comedies*, and other ſuch things, commonly and indifferently uſed by all the ſeveral ſorts of *Chriſtians*, under the Notion of *Divertiſement* and *Recreation*, and ſee, whether theſe things can conſiſt with the *Seriouſneſs*, *Gravity* and *Godly Fear*, which the Goſpel calls for. Let us but view, and look over the Notions of them, that call themſelves *Chriſtians*, whether *Papiſts* or *Proteſtants*, and ſee if generally there be any difference, ſave in meer Name and Profeſſion, from the *Heathen?* Doth not the ſame *Folly*, the ſame *Vanity*, the ſame *Abuſe* of *precious* and *irrevokable Time*, abound? The ſame *Gaming*, *Sporting*, *Playing*, and from thence *Quarrelling*, *Fighting*, *Swearing*, *Ranting*, *Revelling?* Now, how can theſe things be remedied, ſo long as the *Preachers* and *Profeſſors*, and thoſe, who are the *Leaders* of the *People*, do allow theſe things, and account them not inconſiſtent with the Profeſſion of *Chriſtianity?* And it is ſtrange to ſee, that theſe things are tolerated every where, the Inquiſition lays no hold on them, neither at *Rome*, nor

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in *Spain*, where in their *Masquerades* all manner of *Obscenity*, *Folly*, yea, and *Atheism*, is generally practised in the face of the World, to the great Scandal of the *Christian Name*: But if any Man reprove them in these things, and forsake their Superstitions, and come seriously to *serve God*, and *worship him in the Spirit*, he is made a Prey, and presently made liable to cruel Sufferings. Doth this bear any proportion to Christianity? Do these things look any thing like the Churches of the Primitive Christians? Surely not at all. I shall first cite some few *Scripture Testimonies*, being very positive Precepts to Christians, and then see, whether such as obey them, can admit of these fore-mentioned things. The Apostle commands us, That *whether we eat or drink, or whatever we do, we do it all to the Glory of God.* But I judge none will be so impudent, as to affirm, That in the use of these *Sports* and *Games* God is glorified: If any should so say, they would declare, they neither knew God, nor his Glory. And Experience abundantly proves, that in the Practice of these things, Men mind nothing less, than the *Glory of God*; and nothing more, than the Satisfaction of their own *carnal Lusts*, *Wills* and *Appetites*. The Apostle desires us, 1 *Cor.* 7. 29, 31. *Because the time is short, that they that buy, should be as tho' they possessed not: And they that use this World, as not abusing it*, &c. But how can they be found in the Obedience of this Precept, that plead for the use of these *Games* and *Sports*? who, it seems, think the time so long, that they cannot find occasion enough to employ it, neither in taking care for their Souls, nor yet in the necessary care for their Bodies; but invent these *Games* and *Sports* to pass it away, as if they wanted other Work to serve God, or be useful to the Creation in. The Apostle *Peter* desires us, *To pass the time of our sojourning here in fear*, 1 Pet. 1. 17. But will any say, That such as use *Dancing* and *Comedies*, *Carding* and *Dicing*,

By Sports and Games God is not glorified.

Dicing, do ſo much as mind this Precept in the uſe of theſe things? Where there is nothing to be ſeen, but *Lightneſs* and *Vanity*, *Wantonneſs* and *Obſcenity* contrived, to hinder Men from *Fear*, or being *Serious*; and therefore, no doubt, calculated for the Service of the Devil. There is no Duty more frequently commanded, nor more incumbent upon Chriſtians, than the *Fear of the Lord*, to *ſtand in awe before him*, to *walk as in his preſence*; but if ſuch, as uſe theſe Games and Sports, will ſpeak from their Conſciences, they can (I doubt not) experimentally declare, That this *Fear* is forgotten in their Gaming: And if God by his *Light* ſecretly touch them, or mind them of the *Vanity* of their way, they ſtrive to ſhut it out, and uſe their Gaming, as an Engine to put away from them that troubleſome Gueſt; and thus *make merry over the Juſt One, whom they have ſlain and crucified in themſelves.* But further, if Chriſt's Reaſoning be to be heeded, who ſaith, *Mat.* 12. 35, 36. That *the good Man, out of the good Treaſure of the Heart, bringeth forth good things; and an evil Man, out of the evil Treaſure, bringeth forth evil things:* And that *of every idle word* we *ſhall give an account in the Day of Judgment:* It may be eaſily gathered, from what *Treaſure* theſe Inventions come; and it may be eaſily proved, that it is from the *Evil*, and not the *Good*.

Comedies, a ſtudied complex of idle lying Words

How many *idle Words* do they neceſſarily produce? Yea, what are *Comedies* but a *ſtudied Complex of idle and lying Words?* Let Men, that believe their *Souls* are *Immortal*, and that there will be a *Day of Judgment*, in which theſe Words of Chriſt will be accompliſhed, anſwer me, how all theſe will make account in that *great* and *terrible Day*, of all theſe *idle Words*, that are neceſſarily made uſe of, about *Dancing*, *Gaming*, *Carding*, and *Comedies acting?* And yet how is it that, by Chriſtians not condemning theſe things, but allowing of them, many that are accounted *Chriſtians*, take up their whole Time in them;

them; yea, make it their Trade and Employment? Such as the *Dancing-Masters* and *Comedians*, &c. whose Hellish Conversations do sufficiently declare, what Master they serve, and to what End these things contribute. And it cannot be denied, as being obviously manifest by Experience, that such as are Masters of these Trades, and are most delighted in them, (if they be not open *Atheists* and *Profligates*) are such, at best, as make Religion, or the Care of their Souls, their least business. Now if these things were discountenanced by *Christians*, as inconsistent with their Profession, it would remove these things; for these *Wretches* would be necessitated then to betake themselves to some honest Livelyhood, if they were not fed and upholden by these. And as hereby, a great Scandal and Stumbling-block would be removed from off the *Christian Name*; so also would that in part be taken out of the way, which provokes the Lord to with-hold his *Blessing*, and by occasion of which things the Minds of many remain chained in *Darkness*, and drowned in *Lust*, *Sensuality* and *Worldly Pleasures*, without any sense of God's Fear, or their own Souls Salvation. Many of those, called *Fathers of the Church*, and other Serious Persons, have signified their Regret for these things, and their desires they might be remedied; of whom many Citations might be alledged, which for Brevity's sake I have omitted.

§. IX. But they object, *That Men's Spirits could not subsist, if they were always intent upon Serious and Spiritual Matters; and that therefore there is need of some Divertisement to recreate the Mind a little, whereby it being refreshed, is able with greater Vigour to apply it self to these things.* Object.

I answer; Tho' all this were granted, it would no ways militate against us, neither plead the use of these things, which we would have wholly laid aside. For that Men should be always in the same Answ.

Intentiveness

Intentiveneſs of Mind, we do not plead; knowing, how impoſſible it is, ſo long as we are cloathed with this Tabernacle of Clay. But this will not allow us at any time ſo to recede from the Remembrance of God, and of our Souls chief Concern, as not ſtill to retain a certain ſenſe of his *Fear*; which cannot be ſo much as rationally ſuppoſed to be in the uſe of theſe things, which we condemn. Now the neceſſary Occaſions, which all are involved into, in order to the care and ſuſtentation of the outward Man, are a Relaxation of the Mind from the more ſerious Duties; and thoſe are performed in the Bleſſing; as the Mind is ſo leavened with the Love of God, and Senſe of his Preſence, that even in doing theſe things, the Soul carryeth with it that *Divine Influence* and *Spiritual Habit*, whereby, tho' theſe Acts, as of *Eating*, *Drinking*, *Sleeping*, *Working*, be upon the matter one with what the Wicked do, yet they are done in another Spirit; and in doing of them, we pleaſe the Lord, ſerve him, and anſwer our end in the Creation, and ſo feel, and are ſenſible of his *Bleſſing*: Whereas the Wicked and Profane, being not come to this place, are, in whatſoever they do, *curſed*; and their *Plowing*, as well as *Praying*, *is ſin*. Now if any will plead, that for Relaxation of Mind there may be a Liberty allowed beyond theſe things, which are of abſolute need to the Suſtenance of the outward Man, I ſhall not much *contend* againſt it; provided theſe things be not ſuch as are wholly Superfluous, or in their proper nature and tendency, lead the Mind into *Luſt*, *Vanity* and *Wantonneſs*, as being chiefly contrived and framed for that end, or generally experienced to produce theſe Effects, or being the common Engines of ſuch, as are ſo minded to feed one another therein, and to propagate their Wickedneſs, to the Impoyſoning of others: Seeing there are other innocent Divertiſements, which may ſufficiently ſerve for Relaxation of the Mind; ſuch as for *Friends to viſit one another*,

The Fear of God, the beſt Recreation in the World.

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To hear or read History, To speak soberly of the present or past Transactions, To follow after Gardening, To use Geometrical and Mathematical Experiments, and such other things of this Nature. In all which things we are not to forget God, (*in whom we both live, and are moved*, Acts 10. 26.) as not to have always some *secret reserve* to him, and sense of his Fear and Presence; which also frequently exerts it self in the midst of these things, by some short Aspiration and Breathings. And that this may neither seem *strange* nor *troublesom*, I shall clear it by one manifest Instance, answerable to the Experience of all Men. It will not be denied, but that Men ought to be more in the Love of God, than of any other thing; for we ought to *Love God above all things*. Now it is plain, that Men that are taken with Love, whether it be of Women, or any other thing, if it hath taken a deep place in the Heart, and possess the Mind, it will be hard for the Man, so in love, to drive out of his Mind the person or thing so loved; yea, in his Eating, Drinking and Sleeping, his Mind will always have a tendency that way; and in Business or Recreations, however intent he be in it, there will but a very short time be permitted to pass, but the Mind will let some Ejaculation forth towards its Beloved. And albeit such a one must be conversant in those things, that the Care of this Body, and such like things call for; yet will he avoid, as Death it self, to do those things, that may offend the Party so beloved, or cross his design in obtaining the thing so earnestly desired: Tho' there may be some small use in them; the great Design, which is chiefly in his Eye, will so ballance him, that he will easily look over and dispence with such petty Necessities, rather than endanger the loss of the greater by them. Now that Men ought to be thus *in Love with God*, and the *Life to come*, none will deny; and the thing is apparent from these Scriptures, *Mat.* 6. 20. *But lay up*

Lawful Divertisments.

The Love towards its Beloved shuns its Offense.

up for your ſelves Treaſures in Heaven. Col. 3. 2. *Set your Affection on things above,* &c. And that this hath been the Experience and Attainment of ſome, the Scripture alſo declares, *Pſalm* 63. 1, 8. 2 *Cor.* 5. 4.

Sports and Plays, draw Men from the Fear of God.

And again, That theſe *Games, Sports, Plays, Dancing, Comedies,* &c. do naturally tend to draw Men from *God's Fear,* to make them forget *Heaven, Death* and *Judgment,* to foſter *Luſt, Vanity* and *Wantonneſs*; and therefore are moſt *loved,* as well as *uſed,* by ſuch kind of Perſons, Experience abundantly ſhews; and the moſt Serious and Conſcientious among all will ſcarcely deny: Which if it be ſo, the Application is eaſie.

§. X. *Fifthly*; The uſe of *Swearing* is to be conſidered, which is ſo frequently practiſed almoſt among all Chriſtians; not only *profane Oaths* among the *Profane,* in their common Diſcourſes, whereby the *Moſt HOLY NAME of GOD* is, in a horrible manner, daily Blaſphemed; but alſo *ſolemn Oaths,* with thoſe that have ſome ſhew of *Piety,* whereof the moſt part do defend *Swearing* before the Magiſtrate with ſo great Zeal, that not only they are ready themſelves to do it upon every occaſion, but alſo have ſtirred up the Magiſtrates to perſecute thoſe, who, out of obedience to *Chriſt,* their Lord and Maſter, judge it unlawful to *Swear:* Upon which account not a few have ſuffered Impriſonment, and the ſpoiling of their Goods.

All Swearing is forbidden——

But conſidering theſe clear words of our Saviour, *Mat.* 5. 33, 34. *Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths. But I ſay unto you,* **Swear not at all,** *neither by Heaven,* &c. *But let your Communication be Yea, Yea: Nay, Nay: For whatſoever is more than theſe, cometh of evil.* As alſo the words of the Apoſtle *James,* 5. 12. *But above all things, my Brethren, Swear not, neither by Heaven, neither by the Earth, neither*

ther by any other Oath: But let your Yea be Yea, and your Nay, Nay; leſt ye fall into Condemnation. I ſay, conſidering theſe clear words, it is admirable how any one, that profeſſeth the *Name of Chriſt*, can pronounce any *Oath* with a quiet Conſcience; far leſs to perſecute other Chriſtians, that dare not *Swear*, becauſe of their Maſter *Chriſt* his Authority. For did any one purpoſe ſerioully, and in the moſt rigid manner, to forbid any thing, comprehended under any General, can they uſe a more full and general Prohibition, and that without any Exception? I think not. For Chriſt, *Firſt*, propoſeth it to us Negatively, *Swear not at all, neither by Heaven, nor by the Earth, nor by* Jeruſalem, *nor by thy Head*, &c. And again, *Swear not by Heaven, nor by Earth, nor by any other Oath. Secondly*, he preſſeth it Affirmatively, *But let your Communication be Yea, Yea; and Nay, Nay: For whatſoever is more than theſe, cometh of evil.* And ſaith *James*, *Leſt ye fall into Condemnation.*

Which words, both all and every one of them, do make ſuch a full Prohibition, and ſo free of all Exception, that it is ſtrange how Men, that boaſt the Scripture is the *Rule* of their *Faith* and *Life*, can counterfeit any Exception! Certainly *Reaſon* ought to teach every one, that it is not lawful to make void a general Prohibition, coming from God, by ſuch oppoſition; unleſs the Exception be as clearly and evidently expreſſed, as the Prohibition: Neither is it enough, to endeavour to confirm it by Conſequences and Probabilities, which are obſcure and uncertain, and not ſufficient to bring quiet to the *Conſcience*. For if they ſay, that there is therefore an Exception and Limitation in the words, becauſe there are found Exceptions in the other general Prohibition of this *fifth Chapter*, as in the forbidding of *Divorcement*, where Chriſt ſaith, *It hath been ſaid, Whoſoever ſhall put away his Wife, let him give her a Writing of Divorcement. But I ſay unto*

Without Exception.

unto you, That whosoever shall put away his Wife, saving for the cause of Fornication, causeth her to commit Adultery: If (I say) they plead this, they not only labour in vain, but also fight against themselves, because they can produce no Exception of this general Command of *not Swearing*, expressed by God to any under the *New Covenant*, after Christ gave this Prohibition, so clear as that, which is made in the Prohibition it self. Moreover, if *Christ* would have excepted *Oaths*, made before Magistrates, certainly he had then expressed, adding, *Except in Judgment, before the Magistrate*, or the like; as he did in that of *Divorcement*, by these words, *Saving for the cause of Fornication:* Which being so, it is not lawful for us to *except* or *distinguish*, or (which is all one) *make void* this general Prohibition of Christ; it would be far less agreeable to *Christian Holiness*, to bring upon our Heads the Crimes of so many *Oaths*, which by reason of this Corruption and Exception, are so frequent among Christians.

Also Oaths before a Magistrate.

Neither is it to be omitted, that without doubt, the most *Learned Doctors* of each Sect know, that these fore-mentioned words were understood by the *Ancient Fathers* of the *first Three Hundred Years* after Christ, to be a Prohibition of all sorts of *Oaths*. It is not then without Reason, that we wonder, that the *Popish Doctors* and *Priests*, bind themselves by an *Oath*, to interpret the *Holy Scriptures* according to the universal Exposition of the *Holy Fathers*; who notwithstanding understood those controverted Texts quite contrary, to what these *modern Doctors* do. And from thence also do clearly appear, the vanity and foolish certainty (so to speak) of *Popish Traditions*; for if by the Writings of the *Fathers*, so called, the Faith of the Church of these Ages may be demonstrated, it is clear, they have departed from the Faith of the Church of the *first Three Ages* in the point of *Swearing*. Moreover, because not only *Papists*, but also

The Concurrence of the Ancient Fathers therein.

alſo *Lutherans* and *Calviniſts*, and ſome others, do reſtrict the words of *Chriſt* and *James*, I think it needful, to make manifeſt the vain Foundation, upon which their Preſumption in this matter is built.

§. XI. *Firſt*, They object, *That Chriſt only forbids theſe Oaths, that are made by Creatures, and things Created*; and they prove it thence, becauſe he numbers ſome of theſe things. Object.

Secondly, *All raſh and vain Oaths in familiar Diſcourſes; becauſe he ſaith, Let your Communication be Yea, Yea; and Nay, Nay.*

To which I anſwer, *Firſt*, That the *Law* did forbid all *Oaths* made by the Creatures; as alſo all vain and raſh *Oaths* in our common Diſcourſes; commanding, That Men ſhould only *ſwear* by the Name of God, and that neither falſly, nor raſhly; for that is to take his Name in vain. *Anſw.* 1.

Secondly, It is moſt evident, that Chriſt forbids ſomewhat, that was permitted under the *Law*, to wit, to *ſwear by the Name of God*; becauſe it was not lawful for any Man to *ſwear*, but by God himſelf. And becauſe he ſaith, *Neither by Heaven, becauſe it is the Throne of God*; therefore he excludes all other *Oaths*, even thoſe which are made by God: For he ſaith, *Chap.* 23. *v.* 22. *He that ſhall ſwear by Heaven, ſweareth by the Throne of God, and by him that ſitteth thereon:* Which is alſo to be underſtood of the reſt. *Anſw.* 2. *To Swear by God himſelf, forbidden by Chriſt.*

Laſtly, That he might put the matter beyond all Controverſie, he adds, *Neither by any other Oath*: Therefore ſeeing to *ſwear* before the Magiſtrate by God, is an *Oath*, it is here without doubt forbidden. *Anſw.* 3.

Secondly, They object, *That by theſe words Oaths by God's Name cannot be forbidden, becauſe the Heavenly Father hath commanded them; for the Father and the Son are One, which could not be, if the Son did forbid that which the Father commanded.* Object.

Anſw. I anſwer; They are indeed One, and cannot contradict one another: Nevertheleſs the Father gave many things to the *Jews* for a time, becauſe of their Infirmity under the *Old Covenant*, which had only a ſhadow of good things to come, not the very Subſtance of things, until Chriſt ſhould come, who was the Subſtance; and by whoſe coming all theſe things vaniſhed, to wit, *Sabbaths*, *Circumciſion*, the *Paſchal Lamb*: Men uſed then Sacrifices, who lived in Controverſies with God, and one with another, which all are abrogated in the coming of the Son, who is the Subſtance, Eternal Word, and Eſſential Oath and Amen, in whom the *Promiſes of God are Yea and Amen*: Who came, that Men might be Redeemed out of Strife, and might make an end of Controverſie.

Oaths under the Old Covenant.

Object. *Thirdly*, They object; *But all Oaths are not Ceremonies, nor any part of the Ceremonial Law.*

Anſw. I anſwer; Except it be ſhewn to be an Eternal, Immutable and Moral Precept, it withſtands not; neither are they of ſo old an Origin as *Tithes*, and the offering of the *firſt Fruits* of the Ground, which by *Abel* and *Cain* were offered, long before the *Ceremonial Law*, or the uſe of *Oaths*; which, whatever may be alledged againſt it, were no doubt *Ceremonies*, and therefore no doubt unlawful now to be practiſed.

Tithes, &c. unlawful now.

Object. *Fourthly*, They object; *That to ſwear by the Name of God, is a Moral Precept, of continual duration; becauſe it is marked with his Eſſential and Moral Worſhip*, Deut. 6. 13. and 10. 20. *Thou ſhalt fear the Lord thy God, and ſerve him alone: Thou ſhalt cleave to him, and ſwear by his Name.*

Anſw. I anſwer; This proves not, that it is a Moral and Eternal Precept; for *Moſes* adds that to all the Precepts and Ceremonies in ſeveral places: As *Deut.* 10. 12, 13. ſaying, *And now* Iſrael, *what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and*

to

to serve the Lord thy God with all thy Heart, and with all thy Soul: To keep the Commandments of the Lord, and his Statutes, which I command thee this day? And *Chap.* 14. *v.* 23. the *Fear of the Lord* is mentioned together with the *Tithes*. And so also *Levit.* 19. 2, 3, 6. the *Sabbaths*, and regard to *Parents*, are mentioned with *Swearing*.

Fifthly, They object; *That solemn Oaths, which God commanded, cannot be here forbidden by Christ; for he saith, that they come from evil: But these did not come from evil; for God never commanded any thing that was evil, or came from evil.* Object.

I answer; There are things which are *Good*, because *commanded*; and *Evil*, because *forbidden*: Other things are *commanded*, because *Good*; and *forbidden*, because *Evil*. As *Circumcision* and *Oaths*, which were *good*, when and because they were *commanded*, and in no other respect; and again, when and because prohibited under the Gospel, they are *evil*. *Answ.* *Oaths are Evils, because forbidden.*

And in all these *Jewish Constitutions*, however Ceremonial, there was something of *good*, to wit, in their season, as prefiguring some good: As by *Circumcision*, the *Purifications*, and other things, the Holiness of God was typified, and that the *Israelites* ought to be *Holy, as their God was Holy*. In the like manner *Oaths*, under the *Shadows* and *Ceremonies*, signified the *Verity of God*, his Faithfulness and Certainty; and therefore, that we ought in all things to speak and witness the Truth. But the *Witness of Truth* was before all *Oaths*, and remains, when all *Oaths* are abolished; and this is the morality of all *Oaths*, and so long as Men abide therein, there is no necessity of, nor place for *Oaths*, as *Polybius* witnessed, who said, *The use of* Oaths *in Judgment was rare among the Antients; but by the growing of* Perfidiousness, *so grew also the use of* Oaths. To which agreeth *Grotius*, saying, *An Oath is only to be used as a Medicine, in case of necessity: A solemn* *Truth was before all Oaths.*

Oaths ſupply preſuppoſed Defects of Men's inconſtancy.

Oath is not uſed, but to ſupply defect. The lightneſs of Men and their inconſiſtency begot diffidence, for which Swearing was ſought out as a remedy. Baſil the Great ſaith, That *Swearing is the effect of ſin.* And *Ambroſe*, That *Oaths are only a condeſcendency for defect.* *Chryſoſtom* ſaith, That *an Oath enter'd when Evil grew, when Men exerciſed their Frauds, when all Foundations were overturned: That Oaths took their beginning from the want of Truth.* Theſe and the like are witneſſed by many others with the fore-mentioned Authors. But what need of Teſtimonies, where the Evidence of things ſpeaks it ſelf? For who will force another to *ſwear*, of whom he is certainly perſwaded, that he abhors to *Lye* in his words? And again, as *Chryſoſtom* and others ſay, *For what end wilt thou force him to Swear, whom thou believeſt not, that he will ſpeak the Truth.*

§. XII. That then, which was not from the *beginning*, which was of no uſe in the *beginning*, which had not its *beginning* firſt from the Will of God, but from the Work of the Devil, occaſioned from Evil, to wit, from *Unfaithfulneſs*, *Lying*, *Deceit*; and which was at firſt only invented by Man, as a mutual remedy of this Evil, in which they called upon the names of their *Idols*; yea, that which (as *Hierom*, *Chryſoſtom*, and others teſtifie) was given to the *Iſraelites* by God, as unto Children, that they might abſtain from the *Idolatrous Oaths* of the *Heathens*, Jer. 12. 16. Whatſoever is ſo, is far from being a Moral and Eternal Precept. And *laſtly*, whatſoever by its Profanation and Abuſe is polluted with Sin, ſuch as are abundantly the *Oaths* of theſe Times, by ſo often *ſwearing* and *forſwearing*, far differs from any neceſſary and perpetual Duty of a Chriſtian: But *Oaths* are ſo: Therefore, *&c.*

Object. *Sixthly*, They object, *That God ſwore, Therefore to ſwear is good.*

I anſwer

I anſwer with *Athanaſius*; *Seeing it is certain, it is proper in ſwearing to ſwear by another; thence it appears, that God, to ſpeak properly, did never ſwear, but* only *improperly: Whence ſpeaking to Men, he is ſaid to ſwear; becauſe thoſe things, which he ſpeaks, becauſe of the certainty and immutability of his Will, are to be eſteemed for Oaths.* Compare *Pſalm* 110. 4. where it is ſaid, *The Lord did ſwear, and it did not repent him,* &c. And *I ſwore* (ſaith he) *by my ſelf: And this is not an Oath. For he did not ſwear by another, which is the property of an Oath, but by himſelf. Therefore God ſwears not according to the manner of Men, neither can we be induced from thence to ſwear; but let us ſo do and ſay, and ſhew our ſelves ſuch by ſpeaking and acting, that we need not with our Hearers an Oath, and let our Words of themſelves have the Teſtimony of Truth: For ſo we ſhall plainly imitate God.* *Anſw.* *Athan.* in paſſ. & cruc. Domin. God ſwears not by another, but by himſelf.

Seventhly, They object; *Chriſt did ſwear, and we ought to imitate him.* Object.

I anſwer, That Chriſt did not ſwear; and albeit he had ſworn, being yet under the Law, this would no ways oblige us under the Goſpei; as neither *Circumciſion,* or the Celebration of the *Paſchal Lamb.* Concerning which, *Hierom* ſaith, *All things agree not unto us, who are Servants, that agreed unto our Lord,* &c. *The Lord ſwore, as Lord, whom no Man did forbid to ſwear: But unto us, that are Servants, it is not lawful to ſwear, becauſe we are forbidden by the Law of our Lord. Yet, leſt we ſhould ſuffer ſcandal by his Example, he hath not ſworn, ſince he commanded us not to ſwear.* *Anſw.* *Hier.* lib. Ep. part 3. tract. 1. Ep. 2.

Eighthly, They object; *That* Paul *ſwore, and that often,* Rom. 1. 9. Phil. 1. 8. ſaying, *For God is my Record.* 2 Cor. 11. 10. *As the Truth of Chriſt is in me.* 2 Cor. 1. 23. *I call God for a Record upon my Soul. I ſpeak the Truth in Chriſt, I lye not,* Rom. 9. 1. *Behold, before God I lye not,* Gal. 1. 20. *And ſo requires Oaths of others. I obteſt you* (ſaith he) Object.

he) *before God and our Lord Jeſus Chriſt.* 1 Theſſ. 5. 27. *I charge you by the Lord, that this Epiſtle be read to all the Brethren. But* Paul *would not have done ſo, if all manner of Oaths had been forbidden by Chriſt, whoſe Apoſtle he was.*

Anſw. To all which I anſwer, *Firſt*; That the uſing of ſuch forms of ſpeaking are neither *Oaths*, nor ſo eſteemed by our Adverſaries. For when upon occaſion, in matters of great moment, we have ſaid, *We ſpeak the Truth in the fear of God, and before him, who is our Witneſs, and the Searcher of our Hearts*, adding ſuch kind of ſerious Atteſtations, which we never refuſed in matters of Conſequence; nevertheleſs an *Oath* hath moreover been required of us, with the Ceremony of putting our Hands upon the Book, the kiſſing of it, the lifting up of the Hand or Fingers, together with this common form of Imprecation, *So help me God*; or, *Let the Lord God Almighty help me. Secondly*, This contradicts the Opinion of our Adverſaries, becauſe that *Paul* was neither before a Magiſtrate, that was requiring an *Oath* of him; nor did he himſelf adminiſter the Office of a Magiſtrate, as offering an *Oath* to any other. *Thirdly*, The Queſtion is not, what *Paul* or *Peter* did, but what their and our Maſter taught to be done; and if *Paul* did *ſwear*, (which we believe not) he had ſinned againſt the Command of Chriſt, even according to their own Opinion; becauſe he *ſwore* not before a *Magiſtrate*, but in an *Epiſtle* to his Brethren.

The Ceremonies of an Oath.

Object. *Ninthly*, They object, *Iſai.* 65. 16. where, ſpeaking of the Evangelical Times, he ſaith, *That he who bleſſeth himſelf in the Earth, ſhall bleſs himſelf in the God of Truth; and he that ſweareth in the Earth, ſhall ſwear by the God of Truth: Becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes. For behold, I create new Heavens,*

and

and a new Earth: Therefore in these times we ought to swear by the Name of the Lord.

I answer; It is ordinary for the Prophets to express the greatest Duties of *Evangelical Times* in *Mosaical Terms*, as appears among others from *Jer.* 31. 38, 39, 40. *Ezek.* 36. 25. & 40. and *Isai.* 45. 23. *I have sworn by my self, that unto me every Knee shall bow, every Tongue shall swear.* Where the Righteousness of the *New Jerusalem*, the Purity of the *Gospel*, with its *Spiritual Worship*, and the Profession of the *Name of Christ*, are expressed under forms of speaking used to the *Old Jerusalem*, under the washings of the Law, under the names of Ceremonies, the Temple, Services, Sacrifices, Oaths, *&c.* Yea, that which the Prophet speaks here of *Swearing*, the Apostle *Paul* interprets it expressly of *Confessing*, saying, *Rom.* 14. 11. *For it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God:* Which being rightly considered, none can be ignorant, but these words, which the Prophet writes under the Law, when the Ceremonial Oaths were in use, to wit, *Every Tongue shall swear*, whereby the Apostle, being under the Gospel, when those *Oaths* became abolished, expressed by, *Every Tongue shall confess.* *Answ.* *Swearing is expressed by Confessing under the Gospel.*

Tenthly, They object; *But the Apostle* Paul *approves Oaths, used among Men, when he writes*, Heb. 6. 16. *For Men verily swear by the greater, and an Oath for confirmation is to them an end of all strife. But there are as many Contests, Fallacies and Differences at this time, as there were ever: Therefore the necessity of Oaths doth yet remain.* Object.

I answer; The Apostle tells indeed in this place, what Men at that time did, who lived in Controversies and Incredulity; not what they ought to have done, nor what the Sains did, who were Redeemed from Strife and Incredulity, and *Answ.*

had come to Chriſt, the Truth and Amen of God. Moreover, he only alludes to a certain Cuſtom uſual among Men, that he might expreſs the Firmity of the *Divine Promiſe*, that he might excite in the Saints ſo much the more *Confidence* in God, promiſing to them, not that he might inſtigate them to *ſwear* againſt the Law of God, or confirm them in that; no, not at all: For neither doth 1 *Cor.* 9. 24. teach Chriſtians the vain Races, whereby Men often-times, even to the deſtruction of their Bodies, are wearied to obtain a Corruptible Prize; So neither doth Chriſt, who is the *Prince of Peace*, teach his Diſciples to Fight, albeit he takes notice, *Luke* 14. 31. what it behoveth ſuch Kings to do, who are accuſtomed to Fight, as prudent Warriors therein. *Secondly*, as to what pertains to *Conteſts*, *Perfidies* and *Diffidences* among Men, which our Adverſaries affirm to have grown to ſuch an height, that *Swearing* is at preſent as neceſſary as ever. That we deny not at all; for we ſee, and daily Experience teacheth us, that all manner of Deceit and Malice doth increaſe among worldly Men and falſe Chriſtians; but not among true Chriſtians. But becauſe Men cannot truſt one another, and therefore require *Oaths* one of another, it will not therefore follow, that true Chriſtians ought to do ſo, whom Chriſt has brought to true Faithfulneſs and Honeſty, as well towards God, as one towards another, and therefore has delivered them from *Conteſts*, *Perfidies*, and conſequently from *Oaths*.

Deceit among the Falſe, not the True Chriſtians.

Object. *Eleventhly*, They object; *We grant, that among true Chriſtians, there is not need of Oaths; but by what means ſhall we infallibly know them? It will follow then, that Oaths are at preſent needful, and that it is lawful for Chriſtians to ſwear, to wit, that ſuch may be ſatisfied, who will not acknowledge this and the other Man to be a Chriſtian.*

I anſwer;

I answer; It is no ways lawful for a Christian to *swear*, whom Christ hath called to his Essential Truth, which was before all *Oaths*, forbidding him to *swear*; and on the contrary, commanding him to speak the Truth in all things, to the Honour of Christ, who called him; that it may appear, that the *Words* of his Disciples may be as truly believed, as the *Oaths* of all the worldly Men. Neither is it lawful for them to be unfaithful in this, that they may please others, for that they may avoid their hurt: For thus the Primitive Christians for some Ages remained faithful, who being required to *swear*, did unanimously answer, *I am a Christian, I swear not.* What shall I say of the *Heathens*, some of whom arrived to that degree? For *Diodorus Siculus* relates, lib. 16. That *the giving of the right Hand, was, among the* Persians, *a sign of speaking the Truth.* And the *Scythians*, as *Qu. Curtius* relates, said, in their Conferences with *Alexander* the Great, *Think not, that the* Scythians *confirm their Friendship by swearing; they swear by keeping their Promises.* *Stobæus* in his third Sermon tells, That *Solon* said, *A good Man ought to be in that estimation, that he need not an Oath; because it is to be reputed a lessening of his Honour if he be forced to swear.* *Pythagoras*, in his Oration, among other things, hath this Maxim, as that which concerns the Administration of the Commonwealth: *Let no Man call God to witness by an Oath, no not in Judgment; but let every Man so accustom himself to speak, that he may become worthy to be trusted even without an Oath.* *Basil* the Great, commends *Clinias* an Heathen, *That he had rather pay Three Talents, which are about Three Thousand Pound, than swear.* *Socrates*, as *Stobæus* relates, Serm. 14. had this Sentence, *The Duty of good Men requires, that they shew to the World, that their Manners and*

Answ.

Truth was before Oaths.

Heathen-*Testimonies against* Oaths.

Actions

Actions are more firm than Oaths: The ſame was the Judgment of *Iſocrates*. *Plato* alſo ſtood againſt *Oaths* in his Judgments, *de Leg.* 12. *Quintilianus* takes notice, *That it was of old a kind of Infamy, if any was deſired to ſwear; but to require an Oath of a Noble Man, was like an examining him by the Hang-man.* *Marcus Aurelius Antoninus*, the Emperor of *Rome*, ſaith, in his deſcription of a Good Man, *Such is his Integrity, that he needs not an Oath.* So alſo ſome Jews did witneſs, as *Grotius* relates out of *Maimonides*, *It is beſt for a Man to abſtain from all Oaths.* The *Eſſeans*, as *Philo Judæus* relates, *did eſteem their Words more firm than Oaths; and Oaths were eſteemed among them as needleſs things.* And *Philo* himſelf, ſpeaking of the Third Commandment, explains his Mind thus, *viz. It were better altogether not to ſwear, but to be accuſtomed to ſpeak the Truth, that naked Words might have the ſtrength of an Oath.* And elſewhere he ſaith, *It is more agreeable to Natural Reaſon, altogether to abſtain from Swearing*; perſwading, *That whatſoever a good Man ſaith, may be equivalent with an Oath.*

Oaths *abrogated by Chriſt.*

Who then needs further to doubt, but that, ſince Chriſt would have his Diſciples attain the higheſt Pitch of Perfection, he abrogated *Oaths*, as a Rudiment of Infirmity, and in place thereof eſtabliſhed the uſe of *Truth?* Who can now any more think, that the *holy Martyrs* and *ancient Fathers* of the firſt Three Hundred Years, and many others ſince that time, have ſo oppoſed themſelves to *Oaths*, that they might only rebuke vain and raſh *Oaths* by the Creatures, or Heathen-Idols, which were alſo prohibited under the *Moſaical Law*; and not alſo *Swearing* by the True God, in Truth and Righteouſneſs, which was there commanded? as *Polycarpus*, *Juſtin Martyr*, Apolog. 2. and many *Martyrs*, as *Euſebius* relates.

Tertullian

Tertullian in his Apolog. cap. 32. ad *Scap.* cap. 1. of Idolatry, cap. 11. *Clem. Alexandrinus*, Strom. lib. 7. *Origen.* in Mat. Tract. 25. *Cyprianus*, lib. 3. *Athanasius*, in pass. & cruc. Domini Christi. *Hilarius* in Mat. 5. 34. *Basilius Magn.* in Psalm 14. *Greg. Nyssenus* in Cant. Orat. 13. *Greg. Nazianzenus* in dialog. contra juramenta. *Epiphanius* adversus hæres. lib. 1. *Ambros.* de Virg. lib. 3. Idem in Mat. 5. *Chrysostom* in Genes. homil. 15. Idem. homil. in Act. Apost. cap. 3. *Hieronymus* Epistol. lib. part 3. Ep. 2. Idem in Zach. lib. 2. cap. 8. Idem in Mat. lib. 1. cap. 5. *Augustinus* de serm. Dom. serm. 28. *Cyrillus* in Jer. 4. *Theodoretus* in Deut. 6. *Isidorus Pelusiota* Ep. lib. 1. Epist. 155. *Chromatius* in Mat. 5. *Johannes Damascenus* lib. 3. cap. 16. *Cassiodorus* in Psalm 94. *Isidorus Hispalensis* cap. 31. *Antiochus* in Pandect. script. hom. 62. *Beda* in Jac. 5. *Haimo* in Apoc. *Ambrosius Ausbertus* in Apoc. *Theophylactus* in Mat. 5. *Paschasius Ratbertus* in Mat. 5. *Otho Brunsfelsius* in Mat. 5. *Druthmarus* in Mat 5. *Euthymius Eugubinus* Bibliotheca vet. patr. in Mat. 5. *OEcumenius* in Jac. cap. 5. v. 12. *Anselmus* in Mat. 5. *Waldenses*, *Viclevus*, *Erasmus* in Mat. 5. and in Jac. 5. Who can read these places, and doubt of their Sense in this matter? And who, believing that they were against all *Oaths*, can bring so great an Indignity to the Name of Christ, as to seek to subject again his Followers to so great an Indignity? Is it not rather time, that all good Men labour to remove this Abuse and Infamy from *Christians?*

The Testimonies of the Fathers against Oaths and Swearing.

Lastly, They object; *This will bring in Fraud and Confusion; for Impostors will counterfeit Piety, and under the benefit of this Dispensation will be without fear of punishment* Object.

I answer; There are two things which oblige a Man to speak the Truth: *First*, Either the *Answ.*

the Fear of God in his Heart, and love of Truth; for where this is, there is no need of *Oaths* to ſpeak the Truth: Or, *Secondly*, The fear of puniſhment from the Judge. Therefore let there be the ſame, or rather greater Puniſhment appointed to thoſe, who pretend ſo great Truth in Words, and ſo great Simplicity in Heart, that they cannot Lye, and ſo great Reverence towards the Law of Chriſt, that for Conſcience ſake they deny to *Swear* in any wiſe, if they fail; and ſo there ſhall be the ſame good Order, yea greater Security againſt Deceivers, as if *Oaths* were continued; and alſo by that more ſevere Puniſhment, to which theſe falſe Diſſemblers ſhall be liable. Hence wicked Men ſhall be more terrified, and good Men delivered from all Oppreſſion, both in their Liberty and Goods: For which Cauſe, for their tender *Conſciences*, God hath often a regard to Magiſtrates and their State, as a thing moſt acceptable to him. But if any can further doubt of this thing, to wit, if without Confuſion it can be practiſed in the Commonwealth, let him conſider the State of the *United Netherlands*, and he ſhall ſee the good Effect of it. For there, becauſe of the great number of Merchants, more than in any other place, there is moſt frequent occaſion for this thing; and tho' the number of thoſe, that are of this mind, be conſiderable, to whom the States theſe Hundred Years have condeſcended, and yet daily condeſcend; yet nevertheleſs, there has nothing of Prejudice followed thereupon to the Commonwealth, Government, or Good Order; but rather great advantage to Trade, and ſo to the Commonwealth.

The Puniſhment of Lyars.

The United Netherlands inſtanced.

§. XIII. *Sixthly*, The laſt thing to be conſidered, is *Revenge* and *War*, an Evil as oppoſite and contrary to the Spirit and Doctrine of Chriſt, as

Light

Light to *Darkneſs*. For, as is manifeſt by what is ſaid, through contempt of Chriſt's Law, the whole World is filled with various *Oaths*, *Curſings*, *blaſphemous Profanations*, and *horrid Perjuries*; ſo likewiſe through contempt of the ſame Law, the World is filled with *Violence*, *Oppreſſion*, *Murders*, *Raviſhing* of *Women* and *Virgins*, *Spoilings*, *Depredations*, *Burnings*, *Devaſtations*, and all manner of *Laſciviouſneſs* and *Cruelty*: So that it is ſtrange, that Men, made after the Image of *God*, ſhould have ſo much degenerated, that they rather bear the Image and Nature of Roaring Lions, Tearing Tigers, Devouring Wolves, and Raging Boars, than Rational Creatures endued with Reaſon. And is it not yet much more admirable, that this *horrid Monſter* ſhould find place, and be fomented among thoſe Men, that profeſs themſelves *Diſciples* of our *Peaceable Lord* and *Maſter* Jeſus Chriſt, who by *Excellency* is called the *Prince of Peace*, and hath expreſly prohibited his Children all Violence; and on the contrary, commanded them, that according to his Example, they ſhould follow Patience, Charity, Forbearance, and other Vertues worthy of a Chriſtian?

Revenge and War contrary to Chriſt.

Hear then what this great Prophet ſaith, whom every Soul is commanded to hear, under the pain of being cut off, *Mat.* 5. from verſe 38, to the end of the Chapter. For thus he ſaith: *Ye have heard, that it hath been ſaid, An Eye for an Eye, and a Tooth for a Tooth: But I ſay unto you, That ye reſiſt not evil; but whoſoever ſhall ſmite thee on thy right Cheek, turn to him the other alſo. And if any Man will ſue thee at the Law, and take away thy Coat, let him have thy Cloak alſo. And whoſoever ſhall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away. Ye have*

Revenge forbidden by Chriſt.

have heard that it hath been ſaid, Thou ſhalt love thy Neighbour, and hate thine Enemy: But I ſay unto you, Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you: That ye may be the Children of your Father which is in Heaven. For he maketh his Son to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt and on the Unjuſt. For if ye love them which love you, what Reward have ye? Do not even the Publicans the ſame? And if ye ſalute your Brethren only, what do you more than others? *Do not the Publicans ſo? Be ye therefore perfect, even as your Father which is in Heaven is perfect.*

The Law of Chriſt more perfect than that of Moſes.

Theſe words, with a reſpect to *Revenge*, as the former in the caſe of *Swearing*, do forbid ſome things, which were formerly lawful to the *Jews*, conſidering their Condition and Diſpenſation; and Command unto ſuch, as will be the Diſciples of Chriſt, a more perfect, eminent, and full Signification of Charity, as alſo Patience and Suffering, than was required of them in that Time, State and Diſpenſation, by the Law of *Moſes*. This is not only the Judgment of moſt, if not all, the *Antient Fathers* (ſo called) of the firſt Three Hundred Years after Chriſt, but alſo of many others; and in general of all thoſe, who have rightly underſtood and propagated the Law of Chriſt concerning *Swearing*; as appears from *Juſtin Martyr* in Dialog. cum. Tryph. ejuſdemque Apolog. 2. Item. ad Zenam. *Tertul.* de Corona Militis. It. Apolog. cap. 21. & 37. It. lib. de Idolol. c. 17, 18, 19. It. ad Scapulam cap. 1. It. adverſus Jud. cap. 7. & 9. It. adv. Gnoſt. 13. It. ad Marc. c. 4. It. lib. de Patientia c. 6, 10. *Orig.* cont. Celſum, lib. 3, 5, 8. It in Joſuam, hom. 12. cap. 9. It. in Mat. cap. 26. Tract. 36. *Cypr.* Epiſt. 56. It. ad Cornel. Lactan. de juſt. lib. 5.

Teſtimonies of the Fathers againſt Fighting.

5. c. 18. lib. 6. c. 20. *Ambr.* in Luc. 22. *Chryſoſt.* in Mat. 5. hom. 18. It. in Mat. 26. hom. 85. It. lib. 2. de Sacerdotio. It. in 1 Cor. 13. *Chromat.* in Mat. 5. *Hieron.* ad Ocean. It. lib. Epiſt. p. 3. Tom. 1. Ep. 2. *Athan.* de Inc. Verb. Dei. *Cyrill. Alex.* lib. 11. in Johan. cap. 25, 26. Yea *Auguſtin*, altho' he vary much in this matter, notwithſtanding in theſe places he did condemn *Fighting*, Epiſt. 158, 159, 160. It. ad Judices, Epiſt. 263. It. ad Darium, & lib. 21. It. ad Fauſtum, cap. 76. lib. 22. de Cavit. ad Marc. cap. 6. as *Sylburgius* relates. *Euthym.* in Mat. 26. and many others of this Age. *Eraſmus* in Luc. cap. 3. & 22. *Ludov. Vives* in Introduc. ad Sap. *J. Ferus*, lib. 4. Comment. in Mat. 7. & Luc. 22.

The Laws of Chriſt in the New Teſtament are irreconcilable to Perſecution, Wars and Fighting.

From hence it appears, that there is ſo great a Connexion betwixt theſe two Precpts of *Chriſt*, that as they were uttered and commanded by him at one and the ſame time; ſo the ſame way they were received by Men of all Ages, not only in the firſt Promulgation, by the little number of the Diſciples, but alſo after the Chriſtians increaſed in the firſt Three Hundred Years. Even alſo in the *Apoſtaſie*, the one was not left and rejected without the other; and now again in the *Reſtitution*, and renewed Preaching of the *Eternal Goſpel*, they are acknowledged as Eternal and Unchangeable Laws, properly belonging to the *Evangelical State* and *Perfection* thereof: From which if any withdraw, he falls ſhort of the Perfection of a *Chriſtian Man.*

And truly, the words are ſo clear in themſelves, that (in my Judgment) they need no illuſtration to explain their Senſe: For it is as eaſie to reconcile the greateſt Contradictions, as theſe Laws of our Lord Jeſus Chriſt, with the wicked Practices of *Wars*; for they are plainly inconſiſtent. Whoever can reconcile this, *Reſiſt not Evil*,

Evil, with, *Reſiſt Violence by Force*; again, *Give alſo thy other Cheek*, with, *ſtrike again*; alſo, *Love thine Enemies*, with, *ſpoil them, make a Prey of them, purſue them with Fire and Sword*; or, *Pray for thoſe that perſecute you, and thoſe that calumniate you*, with, *perſecute you by Fines, Impriſonments, and Death it ſelf*; and not only ſuch, as do not *perſecute you*, but *who heartily ſeek and deſire your Eternal and Temporal Welfare*: Whoever, I ſay, can find a Means to reconcile theſe things, may be ſuppoſed alſo to have found a way to reconcile *God* with the *Devil*, *Chriſt* with *Antichriſt*, *Light* with *Darkneſs*, and *Good* with *Evil*. But if this be impoſſible, as indeed it is, ſo will alſo the other be impoſſible; and Men do but deceive themſelves and others, while they boldly adventure to eſtabliſh ſuch abſurd and impoſſible things.

§. XIV. Nevertheleſs, becauſe ſome, perhaps through *Inadvertency*, and by the force of *Cuſtom* and *Tradition*, do tranſgreſs this *Command of Chriſt*, I ſhall briefly ſhew, how much *War* doth contradict this Precept, and how much they are inconſiſtent with one another; and conſequently, That *War is no ways lawful to ſuch, as will be the Diſciples of Chriſt*. For,

Mat. 5. 43. Eirſt, Chriſt commands, That *we ſhould love our Enemies*: But War, on the contrary, teacheth us to hate and deſtroy them.

Eph. 6. 12. Secondly, The Apoſtle ſaith, That *we War not after the Fleſh*, and that *we Fight not with Fleſh and Blood*: But outward War is according to the Fleſh, and againſt Fleſh and Blood; for the ſhedding of the one, and deſtroying of the other.

1 Cor. 10. 4. Thirdly, The Apoſtle ſaith, That *the Weapons of our Warfare are not Carnal, but Spiritual*: But the Weapons of outward Warfare are Carnal, ſuch as Canon, Muskets, Spears, Swords, *&c.* of which

which there is no mention in the Armour described by *Paul*.

Fourthly, Because *James* testifies, That *Wars and Strifes come from the Lusts, which war in the Members of Carnal Men*: But Christians, that is, those that are truly Saints, *have crucified the Flesh with its Affections and Lusts*: Therefore they cannot indulge them by waging War. James 4. 1. Gal. 5. 24.

Fifthly, Because the Prophet *Isaiah* and *Micah* have expresly Propheſied, That *in the Mountain of the House of the Lord, Christ shall judge the Nations*, and then *they shall beat their Swords into Plowshares*, &c. And the *Antient Fathers* of the first Three Hundred Years after Christ, did affirm these Prophecies to be fulfilled in the Christians of their Times, who were most averse from *War*; concerning which *Justin Martyr*, *Tertullian*, and others may be seen: Which need not seem strange to any, since *Philo Judæus* abundantly testifies of the *Essenes*, That *there was none found among them, that would make Instruments of War*. But how much more did Jesus come, *that he might keep his Followers from fighting, and might bring them to Patience and Charity?* Isai. 2. 4. Mic. 4. 3. *Primitive Christians most averse from War.*

Sixthly, Because the Prophet foretold, That *there should none hurt nor kill in all the Holy Mountain of the Lord*: But outward War is appointed for killing and destroying. Isai. 65. 25.

Seventhly, Because Christ said, That *his Kingdom is not of this World*, and therefore that *his Servants shall not fight*: Therefore those that fight, *are not his Disciples nor Servants*. John 18. 36.

Eighthly, Because he reproved *Peter* for the use of the Sword, saying, *Put up again thy Sword into his place: for all they that take the Sword, shall perish with the Sword*. Concerning which, *Tertullian* speaks well, lib. de Idol. *How shall he fight in Peace without a Sword, which the Lord did take away? For altho' Soldiers came to* John, *and received a form* Mat. 26. 52.

of Observation; if also the Centurion believed afterwards, he disarmed every Soldier in disarming of Peter. Idem de *Coro. Mil.* asketh, *Shall it be lawful to use the Sword, the Lord saying, That he that useth the Sword, shall perish by the Sword?*

Ninthly, Because the Apostle admonisheth Chri-
Rom. 12. 19. stians, *That they defend not themselves, neither Revenge by rendring evil for evil; but give place unto Wrath, because Vengeance is the Lord's. Be not overcome of evil, but overcome evil with good. If thine Enemy hunger, feed him; if he thirst, give him drink:* But War throughout teacheth and injoyneth the quite contrary.

Tenthly, Because *Christ calls his Children to bear*
Mark 8. 34. *his Cross, not to crucifie or kill others*; to *Patience*, not to *Revenge*; to *Truth and Simplicity*, not to *fraudulent Stratagems of War*, or to *play the Sycophant*, which *John* himself forbids; to *flee the Glory of this World*, not to *acquire it by Warlike Endeavours*: Therefore War is altogether contrary unto the Law and Spirit of Christ.

Object. §. XV. But they object, *That it is lawful to War, because* Abraham *did War before the giving of the Law, and the* Israelites *after the giving of the Law.*

Answ. I answer, as before, 1. That *Abraham* offered Sacrifices at that time, and Circumcised the Males: Which nevertheless are not lawful for us under the Gospel.

Israelites going to War enquired the Oracle of God.

2. That neither Defensive nor Offensive War was lawful to the *Israelites*, of their own Will, or by their own Counsel or Conduct; but they were obliged at all Times, if they would be successful, first to inquire the *Oracle of God.*

3. That their Wars, against the wicked Nations, were a Figure of the Inward War of the true Christians against their Spiritual Enemies, in which we overcome the Devil, the World, and the Flesh.

4. Some-

4. Something is expresly forbidden by Christ, *Mat.* 5. 26. which was granted to the *Jews* in their time, because of their hardness; and on the contrary, we are commanded that singular Patience and exercise of Love, which *Moses* commanded not to his Disciples. From whence *Tertullian* saith well against *Marc. Christ truly teacheth a new Patience, even forbidding the Revenging of an Injury, which was permitted by the Creator.* And lib. de patien. *The Law finds more than is lost, by Christ saying, Love your Enemies.* And in the time of *Clem. Alex.* Christians were so far from Wars, that he testified, that they had no marks or signs of Violence among them, saying, *Neither are the Faces of Idols to be painted, to which so much as to regard is forbidden: Neither Sword nor Bow to them, that follow Peace; nor Cups to them, who are Moderate and Temperate,* as Sylvius Disc. de Rev. Belg.

Some things permitted in the Old Testament, because of hardness of Heart.

Secondly, They object, *That Defence is of Natural Right, and that Religion destroys not Nature.* Object.

I answer, Be it so; but to obey God, and commend our selves to him in Faith and Patience, is not to destroy Nature, but to exalt and perfect it; to wit, to elevate it from the Natural to the Supernatural Life, by Christ living therein, and comforting it, that it may do all things, and be rendered more than Conqueror. *Answ.*

Thirdly, They object, *That* John *did not abrogate or condemn* War, *when the Soldiers came unto him.* Object.

I answer, What then? The Question is not concerning *John*'s Doctrine, but *Christ*'s, whose Disciples we are, not *John*'s: For *Christ*, and not *John*, is that Prophet, whom we ought all to hear. And albeit that Christ said, *That a greater than* John *the Baptist was not among Men born of* Luke 7. 28. *Answ.*

Women; yet he adds, *That the leaſt in the Kingdom of God is greater than he.* But what was *John*'s anſwer, that we may ſee, if it can juſtifie the Soldiers of this time? For if it be narrowly minded, it will appear, that what he propoſeth to Soldiers, doth manifeſtly forbid them that Employment; for he commands them, *not to do violence to any Man, nor to defraud any Man*; but that they *be content with their Wages*.. Conſider then what he diſchargeth to Soldiers, *viz.* Not to uſe Violence or Deceit againſt any; which being removed, let any tell how Soldiers can War? For is not *Craft*, *Violence* and *Injuſtice*, three Properties of *War*, and the natural Conſequences of *Battels*?

Luke 3. 14.

Object. Fourthly, They object, *That* Cornelius, *and that Centurion, of whom there is mention made,* Mat. 8. 5. *were Soldiers; and there is no mention, that they laid down their Military Employments.*

Anſw. I anſwer; Neither read we, that they continued in them. But it is moſt probable, that if they continued in the Doctrine of Chriſt (and we read not any where of their falling from the Faith) that they did not continue in them; eſpecially if we conſider, that two or three Ages afterwards, *Chriſtians* altogether rejected War, or at leaſt a long while after their time, if the Emperor *Marc. Aurel. Anton.* be to be credited, who writes thus: —— *I prayed to my Country Gods; but when I was neglected by them, and obſerved my ſelf preſſed by the Enemy; conſidering the fewneſs of my Forces, I called to one, and intreated thoſe, who with us are called* Chriſtians, *and I found a great number of them: And I forced them with Threats, which ought not to have been; becauſe afterwards I knew their ſtrength and force.* Therefore they betook themſelves neither to the uſe of Darts nor Trumpets, *for they uſe not ſo to do, for the Cauſe and Name of their God, which they bear in their Conſciences:*

Chriſtians inſtanced, that did not War.

ſciences: And this was done about an Hundred and Sixty Years after Chriſt. To this add thoſe words, which in *Juſtin Martyr* the Chriſtians anſwer, ὐ πολεμῶμεν τοῖς ἐχθροῖς, that is, *We fight not with our Enemies.* And moreover the anſwer of *Martin* to *Julian* the Apoſtate, related by *Sulpitius Severus: I am a Soldier of Chriſt, therefore I cannot fight*; which was Three Hundred Years after *Chriſt.* It is not therefore probable, that they continued in Warlike Employments. How then is *Vincentius Lyrinenſis*, and the *Papiſts*, conſiſtent with their Maxim, *That which always, every where, and by all was received*, &c. And what becomes of the *Prieſts*, with their Oath, *That they neither ought, nor will, interpret the Scripture, but according to the Univerſal Conſent of the Fathers*, ſo called? *For it is as eaſie to obſcure the Sun at Mid-day, as to deny that the* Primitive Chriſtians *renounced all Revenge and War.*

And albeit this thing be ſo much known to all; yet it is as well known, that all the modern Sects live in the neglect and contempt of this Law of Chriſt, and likewiſe oppreſs others, who in this agree not with them for Conſcience ſake towards God: Even as we have ſuffered much in our Country, becauſe *We neither could our ſelves bear Arms, nor ſend others in our place, nor give our Money for the buying of Drums, Standards, and other Military Attire.* And laſtly, *Becauſe we could not hold our Doors, Windows and Shops cloſe, for Conſcience ſake, upon ſuch days as Faſts and Prayers were appointed, for to deſire a Bleſſing upon, and Succeſs for the Arms of the Kingdom or Commonwealth, under which we live; neither give thanks for the Victories acquired by the effuſion of much Blood.* By which forcing of the Conſcience, they would have conſtrained our Brethren, living in divers Kingdoms, at War together, to have implored our God for contrary and contradictory things, and conſequently

Perſecution for not bearing Arms, and not Faſting and Praying for Victory.

quently impoſſible; for it is impoſſible, that two Parties fighting together, ſhould both obtain the Victory. And becauſe we cannot concur with them in this Confuſion, therefore we are ſubject to *Perſecution*. Yea and others, who with us do witneſs, that the uſe of Arms is unlawful to *Chriſtians*, do look aſquint upon us: But which of us two do moſt faithfully obſerve this Teſtimony againſt Arms? Either they, who at certain times, at the Magiſtrate's order, do cloſe up their Shops and Houſes, and meet in their Aſſembly, praying for the proſperity of their Arms, or giving thanks for ſome Victory or other, whereby they make themſelves like to thoſe that approve Wars and Fighting: Or we, which cannot do theſe things, for the ſame Cauſe of Conſcience, leſt we ſhould deſtroy by our Works, what we eſtabliſh in Words; We ſhall leave to the Judgment of all prudent Men.

Object. Fifthly, They object; *That Chriſt*, Luke 22. 36. *ſpeaking to his Diſciples, commands them, That he that then had not a Sword, ſhould ſell his Coat, and buy a Sword: Therefore*, ſay they, *Arms are lawful.*

Anſw. I anſwer; Some indeed underſtand this of the *outward Sword*; nevertheleſs regarding only that occaſion: otherwiſe judging, that Chriſtians are prohibited Wars under the Goſpel. Among which is *Ambroſe*, who upon this place ſpeaks thus: *O Lord! Why commandeſt thou me to buy a Sword, who forbideſt me to ſmite with it? Why commandeſt thou me to have it, whom thou prohibiteſt to draw it? Unleſs perhaps a Defence be prepared, not a neceſſary Revenge; and that I may ſeem to have been able to Revenge, but that I would not. For the Law forbids me to ſmite again; and therefore perhaps he ſaid to* Peter, *offering two Swords,* [It is enough] *as if it had been lawful, until the Goſpel-times, that in the Law there might be a learning of Equity, but in the Goſpel a perfection of Goodneſs.* Others judge Chriſt to have

Peter offered Two Swords.

ſpoken

ſpoken here myſtically, and not according to the Letter; as *Origen* upon *Mat.* 19. ſaying, *If any looking to the Letter, and not underſtanding the Will of the Words, ſhall ſell his bodily Garment, and buy a Sword, taking the words of Chriſt contrary to his will, he ſhall periſh: But concerning which Sword he ſpeaks, is not proper here to mention.* And truly, when we conſider the anſwer of the Diſciples, *Maſter, behold, here are two Swords*; underſtanding it of outward Swords: And again, Chriſt's anſwer, *It is enough*; it ſeems, that Chriſt would not that the reſt, who had not Swords, (for they had only two Swords) ſhould ſell their Coats, and buy an outward Sword. Who can think, that matters ſtanding thus, he ſhould have ſaid, *Two was enough?* But however it is ſufficient, that the uſe of Arms is unlawful under the Goſpel.

Sixthly, They object; *That the Scriptures and Old Fathers* (ſo called) *did only prohibit private Revenge, not the uſe of Arms, for the defence of our Country, Body, Wives, Children and Goods, when the Magiſtrate commands it; ſeeing the Magiſtrate ought to be obeyed: Therefore albeit it be not lawful for private Men to do it of themſelves, nevertheleſs they are bound to do it by the Command of the Magiſtrate.* Object.

I anſwer; If the Magiſtrate be truly a Chriſtian, or deſires to be ſo, he ought himſelf in the firſt place to obey the Command of his Maſter, ſaying, *Love your Enemies*, &c. and then he could not command us to kill them: But if he be not a true Chriſtian, then ought we to obey our *Lord* and *King*, *Jeſus Chriſt*, to whom he ought alſo to obey: For in the Kingdom of Chriſt, all ought to ſubmit to his Laws, from the higheſt to the loweſt, that is, from the *King* to the *Beggar*, and from *Cæſar* to the *Clown*. But (alas!) where ſhall we find ſuch an Obedience? O deplorable Fall! Concerning which *Ludov. Viv.* writes well, *lib. de con. vit. Chriſt. ſub. Turc.* by relation of *Fredericus Sylvius*, *Anſw.* *Chriſtian Magiſtrates ought to obey the Command of their Maſter* Chriſt.

us, Disc. de Revol. *Belg.* p. 85. *The Prince enter'd into the Church, not as a true and plain Christian, which had indeed been most happy and desirable; but he brought in with him his Nobility, his Honours, his* ARMS, *his Ensigns, his Triumphs, his Haughtiness, his Pride, his Superciliousness*; that is, *He came into the House of Christ, accompanied with the Devil; and which could no ways be done, he would have joyned two Houses and two Cities together, God's and the Devil's, which could not more be done, than* Rome *and* Constantinople, *which are distant by so long a tract both of Sea and Land.* (What communion, *saith Paul*, is there betwixt Christ and Belial?) *Their Zeal cooled by degrees, their Faith decreased, their whole Piety degenerated; instead* whereof *we make now use of Shadows and Images, and* (as he saith) *I would we could but retain these:* Thus far *Vives.* But lastly, as to what relates to this thing, since nothing seems more contrary to Man's Nature, and seeing of all things the defence of ones self seems most tolerable, as it is most hard to Men, so it is the most perfect part of the Christian Religion, as that, wherein the *denial of Self*, and *intire Confidence in God*, doth most appear; and therefore Christ and his Apostles left us hereof a most perfect Example. As to what relates to the present Magistrates of the *Christian World*, albeit we deny them not altogether the name of *Christians*, because of the publick Profession they make of *Christ's Name*; yet we may boldly affirm, that they are far from the Perfection of the *Christian Religion*: because in the State in which they are, (as in many places before I have largely observed) they have not come to the pure Dispensation of the Gospel. And therefore while they are in that Condition, we shall not say, That *War*, undertaken upon a just occasion, is altogether unlawful to them. For even as Circumcision, and the other Ceremonies, were for a season permitted to the *Jews*, not because they were either necessary of themselves, or lawful

Eud. Vives against Arms.

Concerning the present Magistrates of the Christian World.

at

at that time, after the Reſurrection of Chriſt; but becauſe that Spirit was not yet raiſed up in them, whereby they could be delivered from ſuch Rudiments: So the preſent Confeſſors of the *Chriſtian Name*, who are yet in the mixture, and not in the patient ſuffering Spirit, are not yet fitted for this form of Chriſtianity, and therefore cannot be undefending themſelves, until they attain that Perfection. But for ſuch, whom Chriſt has brought hither, it is not lawful to defend themſelves by *Arms*, but they ought over all to truſt to the Lord.

§. XVI. But *laſtly*, to conclude, If to give and receive Flattering Titles, which are not uſed becauſe of the Vertues inherent in the Perſons; but are for moſt part beſtowed by wicked Men upon ſuch as themſelves: If to Bow, Scrape and Cringe to one another; If at every time to call one another *Humble Servant*, and that moſt frequently, without any deſign of real Service; if this be the Honour that comes from God, and not the Honour that is from below, then indeed our Adverſaries may be ſaid to be Believers, and we condemned as Proud and Stubborn, in denying all theſe things. But if with *Mordecai*, to refuſe to bow to proud *Haman*; and with *Elihu*, not to give *Flattering Titles to Men, leſt we ſhould be reproved of our Maker*; and if according to *Peter*'s Example, and the *Angel*'s Advice, to bow only to God, and not to our Fellow-Servants; and if to call no Man *Lord* nor *Maſter*, except under particular Relations, according to Chriſt's Command; I ſay, if theſe things are not to be reproved, then are we not blame-worthy in ſo doing. If to be vain and gaudy in Apparel, if to paint the Face, and plait the Hair; if to be cloathed with Gold and Silver, and precious Stones; and if to be filled with Ribbands and Lace, be to be cloathed in Modeſt Apparel; and

The Concluſion.

Eſther 3. 5. Job 32. 21, 22.

if

if theſe be the Ornaments of Chriſtians; and if that be to be Humble, Meek and Mortified; Then are our Adverſaries good Chriſtians indeed, and we Proud, Singular and Conceited, in contenting our ſelves with what Need and Conveniency calls for, and condeming what is more, as Superfluous; but not otherwiſe. If to uſe Games, Sports, Plays; if to Card, Dice and Dance; if to Sing, Fiddle and Pipe; if to uſe Stage-Plays and Comedies, and to Lye, Counterfeit and Diſſemble, be to Fear always; and if that be to do all things to the Glory of God; and if that be to paſs our Sojourning here in Fear; and if that be to uſe this World, as if we did not uſe it; and if that be not to faſhion our ſelves according to our former Luſts; to be not conformable to the Spirit and vain Converſation of this World; Then are our Adverſaries, notwithſtanding they uſe theſe things, and plead for them, very Good, Sober, Mortified, and Self-denying Chriſtians, and we juſtly to be blamed for judging them; but not otherwiſe. If the Profanation of the Holy Name of God; if to exact Oaths one from another upon every light occaſion; if to call God to Witneſs in things of ſuch a Nature, in which no Earthly King would think himſelf lawfully and honourably to be a Witneſs, be the Duties of a Chriſtian Man, I ſhall confeſs that our Adverſaries are excellent good Chriſtians, and we wanting in our Duty: But if the contrary be true, of neceſſity our obedience to God in this thing muſt be acceptable. If to Revenge our ſelves, or to render Injury, Evil for Evil, Wound for Wound, to take Eye for Eye, Tooth for Tooth; if to fight for outward and periſhing things, to go a Warring one againſt another, whom we never ſaw, nor with whom we never had any Conteſt, nor any thing to do; being moreover altogether ignorant of the cauſe of the War, but only, that

the

the Magiſtrates of the Nations foment Quarrels one againſt another, the Cauſes whereof are for the moſt part unknown to the Soldiers that fight, as well as upon whoſe ſide the Right or Wrong is; and yet to be ſo furious, and rage one againſt another, to deſtroy and ſpoil all, that this or the other Worſhip may be received or aboliſhed; If to do this, and much more of this kind, be to fulfil the Law of Chriſt, then are our Adverſaries indeed true *Chriſtians*, and we miſerable *Hereticks*, that ſuffer our ſelves to be Spoiled, Taken, Impriſoned, Baniſhed, Beaten, and evilly Entreated, without any Reſiſtance, *placing our truſt only in GOD*, that he may defend us, and lead us by the way of the *Croſs* unto his *Kingdom*. But if it be other ways, we ſhall certainly receive the *Reward*, which the Lord hath promiſed to thoſe that *Cleave to him*, and in denying themſelves, *Confide in him*.

And to ſum up all; If to uſe all theſe things, and many more that might be inſtanced, be to *walk in the ſtrait way that leads to Life*, be to *take up the Croſs of Chriſt*, be to *die with him to the Luſts and periſhing Vanities of this World*, and to *ariſe with him in newneſs of Life*, and *ſit down with him in the heavenly places*; Then our Adverſaries may be accounted ſuch; and they need not fear they are in the *Broad Way, that leads to deſtruction*, and we are greatly miſtaken, that have laid aſide all theſe things for Chriſt's ſake, to the crucifying of our own Luſts, and to the procuring to our ſelves Shame, Reproach, Hatred and Ill-will from the Men of this World: Not as if by ſo doing we judged to merit Heaven; but as knowing, they are contrary to the Will of Him, who redeems his Children from the Love of this World, and its Luſts, and leads them in the ways of *Truth* and *Holineſs*, in which they take delight to walk.

The

The CONCLUSION.

IF *in God's Fear*, Candid Reader, *thou applyest thy self to consider this System of Religion, here delivered, with its Consistency and Harmony, as well in it self, as with the Scriptures of Truth, I doubt, not but thou wilt say with me, and many more, That this is the Spiritual Day of Christ's Appearance, wherein he is again Revealing the Antient Paths of Truth and Righteousness. For thou may'st observe here the* Christian Religion, *in all its parts, truly Established and Vindicated, as it is a Living, Inward, Spiritual, Pure and Substantial Thing; and not a meer Form, Shew, Shadow, Notion and Opinion, as too many have hitherto held it, whose Fruits declare, they wanted that, which they bear the Name of: And yet many of those are so in love with their empty Forms and Shadows, that they cease not to calumniate us for commending and calling them to the Substance; as if we therefore denied or neglected the true Form and outward Part of Christianity, which indeed is (as God the Searcher of Hearts knows) a very great Slander. Thus, because we have desired People earnestly to feel after God* near *and* in themselves, *telling them, That their Notions of God, as he is beyond the Clouds, will little avail them, if they do not feel him near: Hence they have sought maliciously to infer, that we deny any God, except that which is within us. Because we tell People, That it is the* Light *and the* Law within, *and not the* Letter without, *that can truly tell them their Condition, and lead them out of all Evil: Hence they say, we*

vilifie

vilifie the Scriptures, and ſet up our own Imaginations above them. Becauſe we tell them, That it is not their talking or believing of Chriſt's outward Life, Sufferings, Death and Reſurrection, no more than the Jews *crying,* The Temple of the Lord, the Temple of the Lord, *that will ſerve their turn, or juſtifie them in the ſight of God; but that they muſt know* Chriſt in them, *whom they have crucified, to be raiſed, and to juſtifie them and redeem them from their Iniquities: Hence they ſay, We deny the Life, Death and Sufferings of Chriſt, Juſtification by his Blood, and Remiſſion of Sins through him. Becauſe we tell them, while they are talking and determining about the* Reſurrection, *that they have more need to know the* Juſt One, *whom they have ſlain,* raiſed in themſelves, *and to be ſure they are partakers of the* firſt Reſurrection; *and that if this be, they will be the more capable to judge of the* ſecond: *Hence they ſay, That we deny the Reſurrection of the Body. Becauſe, when we hear them talk fooliſhly of Heaven and Hell, and the laſt Judgment, we exhort them to come out of that Helliſh Condition they are in, and come down to the Judgment of Chriſt* in their own Hearts, *and believe in the Light, and follow it, that ſo they may come to ſit in the heavenly places, that are in Chriſt Jeſus: Hence they maliciouſly ſay, That we deny any Heaven or Hell, but that which is within us, and that we deny any general Judgment: Which* Slanders, *the Lord knows, are foully caſt upon us, whom God hath raiſed for this end, and gathered us, that by us he might confound the Wiſdom of the Wiſe, and bring to nought the Underſtanding of the Prudent; and might, in*

and

and by his own Spirit and Power in a deſpiſed People, (that no Fleſh might glory in his preſence) pull down that dead, dark, corrupt Image, and meer Shadow and Shell of Chriſtianity, wherewith Antichriſt hath deceived the Nations: For which end he hath called us to be a Firſt-Fruits of thoſe that ſerve him, and worſhip him no more in the Oldneſs of the Letter, but in the Newneſs of the Spirit. And tho' we be few in number, in reſpect of others; and weak, as to outward ſtrength, which we alſo altogether reject; and fooliſh, if compared with the wiſe ones of this World: Yet as God hath proſpered us, notwithſtanding much Oppoſition, ſo will he yet do; that neither the Art, Wiſdom, nor Violence of Men or Devils, ſhall be able to quench that little Spark *that hath appeared; but it ſhall grow, to the conſuming of whatſoever ſhall ſtand up to oppoſe it. The* Mouth of the Lord *hath ſpoken it! Yea, He that hath ariſen in a ſmall Remnant, ſhall ariſe and go on by the ſame Arm of Power in his Spiritual Manifeſtation, until he hath conquered all his Enemies, until all the Kingdoms of the Earth become the Kingdom of Chriſt Jeſus.*

Unto him that hath begun this Work, not among the Rich or Great Ones, but among the Poor and Small, and hath Revealed it not to the Wiſe and Learned, but unto the Poor, unto Babes and Sucklings; even to Him, the Only-Wiſe and Omnipotent GOD, be Honour, Glory, Thankſgiving and Renown, from henceforth and for ever. *Amen. Hallelu-*JAH.

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